

THE *Gal & Ld*
HISTORY
OF THE
Church of Japan.

Written Originally in
FRENCH

By Monsieur L' ABBE de T.

AND NOW
Translated into ENGLISH.

By N. N.

VOLUME II.

L O N D O N, Printed in the Year MDCCVII.

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**The Heads of the Books contain'd in
this second Volume.**

The Eleventh Book.

The C O N T E N T S.

The Bishop of *Japan* arrives at *Nangasacki*, and goes to Court. An Embassy from the Emperour of *China*. One of the Chineze Embassadors makes his Escape. Preparations to receive the other with great Honour. A horrible Earthquake. The Chineze Embassador ill treated by *Taycosama*, and the War in *Corey* renew'd. The Death of Princess *Masencu*, Sister to King of *Arima*. A bloody Persecution rais'd against the Christians. The Causes of this Persecution. The Religious of St. *Francis* accus'd by a Traytor. The vain Imprudence of a Spanish Captain. The Religious imprison'd. Father *Organtin* desires to be of that Number. The Jesuits under Guard. All the Christians prepare for Martyrdom. Father *Baptist's* and Father *Organtin's* edifying Letters. *Justo Ucondono* prepares himself to die. The admirable Fervour of the Governour of *Masco's* two Sons, and other Christians. The heroical Courage of some Christian Ladies, and several young Children. *Taycosama* declares he did not comprehend the Jesuites in the Sentence of Death. Six Religious of St. *Francis*, Three Jesuites, and Thirteen Christians condemn'd to be crucifi'd. Orders are given to the Go-

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Fa-

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Martyrdom of an Apostate Jesuite. Reflections upon
this History.

THE

lented to him his Difficulty of abandoning the Flock, which
~~God had committed to his Charge; that he would, Things~~
~~would suddenly be accommodated, and those rebellious People~~
 begin to open their Eyes to Truth; that till then, he had in-
 boud with incredible Pain, to convince that wild Vineyard,
 and is now the desired Fruit of his Labours would
 be lost, and over and above, himself also must fall a Victim to
 the same. He therefore, who had been so long a Missionary, and
 tag, of his Religion, who was now a Missionary, and
 with the same of the Church, and was now a Missionary, and
 lost, and over and above, himself also must fall a Victim to
 out with Hardships and Labours, in the Year 1577.

The Pope named a new Bishop, and sent him to Japan.
 He was consecrated at Goa, but going to Macassar Town in
 Ceylon, as he was upon the Point of departing for Japan,
 Heaven took him off his Life. His Holiness, the Pope,
 named another Bishop, and sent him to Japan. The Ship that carried
 him, being obliged to winter at Macassar, when with the Pa-
 ties of his voyage, and what with the horrid Air of the

Country, this Bishop also was taken off. The Pope then pro-
 vided another Bishop, and sent him to Japan. The Ship that carried
 him, being obliged to winter at Macassar, when with the Pa-
 ties of his voyage, and what with the horrid Air of the

P OPE Pius the fifth, hearing by the King of Portugal,
 and the Fathers of the Society of Jesus, of the happy, *A Bishop arrives in Japan.*
 and vast Progress of Christian Religion in Japan, be-
 fore the late Edict of *Taycosama*, and withall inform'd
 of what hard Necessity they were under, for want
 of Bishops to consecrate Priests, and administer the
 Holy Sacrament of Confirmation to new Converts; was pleas'd
 to appoint three Fathers of the Society, to take Care of that
 Infant Church. The first of these was Father *Oviedo*, then Pa-
 triarch of *Aethiopia*. This holy Man reaping little other Ad-
 vantage in his Mission, besides Injuries and Affronts; it was
 thought convenient to remove him from that Post; and in Ef-
 fect the holy Father wrote to him on the first of *February*, 1566.
 to take upon him the Government of the Church of *Japan*;
 but these Orders were worded in a Way more of entreating,
 than commanding; for in the main, the whole Matter was
 left entirely to his own Discretion. The holy Prelate repre-
 sented

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sented to him his Difficulty of abandoning the Flock, which God had committed to his Charge; that he hop'd, Things would suddainly be accomodated, and those rebellious People begin to open their Eyes to Truth; that till then, he had labour'd with incredible Pains, to cultivate that wild Vineyard, and if now he deserted it, all the Fruit of his Labours would be lost, and over and above, himself also must fall a Victim to the *Mahometans*, who to be sure, wou'd improve this Advantage to his Ruin. The Pontif, who was thoro'ly acquainted with the Sanctity of the Patriarch, easily surrendred to his Reasons. He remain'd then in *Ethiopia*, and died there, worn out with Hardships and Labours, in the Year 1597.

The Pope nam'd afterwards in his Place one Father *Melchior*. He was consecrated at *Goa*, but going to *Macao* a Town in *China* just as he was upon the Point of imbarcking for *Japan*, Heaven took him out of this Life. His Holiness thereupon nominated a third call'd *Sebastien Morales*, then Provincial of the Society in *Portugal*. He was consecrated at *Lisbon*, and parted the same Year for *Japan*. But the Ship that carried him, being oblig'd to winter at *Mozambic*, what with the Fatigues of his Voyage, and what with the noxious Air of the Country, this Prelate also was suddainly carried off.

The News of his Death being brought to *Rome*, his Holiness substituted in his Place one Father *Martinez*, then Provincial of the *Indies*, and at the same Time gave him for Successor Father *Lewis de Cerquiera*, then Master of Divinity at *Ebora*. The first of these was consecrated at *Goa*, the latter at *Lisbon*, where he also imbark'd that same Year 1594. for the *Indies*.

Whilst Father *Martinez* lay waiting at *Goa* for an Opportunity to pass over into *Japan*, to visit the Flock committed to his Charge, Father *Alexander Valignan* arrived there with Letters from *Taycasoma* to the Vice-Roy, to know of him, whether he had sent such a Father, in Quality of his Embassador, to *Japan*? The Bishop believing this a favourable Occasion of passing into the Country, and the Vice-Roy closing with him in the same Opinion, the Answer was put into his Hands, and many rich and noble Presents over and above, to gain the good Will and Affection of that Prince.

The Bishop then parted from *Goa*, in the Year 1595, and arriv'd safe at *Nangasacki*, together with six Religious of his Society, which he took up in *China* on the 13th. of *August*, 1596. Father *Gomez* then Provincial of *Japan*, accompanied with

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with a great Number of Religious and *Portuguese* went on Board to compliment him, and next Morning, he was met in the Port by all the lesser Clergy in their Copes, with Crosses and Banners, and conducted in this Manner to the Church. The ill Posture of Affairs in this Time of Persecution, hinder'd the Christians from shewing those publick Marks of Joy, and above all of giving that Testimony of their Piety and Zeal, as was desir'd on this Occasion. This notwithstanding, they throng'd from Morning till Night in such vast Crouds to ask his Blessing, that the Bishop himself was in amaze at it, and could not restrain from Tears, saying, he had heard much of the *Japonians* Piety and Devotion, but what he now saw with his own Eyes, far out did very Report it self.

Don Austin Lord high Admiral of *Japan*, being at that same Time on his Return to *Cory* with the *Chinese* Ambassador, and hearing on the Road, of the Bishop's Arrival, cut short in his Journey, and rode Post to *Nangasacki*, to beg his Blessing. Moreover, knowing that the Fathers of his Society, who liv'd altogether on Charity in those Parts, were not in Circumstances to defray the Charges of his Voyage, he sent him a Present of four hundred Sacks of Rice and Wheat; and his Example drew after it several of the Noblemen to do the like.

The good Pastor zealous to enter upon his Charge, dispatch'd Father *Rodriguez* his interpreter to the Court, to give Notice of his Arrival, and withal to inform the Emperour, that he had Letters and Presents for him, from the Vice-Roy of the *Indies*. The Emperour seem'd very agreeably surpris'd at the News, and bid them tell the Bishop, that he would be glad to see him. Father *Rodriguez* brought back the Answer, and he immediately set forward, after having administred the Sacrament of Confirmation, to upwards of four Thousand Christians, in the Town of *Nangasacki*. The Christians came crowding in all Places as he pass'd to beg his Blessing, and accompanied him in his Journey, singing, as they went along, the Praises of God, not much unlike the Hebrew Children before Christ, at his Solemn Entrance into *Hierusalem*. He goes to Court.

He arriv'd at *Fuximi*, where the Emperour then resided. In the Year 1596, in the Company of two Fathers of the Society, and some few *Portuguese*. After the usual Complements and Ceremonies were over, he presented him with the Letters and Presents from the Vice-Roy. *Taycosama* ask'd him why that Prince had been so slow in his Answer? But the Bishop brought so good Reasons for it, that he had nothing to reply. After that, the Empe-

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our presented him with *Cha*, and then gave him his Leave, with many particular Marks of his Kindness and Favour. The good Prelate having happily acquitted himself of his Embassy, took his Way to *Nangasacki*, and in his Return, stayed some Days at *Meaco*, for the Comfort of those Christians, who flock'd thither from all Parts, to receive the holy Sacrament of Confirmation at his Hands.

An Em-
bassy from
China to
Taycosama.

Taycosama so come off with his Honour, which was not a little eclips'd in the late unfortunate War of *Corea*, long'd passionately for another from *China*; and *Don Austin* Lieutenant General of his Troops in those Parts, labour'd without Intermission, to bring it about: But to oblige the *Chinese* Monarch, who bore his Point above all other Emperours in the Universe, to send Embassadors to *Japan*, and beg Peace of that puny Prince, seem'd a Thing above all Attempt. This notwithstanding, he try'd several Expedients, and by great Providence one of these took Effect. There was a certain old *Chinese* then in *Corea* call'd *Juquequi*, a Man famous and admir'd in the Country for his Valour and Conduct. *Don Austin*, after some Treaties with him, told him in Confidence one Day, that his Master was fully determin'd to maintain all the Fortresses then in his Possession in *Corea*, and withall to carry his Arms into *China* it self, unless prevented by an advantageous Peace, betwixt the two Crowns; that to bring this about, the Emperour of *China* must send an Embassy, to *Taycosama*, which would be receiv'd with all the Honour due to so mighty a Prince, and Peace once settled betwixt them, the *Japonians* would undeniably leave the Country.

Juquequi relish'd the Proposals, and promis'd to write to Court about it, as he did, and to very good Purpose, for the Council there was so well satisfy'd with his Reasons, that an Embassy was immediately resolv'd upon to *Japan*. In Effect, not long after came two noble *Chinese* with a splendid Retinue, to *Don Austin's* Fortrefs, with positive Orders to govern themselves by the Advice and Direction of old *Juquequi*. *Don Austin* dispatch'd immediately a Courier to *Taycosama* with Advice of their Arrival in *Corea*, which agreeably surpris'd that Prince, as being the Thing in the World he passionately desir'd, and least expected. Now being infinitely vain and proud, he sent back Word to *Don Austin*, to divert them as well as he could, till such Time as Things were ready for their Reception, which he had contriv'd with all Magnificence imaginable.

Some

Some Time after, he commanded *Don Austin* and the Governour of *Nangasacki*, to pass over into *Japan*, and for better Security, to bring old *Juquequi* along with them. They conducted him then to *Meaco*, and there left him till farther Orders. In the mean while, the Emperour caress'd *Don Austin* in such sort, that the Nobles concluded he wou'd turn over whole Kingdoms to him: He commended his Prudence and Conduct, thank'd him for his signal Services to the State, and withall, this was done with such Feeling and Tenderneſs, that he could not refrain from Tears. In the Sequel of this History we shall see the Vanity and Unconstancy of this World, and how little depending there is, on the Favour and Friendship of Princes.

Juquequi being admitted to Audience, made his Presents to *Taycosama*, which consisted of several Pieces of Damask, Cloth of Gold, Silk, Horses, Camels and Mules. The Emperour on his Side treated him with all Honour imaginable: He feasted him first of all in publick, after the Fashion of the Country, and afterwards in his own Palace, where he was serv'd by the Ladies of the Court, in Vessels of pure Gold. The very Tables too, were all of the same Kind, which much surpris'd the old *Chinese*, and forc'd him to confess, that in his whole Life he had never seen any thing so fine. After these Ceremonies and Entertainments were over, he begg'd Leave to retire to *Sacay*, to wait there for the other Embassadors: The Emperour in his Audience of Leave, presented him with two Coats of Armour, each of them, all of one entire Piece, as also with several Lances, Sabers and Daggers wrought by the best Hands of *Japan*, flourish'd with Gold and Silver, and richly set with precious Stones.

Whilst *Taycosama* was making these vast Preparations, for the Reception of the *Chinese* Embassadors, these two young Noblemen, grew very uneasy under their long Confinement in *Corea*, and began to mistrust the *Japonians* Intentions by these uncusomary Delays. In Effect, the chief of them losing all Manner of Patience, upon some ill grounded Suspensions, without ever consulting *Juquequi* in the Matter, made his Escape out of the Fortrefs, and fled Home at full Speed. The *Japonians* pursued, but the Embassador being better acquainted with the Roads, it was impossible to overtake him.

This precipitous Flight was variously discours'd on: Some attributed it to Melancholly and Grief upon his Confinement to the Fortrefs, others to a vile and servile Fear, for the

The Chinese Embassador makes an Escape.

Chi-

Chinese Mandarins being for the most Part of Mean Descent, and promoted to these Offices in the Government, upon slender Proofs of their Abilities in the *Academies* where they study, they want that Fire and Martial Greatness, which good Blood, the Example of Predecessors, and Honour of Families, usually inspire into Children that are better born. So this young Cavalier being Son to one of these *Mandarins* of Fortune, and Warriour only by Book; seeing himself surrounded with Guards, and amongst the *Bravo's* of *Japan*, the very Looks of those warlike Hero's, struck him into such a panick Fear, that he believed all was lost. What yet improv'd this Suspicion, was the unadvis'd Discourse of a certain *Japonian*, who told him, that *Taycosama* detain'd them purposely in *Corea*, by Way of Reprisal, to be reveng'd on the *Chinese* for assisting his Enemies, and well if his Resentment went no farther. There needed no more to make him believe there was a Design upon his Life, and force him to fly.

Don Austin at that Time in *Nangoya*, and hearing of his Flight, appear'd much surpris'd, and concluded that the long desir'd Treaty of Peace, which with much ado he had set on Foot, would entirely be defeated by this unlucky Accident. He desir'd the Governour of *Nangasacki* to post to Court with the News, and in that mean Time, he pass'd over into *Corea* to stop the other Ambassador. Immediately after his Landing, he went in *Taycosama's* Name to visit him, with fresh Assurances of his Master's kind and sincere Intentions; and withall he begg'd of him to write to the Emperour, and certify him of his Colleagues unaccountable Flight. The Emperour of *China* highly resented the Indignity of the Action. He threw the miserable Fugitive into Prison, confiscated his Estate, and involv'd his whole Family in the same Misfortune, by declaring them for ever incapable of his Service. On the contrary, he commended the other Ambassador for his Conduct, appointed him chief of his Embassy, and withall, gave his Father a Present of five thousand Crowns, for his good Services to the State.

This good News reviv'd *Don Austin's* drooping Spirits, and at the same Time he receiv'd Orders from Court, to conduct the other Ambassador to *Japan*. They embark'd with all Speed, and arriv'd happily at *Nangoya* towards the End of July. The Ambassador brought with him his Master's Seal, and Letters, and several rich Presents, which his Colleague had left behind in the late Flight. His Train consisted of a hundred and

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and fifty Horse and as many Foot. They stayed eight Days at *Nangoya* to refresh themselves after their Voyage, and then took the Way of *Sayca*, where the old *Juquequi* lay waiting for them.

In the mean while, *Taycosama* labour'd without Intermission for his Reception. He built a great Hall for Audience, so very spacious and large, that one might conveniently spread in it upwards of a thousand *Tatames*. These *Tatames* are a fine and precious Sort of Mats, full Yard and a half long, and half Yard broad, edg'd with Gold and Silk Fringe, and embellish'd with rich and noble Squares; the Hall it self was built of precious Materials. All within was cover'd with Gold. On the other Side of the Ditch that environ'd the Palace, he rais'd a Theatre of some sixty Foot long, and two and twenty broad, supported by a Number of Pillars, partly plain, partly fluted, and partly twisted, but all of them curiously varnish'd, and distinguish'd with Variety of Figures, wrought in pure Gold. Moreover, by Way of Passage from the Hall to this Theatre, where all these curiosities were expos'd, he laid a Bridge over the Ditch of some sixty Foot long, which cost for Workmanship only, near fifteen thousand Crowns. It was cover'd at the Top with gilt Slaits, and the Supports, as well as the Rails, and greatest Part of the Pavement were all cover'd with Plates of Gold. The *Jesuits* who were then at *Ozaca*, say nothing can exceed it. They farther also add, that *Taycosama* employ'd Day and Night in these Works, partly in falling Wood, partly in hewing and carving Stone, and partly in the Trenches about the Fort, towards a hundred thousand Men. Moreover he commanded his Nobles to build Palaces, which prov'd fatal to them in the Conclusion. Lastly, He issu'd out Commissions for raising a hundred thousand Horse, and all these to muster before the Ambassador at his solemn Entry. The Place of Rendezvous was in and about *Ozaca*, where they were also join'd with infinite others, who voluntarily list'd themselves on this Occasion, and in the whole, they compos'd a very formidable Army.

Preparations for receiving the Chinese Ambassador.

Whilst *Taycosama* was busy employed about these vast and mighty Projects, their happen'd several Prodigies, and ominous Accidents, that put him under no small Fright. On the 20th. of July, 1506. there fell for half a Day together such vast Quantities of Ashes, that the Trees and Houses, both in *Meaco* and *Fuximi*, were quite cover'd with them. At *Sacay* also and *Ozaca* it rain'd red Sand, and not long after, all the Northern

Divers Prodigies.

Parts

Parts of the Country were clad over with showers of gray or white hairs, not unlike those of ancient People, with this Difference only, that these were sweeter, and altogether void of that ill Scent, which is natural to the other, when burnt in the Fire.

About the Middle of *August*, in the same Year, there appear'd over *Meaco* a blazing Star of most hideous Aspect. It pointed from West to North, and was seen for fifteen Days, environ'd with black and thick Vapours. The *Chinese* who are much addicted to Astrology seeing this *Meteor*, cryed out, *Vaza, vaza*, which is as much as to say an ill Omen, a Sentiment with which all Mankind is inspir'd, and what by fatal Experience proves true.

A terrible Earthquake. But of all Prodigies, the most frightful and dismal was an Earthquake, which first began at *Ozaca*, on the thirtieth of *August* 1596. about eight at Night, and return'd again on the fourth of *September* at Midnight, but with such Fury and Violence, that the poor Inhabitants had not Time to fly and save themselves. All *Taycosama's* proud and lofty Buildings were level'd in a Moment with the Ground: Amongst the rest, that noble Hall of a thousand *Tatames*, which he had purposely built for the Reception of the *Chinese* Embassador; and besides this, other two high Towers of seven or eight Stages each, rais'd Pyramidwise as the Fashion is in *Japan*, with spacious Galleries, and noble Appartments in every Story, richly furnish'd, and for the most Part gilt over with Gold. It was here where the Emperour design'd the Embassador a View of his Army drawn up in *Battalia*, which consisted of a hundred and fifty thousand Men. He had also built before this Hall of Audience a great Stone Wall of a very extraordinary Thickness, but the Violent Agitation and Motion of the Earth, instantly overturn'd it, and rais'd it to the Ground.

This Earthquake lasted not past half an Hour, and yet above six hundred Persons were buried in that Time under the Ruins of Houses. Most of the *Bonzes* Temples also were thrown down, and themselves with the Idols crush'd to Pieces with Stones. What yet made the Earthquake more terrible, were unusual Claps of Thunder, like the roaring of a Stormy and Tempestuous Sea, and more frightful grumbling and bellowing underneath, from the Bowels of the Earth.

One of the Fathers of the *Society* who then resided at *Ozaca*, and wrote the History of this sad Desolation, adds farther, that

that a little before this Tragedy began, as he was passing by one of the Temples, he heard a *Bonze* preach with such a Torrent of Eloquence, that he bore all before him. The main Drift of his Discourse was, the Mercy and Bounty of the God *Amida* towards his Clients, particularly at the Hour of Death. Above all he enlarg'd upon his Charity to Mankind, shewing, he would on his Part have all Men be fav'd, without Distinction or Exception of Persons. Lastly, he exhorted them to take up in Time, and cast themselves into his Mercy, for infallibly their Prayer would be heard. So soon as he had made an End of speaking, the People cry'd out with a general Voice. *Amida, our God, Amida, our God be merciful to us.* But *Amida* probably was asleep, for that very Night the Temple fell to the Ground, the Idol was broke in Pieces, many of the *Bonzes* were kill'd, and the Preacher himself narrowly escap'd with his Life. It's not to be express'd (as the same Father adds) what Consternation these poor People were in. They lay half dead on the high Ways, and durst not approach their Houses for fear of being crush'd in Pieces.

By another Letter also from *Meaco*, from one of these same Fathers, we have an Account; that on the fifth of September, towards eleven at Night, there happen'd another Earthquake, but so frightful and terrible, as if all the Devils in Hell had broke loose. For it was follow'd with such hideous Cries and Howlings, mix'd with Claps of Thunder, and confus'd Noises, like the Roaring of Canon, and unheard of Shogs of the Earth over and above, that nothing was to be seen or heard round about, but Fall of Houses, and the lamentable mourning of unfortunate People, in those confus'd Heaps of Ruins, crying for Mercy. Several of the Christians (says this Father) came in to assist us in this Extremity. They found us all below in the Court on our knees at the Saints Litanies, tho' not without some Difficulty neither, through the violent Motion and Agitation of the Earth; yet through God's great Mercy, none of the Company receiv'd the least Hurt.

Then he recounts how the famous Temple of *Armida* which stood near *Meaco*, was beaten down, together with the mighty Idol *Daybut*, as above mention'd in the first Book. He adds also farther, that in another Temple, of some twelve hundred Idols, all richly and curiously wrought, that stood therein, half of them broke one against another, and were dash'd in Pieces; which confirm'd the Opinion then amongst them, that the Pow-

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ers of Hell were at Wars amongst themselves in the subterraneous World.

The Truth is, God by these Scourges was resolv'd to beat down the Pride of this second *Pharaoh*, and therefore as *Fuximi* was the chief Theatre of his Vanity (for he built it on set Design to render himself immortal) Heaven in its Justice, was pleas'd to distinguish it from the rest, and make it exemplary to future Ages. All those proud and stately Edifices were rais'd to the Ground. Above all, that where the Emperour himself was, which far exceeded the rest, both in Beauty, Riches and Magnificence of Structure, after some few Shakes rush'd down on a suddain, and in the Fall, kill'd seven hundred of his Concubines, himself also narrowly escaping out of the Bed, with the young Prince in his Arms. For no sooner was he out of Doors, but this beautiful Palace, together with all its precious Furniture, vanish'd into a confus'd Heap of Stones and Rubbish. The Loss (if you'll believe Relations from those Parts) was made amount to three hundred Millions in Gold. True, building the Fort, was an immense Work, and infinitely expensive; I call it a Fort, because all Palaces in those Countries are encompass'd with Walls, Bastions and Trenches. He had both levell'd and rais'd huge Mountains, to render the Situation of the Place more agreeable and pleasant; but all this either fell down, or was swallowed up in the Bowels of the Earth, which open'd in sundry Places.

Of all that vast Building nothing was left besides the Kitchen, where the Emperour retir'd in the Night, for at very peep of Day, he fled at full speed to a high Mountain, for Fear of being swallow'd up alive in the Earth, which open'd after a most frightful Manner in most of the Plains thereabout. On the Top of this Hill he liv'd a considerable Time, in a little Hut cover'd with Rushes and Reeds, and all the while so affrighten'd and terrify'd, that none durst speak to him, *Guemifoin* only and two other Lords excepted. Its confidently reported of him, that being one Day to contemplate the sad Desolation of this noble City from the Top of the Mount, he confessed the *Tento* (so he call'd the true God) had just Reason to be offended at him, for such bold and rash Attempts, and declared he would manage better for the Future. But the obdurate *Pharaoh* had little Regard to his Promise: For so soon as ever this Tragedy was over, he laid the Platform of a new *Fuximi* on the very Mount of his Retreat, and for Expedition he set on a hundred thousand Hands at once to carry on the Work.

The

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The City of *Sacay* also, shared Fate with *Fuximi* in the common Misfortune, and deservedly; for being without all Dispute the richest, and most voluptuous in *Japan*, it merited a more exemplary Chastisement. The Earth shook there for three Hours together; Houses, Temples and Walls falling all the while, which oblig'd the Inhabitants to leave the Place. What added to their Frights, was the Horrour of the Night, and the lamentable Cries of poor unfortunate Wretches, from under the Ruins, which made every one believe that *Dooms-Day* was at Hand. There perish'd in this Night, upwards of six hundred People, and amongst the rest twenty *Chinese*, of old *Juquequ's* Retinue.

Tho' God in these and the like Accidents, is us'd by the secret Disposition of his Providence, to confound the Good with the Bad, nevertheless he was pleas'd to dispence at this Time in that general Appointment, and by a Miracle of Mercy to preserve the Christians from the common Calamity; for whereas the Sea which broke in upon them for a League round *Fucata*, swallowing up all that stood in its Way, there was not one Christian so much as hurt either in his Person or House. The same also happen'd at *Sacay*. A certain ancient Christian of that Place call'd *James Fimbra Rioquey*, who had converted his House into a Church, for the Use and Benefit of the Fathers, for these thirty Years past, finding that unusual Motion and shaking of the Earth, retir'd with his Family to the Altar, where the Fathers said Mass, and spent the whole Night there in Prayer. In that Time the Houses adjoining on either Side were overturn'd, and his only, tho' three Stories high, standing immoveable and untouch'd.

Taycosama (as is said) far from profiting by these Chastisements, grew daily more insolent and proud. He commanded them to raise new Palaces on the late Ruins, and so soon as these were finish'd, he gave Notice to the *Chinese* Ambassador, to be in a Readiness for his Entrance by the Day appointed. I shall not stand here to relate the Particulars, for first the Subject is altogether foreign to my Purpose, withall I find nothing in it remarkable, neither in the March nor the Presents, or what could compare with that other of the *Portuguese* above mention'd. The Result of the Embassy was, that *Taycosama* should grant a full and ample Pardon to all *Coreans*, and so ended that War which this ambitious Prince had so unadvisedly begun, wherein he wasted his Treasury, lost his Honour, and the very Flower of his Troops, to the Number of fifty thousand Native *Japonians*.

The *Chinese* Ambassador ill treated by *Taycosama* and the War renew'd in *Corea*.

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Before the Embassadors were well got back to *Sacay*, *Taycosama* dispatch'd four of the principal *Bonzes* with a Letter to them, full of Ceremony and Complement; and a Challenge withall at the End of it, to try his Liberality and Bounty, for he was then in a Disposition to grant all, and even more, than they themselves could request. The *Chinese* ready enough to improve all Opportunities to their Advantage, return'd Answer, that after the many Favours they had receiv'd, there was only one thing more in the World to be desired for crowning the Work, that his Majesty would please to demolish his Forts in *Corea*, and withdraw his Troops.

The *Bonzes* carry'd back the Letter, and *Taycosama* in a Frolick would read it himself. Coming then to the Point of raising the Forts, he flew into such a Passion and Rage, that he was perfectly out of himself. He froth'd and foam'd at Mouth, he ranted and tore till his Head smok'd like Fire, and his Body was all over in a dropping Sweat; and this all from an Impression of Court Parasites and Flatterers, who humour'd him into a Perswasion, that *China* fear'd him, and *Corea* trembled at the Noise of his Arms. But Things were now gone this Length, that he was either to break his Word or abandon all his Conquests, which was least in his Thoughts.

In this Transport of Passion, in place of condemning himself for his own rash and inconsiderate Promises, he lash'd out a thousand Extravagances against *Don Austin*, and the Governour of *Nangasacki*, charging them with Treachery and Underdealings, and in Conclusion he turn'd them both out of his Presence, and forbid them the Court. As for the *Coreans*, their Crimes were never to be forgiven, and for this Reason only, because their Prince whom *Don Austin* had taken Prisoner in the late War with his Children, had never come in Person to make his Court to him, nor bought his Life with such Tokens and Presents as he expected.

After these Heats were over, the final Result was to conserve inviolably Peace and Amity with *China*, *Corea* always excepted; threatening at the same Time, to crucify all he could lay Hands on of that Nation, in the great Market Place of *Sacay*. As for *Don Austin* he commanded him to cross the Seas with the *Chinese* Embassadors, and pursue the War in *Corea* with Fire and Sword, and this was all the Recompence of this great Man for his past Services, for his many Victories and Conquests; and above all, for managing and in effecting the long desir'd Peace with *China*, which before got him so much Credit and Reputation, even with *Taycosama* himself. Now

Now the Ground of all this Peck, against this General, was nothing but pure Jealousy and Suspicion, that he had put the *Chinese* Embassadors on these Demands, and being the most ungovernable Man in the World in his Passion, he resolv'd without any Regard to his own Interest, to mortify him to the Quick.

He knew very well, that *Toronasuque* (whom he formerly disgrac'd for his ill Behaviour, in the late War in *Corea*) was mortal Enemy to *Don Austin*: He sends then immediately for this Man to Court, and after ample Pardon for all past Offences, with hearty Protestations of Love and Kindness over and above, he orders him back to *Corea*, to rebuild his demolish'd Fort. As for the *Chinese* and *Coreans*, he commanded the Governour of *Sayca* on Pain of Death, to see them shipp'd off in two Days Time. And however there were not Vessels then ready for such a Train, yet in Regard the Orders were so positive, they flung them in one upon an other, into those few that were in the Port, which infinitely mortified them, and the more, because they knew it to be done by the Emperour's Direction and Order for Disgrace. In this Manner old venerable *Junquequi* was forc'd to march on Foot along the Streets of *Sayca* to the Place of Shipping, which put him into such a Fit of Passion, that he could not hold from Tears. He had already a clear Foresight of his Death, as knowing that *China* would lay these Indignities that were offered to her Embassadors to some high Mismanagement in his Conduct.

In this mean Time, let us pay our last Devoirs to the Princess *Maxentia*, relict Widow and Heiress to the Lord of *Isafay*, and Sister of *Arimandono* King of *Arima*, who died this present Year 1596. She was a Lady of rare Vertue, and most exemplary Life. She distinguish'd her self from others of the same Sex, not by her Quality, nor a haughty Carriage, as is incident to most of the Ladies in *Japan*, but by a Humility, Obedience and Sweetness truly Christian. In all Matters of Government where Conscience the least interfer'd, she rul'd and govern'd her self entirely by the Direction of her Confessor. She lov'd Mortification, as much as others can hate it. In Time of holy Lent, she went daily to Church, and continu'd there (let the Weather be never so cold) till all the Masses were over. After her Husband's Death, she made a Vow not to marry again. She wore Day and Night a rough Hair Shirt next her Skin, disciplin'd her self every Night, and twice to Blood, but a little before her Sickness. She fasted all Lent,

Princess
Maxentia
sister to
the King
of Arima
dies.

living only on cold Rice steep'd in Water, and more than once, was Days together without any Food at all. The Lent before her Death she never came in Bed, but only lean'd on a Pillow in her Chamber till Midnight, and so to her Devotions till Morning.

At last it pleas'd God to crown her Labours with a happy Death, which fell in the fortieth Year of her Age. She lay fifteen Days in the Meazels, and ill enough as one may imagine, the Skin being just flea'd off her Body with the Violence of the Distemper; and yet the whole Time she never once complain'd, or shew'd any Sign of Impatience. The Father that assisted her, saying one Day that her Hour drew near, she answered: *Praise be to God, for thus strengthening me to my last Combat*, then recommending her Soul into his Hands, and devoutly calling upon Jesus and Mary, she yeilded up the Ghost. They interr'd her privately in the Jesuits Church at *Arima*, for fear of giving Offence to *Taycosama*, who had interdicted all publick Exercise of Religion.

A bloody
Persecuti-
on rais'd a-
gainst the
Christians.

In the mean while, his Passion began to cool, and there was Grounds to hope, that Religion would suddainly be re-establish'd. For tho' the late Edicts were still in Force, yet he shew'd to be well enough pleas'd with the Fathers Conduct, and conceal'd Manner of living, in Deference to his Orders, which yet did not hinder them from making Excursions, and visiting the Flock committed to their Charge, to the great Encrease of the Faithful; for if we may give Credit to Father *Froez* in one of his Letters to his General at *Rome*, they baptiz'd from the Beginning of the Persecution till this present Time, above threescore thousand Persons.

The same Father also adds, that *Don Austin* and the other Christian Lords in *Corea* wrote frequently to them, to recommend Prudence and Moderation in their Conduct, adding by way of Reason, that in a Storm it was more advisable, to carry few Sails, than spread all with Hazard of sinking. He concludes that the Fathers of his Order, were all of them earnest to shed their Blood for the Faith of Jesus Christ, and nothing but his greater Glory and the Good of the Church, did hinder them from seeking Death, which was preferable by much, to the Lives they led in that Corner of the World, with so many Difficulties and Hardships.

What yet still farther oblig'd them to moderate their Zeal, was the Prospect of a suddain Change upon *Taycosama's* Death, who possibly could not hold out any Time; besides, that he him-

himself too was much abated of his former Severity against the Christians; for whereas he knew very well, that the *Jesuits*, who were all banish'd out of the Kingdom by publick Edict, lurk'd about the Country, he never once made Search after them; on the contrary, he gave Leave for ten of them to settle at *Nangasacki*, and repair their Church, he ordered another to come and visit him every Year, he consented to let Father *Organtin* continue at *Menco*, and there finish his Days, he receiv'd the Bishop with all Marks of Honour and Esteem, and more than once silenc'd his Courtiers for speaking reflectingly on the Christians, particularly in Time of the Earthquake, when one was pleas'd to say, they were justly punish'd for receiving a stranger Religion into Japan. You have Reason indeed (said the Emperour) as if there had never been Earthquakes in Japan, before the Christians came amongst us. These were the Reasons that oblig'd the Fathers to temper their Zeal, and confine themselves within the Limits of Moderation and Reserve.

But the Devil always Jealous and envious of the Glory of God, seeing so many Kings and Queens brought under his sweet Yoak, to the manifest Hazard of his Empire over that People, rais'd all on a suddain a most cruel Persecution, and the Occasion of it was this. The Recollects of regular Observance of St. Francis, who were lately settled at *Menco*, being now conversant in the Language of the Country, they began to preach publickly in the Churches, to hear Confessions, and baptize the Infidels, without any Regard to the Emperour's Orders. Knowing also what Good had been done by the Hospital of Mercy, erected some Time since at *Nangasacki* by the Fathers of the Society, they built one adjoining unto their House, where all sick Persons were admitted and entertain'd with as much Charity as possible. Had Religion been on the same Foot as heretofore, the Zeal and Labours of these holy Men, would have wrought Wonders, but the Design was so ill concerted at this Juncture, that instead of reaping any Advantage by it, as was expected, it drew a bloody Persecution both upon themselves, and the other Christians: For being newly establish'd in Japan, little acquainted with the Genius of the People, and less with *Taycosama's* Designs, they gave full Scope to their Zeal, without Regard to the Emperour's Threats, or even to the Advice of Friends, who counsell'd them all along to act in Concert with the other Religious, who by their prudent and wise Conduct had converted so many thousands of Souls in this Mission. But nothing was able to stop this Torrent

The first Cause of the Persecution.

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rent of Zeal: Designing well, they believ'd themselves oblig'd to overlook all human Respects, and this Perswasion made them jealous of Friends Advice, as favouring of Jealousy and Envy.

The Christians of *Meaco*, not at all satisfy'd at their Conduct, begg'd of them to moderate their Zeal, but being Men that undervalu'd their Lives, and in a Perswasion over and above, that the Emperour would never offer any Rudeness to Persons of their Character, that bore the Name of Embassadors from one of the greatest Monarchs in the World, they held to their first Resolutions, and continued their Functions with new Fervor and Zeal. Their exemplar Lives, and pious Discourses were very edifying to the Faithful, but the Heathens who approv'd not of their Conduct, said openly, to speak in their own Words; *These Religious do neither regard our Council, nor the Emperour's Orders, but one Day or other they'll repent it.* Zeal is like Fire past governing when it hath got the Mastery.

Taycosama had then newly created four Governours or Ministers of State, and one of these, *Guenisoin* Vice-Roy of *Meaco* and the *Tens*. These Governours hearing that the *Friers* preach'd and said Mass publicly in their Church, sent privately to admonish them of the Danger, adding, that if this ever came to the Emperour's Knowledge, he would certainly put them all to Death that same Day. But these Threats far from striking Terror into them as was expected, added new Life and Vigour to their Zeal, so desirous were they of Suffering Martyrdom for *Jesus Christ*. The Vice-Roy knowing what had pass'd, sent presently for Father *Bartholomew*, and Father *Gonzalez* to his Palace, and reprimanded them severely, for slighting the Emperour's Decrees, threatening that if they went on for Time to come, to crucify them and all that frequented their Church. This notwithstanding, they went on with their Functions, believing themselves not at all oblig'd in this to Regard the Orders of an idolatrous Prince.

Father *Organtin* Superiour of the *Jesuits*, hearing at *Meaco* what Complaints were made both by the Governours and others, as well Christians as Heathens, against these Religious, sent one Father *Mortyon* a Spaniard, to Father *Peter Baptist* Commissary, to lay before him the Danger, himself and his Family, as well as the whole Church of *Japan* was in, if he did not (as far as Reason, Conscience and Zeal of God's Glory would permit) study to give the Governour Satisfaction, and
yield

yield a little to the Times. I do not find in any Relation what Answer was given, but this is certain, they both preach'd and administred the Sacraments after that, more publicly, and Zealously than before.

Gvenisoin who all along favour'd the Christians, prudently foreseeing the ill Consequence of this refractory Humour, suspend-^{The Fry-}ed still the Execution of his Threats, and did not so much ^{ers be-}as hint at it neither to the Court. However the Business was discover'd at last, and the Fryers were betray'd by their Friend *Faranda*, the very Person, that invited them over from the *Philippines*, for a Colour to his Impostures and Falsaries. He had traffick'd a long time with the Governour of *Manila*, and spoke Spanish pretty well, but the arrantest Cheat in the World. This Fellow intending to advance himself at Court, made application to a Friend of his call'd *Faxeda*, and at the same Instant, open'd to him the whole Design. *Faxeda* procur'd him Audience of the Prince, wherein he gave the Emperour to understand, that if he wou'd please only to write to the Governour of the *Philippines*, and intrust the Letter to his Care, it wou'd be no hard Matter to make him acknowledge his Majesty for his Sovereign, and force him to a yearly Tribute.

Taycosama who gap'd after nothing but Riches and Glory, catch'd greedily at the Bait, and gave him a haughty Letter to the Governour, requiring of him, either to acknowledge him for his Sovereign, or expect to feel the Smart of his just Resentment and Displeasure. *Faranda* jealous that he shou'd not succeed in the Enterprize, sends away the Letter by his Nephew. The Governour alarm'd at the Threats, dispatches Father *Cobos* to *Japan*, as was said above. This good Father coming to *Nangasacki*, fell unluckily into the Hands of *Faranda* and *Faxeda*, who readily offer'd him their Service and Interest at Court, desiring over and above to be employ'd as Interpreters, in the Embassy. To be short, the Father believ'd all they said and gave them the Governour's Letters, to turn into *Japonesse*, which they wickedly and maliciously falsify'd, telling the Emperour that the Governour insisted only on longer Time, till his Dispatches came from *Spain*, which was readily granted. In this Manner Father *Cobos* was dismissed with *Taycosama's* Answer, and *Faranda* taken into the Prince's Household, with an additional and yearly Pension of five hundred Sacks of Rice, for his good Services to the State.

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Faranda seeing his Design take so good Effect, embark'd himself for *Manila*, and took upon him the Character of *Taycosama's* Ambassador, pretending that his Credentials came along with Father *Cobos* who was cast away in the last Storm. The *Castilian* soon discover'd him to be a Cheat, and grew jealous of his Practices. *Faranda* who took notice of it, made his court to the Religious of St. *Francis*, who were then all in all with that Prince, telling them, that *Taycosama* charm'd with the Vertue and Sanctity of their Lives, was very desirous to have some of their Order go and settle in *Japan*. The Father, told the Governour what had passed, who built little on this Discourse. Nevertheless as he had receiv'd *Taycosama's* first Letter, and cou'd learn nothing of *Faranda*, touching his Answer by Father *Cobos*, to hazard nothing in a Matter of this Importance, he desir'd Father *Comissary* and Three other Religious of his Order, to go over with some Presents to *Taycosama*, and search into the Bottom of the Intrigue.

Father *Comissary* was a Person equally learn'd and prudent, and above all of a most consummate Vertue. At first he shew'd Difficulty of accepting that Charge, as contrary to the Decree of *Gregory* the XIII, forbidding all Priests, and Religious, whatever (the Society excepted) to preach in *Japan*. Father *Lewis Gusman* dates this Brief on the 28th of *January* 1585, and the thirteenth of his Pontificate. *Spondan* also in his *Annals* in the year 1600, makes mention of the same, in the Words ensuing: *After the Faith of Jesus Christ was first begun to be preach'd in Japan, Gregory the thirteenth, reflecting this was done, by the Labours and Industry of the Society of Jesus, for these and other Reasons he forbids on greivous Penalty, all, of what Quality, Order and Condition soever, whether Regular or Secular, to go preach the Gospel, or teach the Christian Doctrine, or administer Sacraments, or other Ecclesiastical Functions in Japan, without expresse Leave from the holy See.*

Clement the 8th, confirm'd, the same Constitution afterwards, and insert'd it into a Brief, dated *March* the 14th 1567. And *Philip* the second of *Spain*, wrote soon after to his Vice-Roy in the *Indies* to see the Orders punctually observ'd. True, the same *Clement*, as *Spondan* observes, gave Leave afterwards for all Religious to go help their Brethren in the plentiful Harvest of Souls; but this was full seven Years, after the Fryars came into the Country, and exclusive to all of the *Philippine Islands*, and elsewhere thro' the *West-Indies*.

These Constitutions retarded for some time Father *Comissary's* intended Voyage. He consulted in it several able Men, both Regular and Secular, and all agreed, (says an Author of that Order)

Order) that Embassadors were not Comprehended in this Decree. Over and above *Sixtus Quintus* having given Leave for the Religions of *St. Francis* to preach the Gospel thro' the *West-Indies*, the Islands of *Japan* fell in Course, as Part of the whole.

Be it as 'twill, these good Men subject to a Resolve amongst these Doctors, began their Voyage, and Arriv'd at *Nangasacki* in the Year 1593, where the Provincial of the *Jesuits* receiv'd them with all the Kindness and Charity imaginable. They parted thence to *Nangoya*, under the Protection of their old Friend *Faranda*, who once more forg'd their Letters, pretending at Court that the Governour of *Manila* was sending an honourable Embassy to do Homage to the Emperour, and that in the mean while, he both wou'd, and did acknowledge him for his Sovereign, and was ready to receive his Commands.

The Fathers brought over with them a Brother of the same Order, that knew something of the Language, and this Man first discover'd *Faranda's* Tricks. For being in Quality of Interpreter to the Fathers in their Audience to the Prince, he let some Words fall, that put *Faranda* much out of Countenance, and so from that time forward, they never treated with him but in this Brother's Presence, and by his Mouth. Now the Fathers being well Establish'd at *Meaco*, and conversant in the Language, *Faranda* prudently foresaw, that his ill Practices wou'd sooner or later be discover'd. To prevent this Misfortune, he resolv'd by one Means or other to make away with them. To this End he complain'd one Day to the Emperour, that these Foreigners contrary to his Orders, Preach'd publickly the Christian Religion, which provok'd him to that Degree, that he resolv'd to put every Man of them to death. This was the first Cause of the Persecution.

A Second was the Indiscretion, and Vanity of some Spaniards, that were lately wrack'd on the Coasts of *Japan*. In the Year 1596, a great Gallion, call'd the *St. Philip*, richly laden from the *Philippines*, and bound to *New Spain*, unfortunately was beaten back by stress of Weather from the Road of *Goa* to the Place of lading, and thence also by fresh Storms, cast upon the Coasts of *Japan*, where she was forc'd to an Anchor.

The second Cause of the Persecution.

They put in at *Urando* in the Kingdom of *Tossa*, without either Masts, Sails, or Rudder, and Leaky over and above on either Side. They had six Religious on Board, four *Austins*, one *Dominican*, and one *Fryar*.

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Don Mathias de Landecho Captain of the Gallion, finding himself in these Straits, dispatch'd his Ensign, Sergeant, two Fryars, and the King of *Tossa's* Secretary, with Presents to the Emperour and Governour, for leave to refit their Ship, and their Orders were to apply themselves to Father *Commissary*, and in all Things to follow his Direction.

The King of *Tossa* recommended them to *Maxeta Yemandono*, one of the Governours, to whom they offer'd their Presents, and to good Purpose in all appearance, because he promis'd to serve them with quick Dispatch: But in place of assisting, he fairly betray'd them, perswading the Emperour to seize on the Gallion and all her Merchandize, under pretence that he brought over Soldiers, Arms, and Religious, and was Wrack'd upon the Coasts of Japan.

Taycosama needed little Perswasion to such a sweet Injustice, being fordidly Avaricious, and greedy of Wealth, and so rich a Prize in his Power, he dispatch'd the same *Maxeta* with Order to seize on the Gallion and all her Lading. In the meanwhile, Father *Commissary* and the *Spaniards* waited with Impatience the Performance of *Maxeta's* Promise, but to their great Surprise he sent back Word, that the Captain had been defective in his Duty, and so must go to Court to clear himself, and in that mean time he wou'd take Post for *Urando* to settle Matters there.

Father *Commissary* and the *Spaniards* soon perceiv'd the Emperour's Design, and the End of *Maxeta's* Journey: They apply'd themselves to *Guenifoin*, the Vice-Roy of *Meaco*, and produc'd *Tacosama's* Grant, Sign'd some three Years before, wherein free Leave was given for all *Spaniards* in the *Philippines* to Traffick in Japan, and so neither Ship nor Merchandize was seizable without manifest Injustice. The Vice-Roy seem'd displeas'd at first, because they had not consulted him sooner in that Matter, but however after reading the Grant, he gave them Hopes that no Injury wou'd be offer'd, for he was then perfectly a Stranger to the Emperour's Intentions of seizing the Ship.

In the mean while the *Bishop* of Japan, who arriv'd some Days before at *Meaco*, hearing what had pass'd, sent to Father *Commissary* a Tender of his Service, and the Interest of the Society at Court in his behalf. But this Father built so much on the Emperour's late Grant, and the Vice-Roy's Assurances, that he seem'd not to have any Fear upon the Matter. He thank'd the *Bishop* for his Kindness, telling him that

Persons

Persons Wrack'd as they were on the Coast, had no Ground at all to fear, their very Misfortune being Plea enough of it self; but he soon perceiv'd his Mistake, for not long after, News was brought from *Urando*, that *Maxeta* had seiz'd (by the Emperour's Orders) on the Gallion, and all her Cargo.

Then they posted to the *Bishop*, conjuring him to assist them with his Interest, as in Effect he did to the utmost of his Power. He dispatch'd Father *Rodriguez* with one of the *Friers*, to the Vice-Roy of *Meaco* to pray his Protection, and wou'd have gone himself in Person, if he had known the Language. The Vice-Roy, who was then acquainted with the Emperour's Intentions, told them it was too late, for the Ship was now condemn'd, which however might have been prevented, if Application had been first made to him. The Captain being so evidently wrong'd, went himself to Court with *Maxeta*, and laid his Case Home to the Emperour, but all he could do, wou'd neither save Ship nor Merchandize, and so he and all his Company were reduc'd to the last Extremity. Father *Organtin* Superior of the *Jesuits* of *Meaco*, reliev'd them all the Time they stay'd at *Ozaca*, and on there Return back to *Urando*, Father *Gomez*, who was then *Provincial* of the *Society* in *Japan*, sent them Victuals and Money, and his Interest besides to assist them on their Way. Some Time after, they arriv'd at *Nangasacki*, in Order to imbark for the *Philippines*, and there also the same Father very charitably admitted the Religious that were sick into the Colledge. Moreover the *Bishop* and Clergy presented the Captain with a Sum of Money to freight a Ship for *Manila*, and lastly the Colledge defray'd all Expences during their Stay at *Nangasacki*.

This was that *Spanish* Captain, who by his Vanity and Imprudence, first stirr'd up that bloody Persecution which still rages amongst them, and this the Occasion. When *Maxeta* first arriv'd at *Urando* to make Seizure of the Ship, the Captain mov'd Heaven and Earth on his own Behalf, insisting chiefly on the late Treaty of Commerce establish'd betwixt the two Crowns. *Maxeta* who was a sharp and deep Politician, seem'd to listen to his Reasons, and amongst other Things ask'd him, whether the *Spaniards* and *Portuguese* were both one Nation? And farther, whether *Pern*, the *Philippines*, *New-Spain*, and *East-Indies* were all under Obedience to the same Prince?

As to the first Query, the Captain answer'd that *Spain* and *Portugal* were two distinct Nations. The *Spaniards* a generous and Warlike Sort of People, the *Portuguese* Men of Business.

The vain-
Impru-
dence of a
Spanish
Captain.

ness and Traffick. To the second, that both *East* and *West-Indies* were all subject to one Head, and to raise amongst the *Japonians* a higher Opinion of his Prince, he pull'd out a Map, and mark'd out to him, the several Countries belonging to his Catholick Majesty.

Maxeta Seeing such a vast Tract of Land in the Possession of this Prince, appear'd much surpris'd, and was curious to know by what Ways he made all those mighty Conquests. But the *Spaniard's* Answer is so very inconsiderate and wickedly false, that I durst not venture to insert it here, if Historians had not one and all of them agreed in the same Story. He told them then, that this was done by the Help of Missioners, whom his Master sent to all Parts of the World, to preach the Gospel of *Jesus Christ*, for so soon as these Religious had gain'd a sufficient Number of Proselytes, the King follow'd with his Troops and joining the new Converts, made a Conquest of the Kingdoms.

Maxeta, and the King of *Tossa*, who were present with him at the Conference, took particular Notice of this Part of his Discourse, and related it afterwards to *Taycosama*, who resolv'd thereupon to extirpate Religion out of his State. He was long before, under mighty Apprehension and Fears of Revolt in *Ximo*, where the Nobles had all generally embrac'd the Faith, and therefore took Care in his last Progress to *Nangoya*, to disarm all on that Side, those only excepted, whom he sent over to *Corea*, to fight or end their Days in that Exile. This done, he grew a little more easy, and the *Jesuits* at the same Time, living in Concealment and Holes, and in an entire Desference (as he thought) to his Commands, the Storm began insensibly to blow over; but this foolish or malicious Pride of the *Castilian*, set all his old Suspicions a Float again, and drove him upon the last Extremities. What yet added to the Flame, was the peevish and inveterate Malice of one *Jacuin*, Physician in ordinary to the Prince. This Man to revenge himself on the Christians, maliciously took this Occasion to renew his old Invectives against them. He charg'd them with Rebellion, and underhand Practises against the Government, and all this because contrary to the late Edicts, they stay'd and preach'd the Christian Religion in *Japan*. However it had all the Effect he desir'd, for *Taycosama* grew infinitely incens'd against them, and in the Heat of his Passion swore he would hang or burn them every Man.

On

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On the Ninth of December, 1596, he sent privately to the Governour of *Ozaca*, to set Guards on the *Fryars* and *Jesuits* Houses (so they imprison Persons of Quality in Japan) At the same Time also he dispatch'd a Courier to *Gibonascio*, to do the like at *Meaco*, and withall to draw up a List of such as frequented the *Fryars* Church.

The Religious of St. Francis taken Prisoners.

There was then one Religious only in the *Jesuits* House at *Ozaca*, call'd *Paul Michi* a *Japanian*, and two others of the same Nation call'd *James* and *John*, both of them Candidates of the Society. Father *Francis Perez*, and Father *Peter Moreyon*, who were us'd to retire thither after their Missions, went some Days before for *Sayca* to wait on the Bishop, who parted the same Day for *Nangasqui*. These two Fathers hearing on the Road, that the Religious of *Meaco* and *Ozaca* were taken into Custody, they march'd straight to *Meaco*, in Order to die with Father *Organtin*, and their Brethren. The Names of these latter were *Lewis*, *Paul* of *Amacusa* and *Vincent*. This last was at *Nara*, when the others were taken, but hearing of their Imprisonment he went Post for *Meaco*, to share with them in the Crown.

The Guards were but newly set on the *Jesuits* of *Ozaca*, when Father *Organtin* arriv'd there. The House was throng'd with Christians, and all of them of the same Perswasion, that the Fathers ought to retire, to the End they might tell the Guards when they came to search, that the Fathers were gone to *Nangasqui*, in Company of the Bishop. Father *Organtin* far from relishing this Proposal, protested aloud he would die at the Head of his Flock. Let others (said he) do as they please, for my own Part, I know what becomes my Age, and Profession. I have labour'd for these twenty Years and upwards, to establish the Christian Religion in these Places, and now that we're to combat in its Defence, would you have me to fly, and hide my self? God forbid I should be guilty of so black a Crime. I know what I owe to God, and to the Society of which I have the Honour to be a Member. To Morrow Morning I'll for *Meaco*, to be crucified. Being I am a Preacher, and have exercised this Function from my first Coming to Japan, I'll seal the Truths I have preach'd with my Blood, and animate the Christians by my Example to die for Jesus Christ.

Father Organtin resolves to be of the Number.

Father *Rodriguez* who liv'd in Japan, by the Emperour's Orders in Quality of his Interpreter, seeing this Resolution of Father *Organtin*, declared he would bear him Company, and in this Manner they both parted next Morning, together with *Paul* of *Amacusa*, and some other Christians for *Meaco*. Being come within three Leagues of the Town, they dispatch'd *Paul* be-

before to learn how Matters stood there. He brought back Word, that *Taycosama*, by common Report, levell'd only at the *Fryers*, and therefore the Friends of the *Society* thought it not advisable for them to appear, till they saw farther into his Designs, and here the Journey was broke off.

They draw up a List of the Christians. The same Day *Ufoia*, Son to *Faxogaba* arriv'd at *Meaco*, in order to draw up a List of such as frequented the Church of the discalced *Fryers*, and meeting with *Justo Ucondono*, he set him down at the Head of the Roll. Finding also that the *Jesuits* were not under Custody, he went open Mouth to *Gibonoscio* with his Complaints, alledging that those Fathers above all others, ought to be taken Notice of, as being the chief Instruments of these Conversions in *Japan*. Then he presented him with the List which he had drawn up by the Emperour's Orders, adding, it was his Majesty's Pleasure to have all those put to Death.

Gibonoscio who was one of the four Governours of the Empire, touch'd to the Quick at this extreme Forwardness of the young *Comissary*, and the more, because this was done without his Knowledge and Consent, he took him sharply up, saying: Sir, you don't seem to rightly understand the Emperour's Pleasure. It was never his Design to put all the Christians to Death, that wou'd be a down right Slaughter, he levels only at the more notorious Offenders, and such as openly bid Defiance to his Laws. How can you distinguish betwixt Christians and other Men? Who can tell, but you and I may be of that Number? You ought not, Sir, to take any Informations under my Jurisdiction, without my special Direction and Advice. I perceive you have got *Justo Ucondono* on the Front of the List. What is it any News that *Justo* is turn'd Christian? Don't you know that he had like to have lost his Head more than ten Years ago, upon the same Score? But since that, the Emperour sent for him to Court, and is now much in Favour whether you know it or not. You are a young Man Sir, and that's your best Excuse. As for the *Jesuits House*, I did not think fit to set Guards, as being the Residence of his Majesty's Interpreter. In a Word, you have nothing to do here at *Meaco*. I know my own Business, and what belongs to my Office, and question not but to satisfy his Majesty with my Conduct.

The Jesuits House under Guard. As soon as *Ufoia* was gone, *Gibonoscio* upon second Thoughts, for fear of rendring himself and his Conduct suspected, resolv'd to set Guards on the *Jesuits House*, he sends then one of his Lieutenant's Sons to know who took Care of the House, and presently a certain Christian, accompanied by a Lay-Brother came down

down, and told him he was the Man. Then the young Gentleman pulling out his Commission, said, *I come hither from my Uncle, in the Name of Gibonoscio to clap Guards upon the House, but finding you to be Men of Honour and Worth, I'll supersede my Orders, and content my self with bidding the Neighbours keep a watchful Eye over you. This done, he took in both their Names, and so retir'd.*

There were five Religious of the Society belonging to this House, and all of them by great Providence abroad, the Brother only excepted whom we newly mention'd. One in the Neighbourhood at a great Assembly of the Gentry, to clear some Doubts in Matter of Profession of Faith, and other Things relating to Martyrdom, and the other Three in the Mission, visiting and comforting the afflicted Flock. Hearing upon their Return, that the College was under Guard, they humbly crav'd Leave of Father *Organtin* to give in their Names, but the Father was not at all for precipitating in the Matter. *A little Patience Brethren (said he) till we hear the Emperour's Reasons for this Persecution. If Religion be the Motive, we'll go all together, and present our selves before the Judges; but if its the Philippine Gallion, or some such like Business, wee'll first consider of it amongst our selves, and then resolve upon the Matter as we see Cause.*

As for the Religious of St. Francis, there were five in our Lady's Convent of *Portiuncula*. Father *Peter Baptist Commissary*, Father *Francis de Blanc*, Brother *Gonzales Garcia*, Brother *Francis* of St. *Michael*, and Brother *Phillip de la Case*. Their Names being wrought in Heaven, deserve to be recorded on Earth. This last came over with the *Philippine Gallion*, and resided at *Ozaca* in the Convent of *Bethleem*, but going over to *Meaco* about some Business, he was taken Prisoner and confin'd there, with the rest of his Brethren. In the mean Time also Father *Martin de Luines*, and two other young Men that waited on the Fathers, were seiz'd at *Ozaca*.

On the 11th of December 1596. *Taycosama* who was then at *Fuximi* to view his new Building, sent for *Gibonoscio*, and commanded him to put all the Fathers to Death, which gave Occasion to a Report, as if all were comprehended under this Sentence, (the Christians of Japan being always call'd by that Name) and so every one began to prepare himself for Martyrdom. In the Sequel of this History, we shall see the Zeal and Fervour of the first Martyrs renew'd, and in some Measures outdone by those of Japan; but before we descend to Presidents, it won't be amiss to incert here a Letter from

All the Christians prepare for Martyrdom.

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Father Comissary to his Brethren, as also another of Father Organtin's to his Provincial. That of Father Comissary runs thus.

Father Peter Baptist's Letter.

WE have now been ten Days close besieged by a Troop of Soldiers. All the Christians are condemn'd to die: The first Day that our House was invested, the Christians confessed and spent their whole Night in Prayer. Father Francis and I, upon Informations from some of the principle Christians, that we were to die next Morning, spent the whole Time in hearing Confessions. I communicated all our Brethren, and fifty Christians in Form of Viaticum. After that, every one provided himself with a Cross, to carry in his Hand, against the Time of Execution. The same Day they search'd our House, and took away our Preachers and Chatechists, viz. Leo, Paul, Bonaventure, Thomas and Gabriel. The Christians here express such an ardent Desire of Martyrdom, that they rob me of my Heart. Several also from other Parts, are already come to join them on the same Presumption. The Neighbours assist us more liberally than ever, with their charitable Alms. How Things will end is yet uncertain. Some say we shall be sent back to Europe, and others that we shall die. Assist us (we beseech you) with your holy Prayers, that we may deserve this Mercy from his divine Majesty.

Father Organtin to Father Gomez, Provincial of the Society of Jesus in Japan.

GREAT News, Reverend Father, News to all our Hearts Content. Late Yester-Night by a Letter to Mrs. Mary, Widow to the late Chuan from her Nephew at Court, we have Advice, that the Emperour, some few Hours before this was wrote, had given positive Orders to Gibonoscio to put to Death all the Religious of Meaco and Ozaca. Brother Paul was so transported with it, that he could not contain himself. Now Brethren (said he) our Vows are accomplish'd, and we shall die for the Love of him, that first died for us. This News fill'd all with extreme Joy, and we instantly began to prepare for

A Letter of Father Organtin to his Provincial.

for Martyrdom. The first Thing was, to settle our Consciences: After that, each one provided himself with a Habit, Surplice, and Stole, in order to appear in that last scene of their Lives, as became true Servants of God, Preachers of his Gospel, and worthy Children of the Society. The Zeal which God inspires into our Souls, is far above what I can express. But We refer it all to the Grace of the holy Ghost, thro' the Prayer, which Father General is pleas'd to offer for this Province, and your Reverences daily Sacrifices, who knows much better than those of Europe, what we suffer, in this painful Mission.

What adds to our Comfort, and strengthens us, in these Resolutions, is the admirable Example of Christians of all sorts, who are ready to Sacrifice all, and lay down their Lives, for the Faith of Jesus Christ. All our trouble is, that God does not think us worthy of this Favour. Justo Ucondono particularly distinguisheth himself on this Occasion, and so do the two Sons of Guenifoin, Governour of Meaco; The younger of these call'd Constantine, never leaves us in all these Troubles. In a Word all the other Christians of any Note, give us daily Assurance, that they also are ready upon Occasion, to serve and assist us as their true Fathers, and Masters in Jesus Christ. Questionless this Ferueur and Zeal of the new Christians, is a visible Effect of the holy Sacrament of Confirmation, which they lately receiv'd from my Lord Bishop's Hands. It wou'd be tedious to number up all the other Christians, that pretend to Martyrdom. However I must not omit our two Candidates, James, and John, who seeing the Danger we are in, never cease importuning me by brother Michi, to be admitted into our Society, being already in the list of those, that are to dye for the holy Faith. I told them in case they dy'd with me, they wou'd be too happy, but please God I survived, I wou'd use my Interest with your Reverence to answer their Request. God grant we may die so, as to deserve eternal Life in Heaven. Amen.

About a Days Journey from Meaco, there's a Town called Nara, inhabited by the Bonzes only, and so by consequence, the very Center of Paganism, and Idolatry. Father Provincial sent thither, one of his Religious call'd Vincent, a Man famous for learning and preaching, tho' not yet in Orders. Whilst he was one Day in close dispute with the Bonzes, running down their Impostures and Cheats, with his wonted Torrent of Eloquence and Zeal, a Letter was brought him from a Brother of the same Order, desiring him, as he tender'd the Crown of Martyrdom, to hasten away with all speed. Vincent upon this Advice, put all in readiness for his Journey, and resolved to part

the next Day, but his Patron who took an Affection for him, did what possibly he cou'd to break it of; representing to him, what a Folly and Madness it was, to expose himself, and run voluntarily unto Death, when there was no necessity for it.

The good Religious Man humbly thank'd him for his kind Intentions, but at the same time gave him to understand, that to die for the Religion he taught, was not a Punishment, but a Reward; and he shou'd think himself the most fortunate Man in the World, if it pleas'd God to do him the Honour, to let him shed his Blood for the holy Faith. For (said he) having preach'd and profess'd it publickly all along in Words, its but Justice to seal the same by Example, and if the Preachers are to die, its my right to lead the Way. His Patron then seeing him bent upon it, freely lent him Horses and a Servant, to conduct him to the Place.

Being arrived at *Meaco*, he dismissed the Servant and Horses, and made streight to the College, but some Friends (as Providence wou'd have it) seeing him as he was pressing thro' the Guards, took him away by force, and conducted him to Father *Organtin*; where betwixt the Father's Company, and the hopes of repairing afterwards his present Loss, his trouble of being thus deprived of the Crown of Martyrdom began sensibly to abate.

Justo
Ucondo-
no pre-
pares him-
self for
Death.

We have seen in the late Persecution, under the same *Tay-cosama*, how *Justo Ucondono* signaliz'd himself by a voluntary Banishment, for the Faith of *Jesus Christ*. His Constancy was still one and the same. Father *Organtin* telling him one Day, that the Christians were all condemn'd to die, he was so transported with joy, that he seem'd in a Manner out of himself. He went streight to the College, and told the Fathers, he was resolved to bear them Company. Soon after he took Horse for *Fuximi*, to take leave of *Chicugendono* King of *Canga*, who besides his Table, had done him all the good Offices imaginable in the late Banishment. In Gratitude for these Favours, he presented him with two *Tea Cups*, valu'd at betwixt four and five thousand Crowns. *Chicugendono* seeing him bent upon Suffering, cou'd not but admire his Courage, but withall advis'd, not to be Precipitous in the Matter. For (said he) *I was actually at Court, when this Sentence passed, and it only concerns the Religious of the Philippines, who live in plain Defiance of the Emperour's Threats. What's more, I heard him say, it was no wise his Intention to include herein the Fathers of the Society. Therefore Justo be of good Heart, the Sentence touches not you. What (replied Justo) you say this*

to comfort me: But mistake not Sir, for the greatest Pleasure I can think of in this World, is to lay down my Life for the Faith. What remains Sir, notwithstanding these Assurances, I'll go and prepare my self for Death, hoping you'll believe I die your humble Servant. This said, he took his leave and returned to Meaco.

If the fervour of Don Justo was so admirable, that of the two Sons of Guenifoin Governour of Meaco, was no less. The Elder call'd Paul Sacondono was not yet full two and twenty Years of Age. This notwithstanding, besides the Inheritance of his Fathers Government, he had in Possession a considerable Post in the Kingdom of Tamba, with a large Pension annexed to it, given him by Taycosama himself. Hearing then of the said Bishop, and Fathers Imprisonment, (for Stories always improve in telling) he dispatch'd two Courriers, one to Meaco, and another to Ozaca to learn the Truth, and the mean while, contriv'd with himself, how to compass the Crown of Martyrdom.

The admirable fervour of Guenifoin's two Sons.

He inclined at first to go for Ozaca, under Pretence of visiting his Father in Law, who was King of that Province, but in Effect to be taken Prisoner. However reflecting, that none wou'd dare to lay Hands on him in that Equipage, he resolv'd to be shav'd, and so pass with Eight of his Servants that were Christians, for Ecclesiasticks. He was very well assured, that these Men wou'd be all true to God, and imitate his Example, one only excepted, whom my Lord Bishop had baptiz'd not past two and twenty Days before. He sent for him then, and told him, that being a Stranger to the Glory of Martyrdom, he was affraid, he wou'd not have Courage to suffer for the Faith, and so advis'd him to return home.

The Servant replied. My Lord, true it is not long since I embrac'd the Faith, but yet thro' the Grace of God, I know how to set a just estimate on my Soul. If Martyrdom be the shorter cut to Heaven, I value my Life no more, than the Dirt under my Feet. Paul was infinitely pleas'd with his Answer, and gave him a hundred and thirty Crowns, for the Relief of his Family. Presently after, he withdrew into his Cabinet, and prostrating before Almighty God, humbly beseech'd him, to give him Grace to shed his Blood for the holy Faith. That done, he wrote to his Father, Mother, and Nurse, and there told them, that being the Fathers of the Society were all to die, after mature and serious Deliberation, he was resolv'd to bear them Company. Then he earnestly exhorted them to embrace the Christian Religion, assuring them, they wou'd then approve of his Conduct, and

and experience themselves, how honourable, and sweet it is to die for *Jesus Christ*. Having acquitted himself of this Part of his Duty, he march'd streight for *Meaco* to *Father Organtin*, to whom he made a general Confession of his whole Life, and then prepar'd himself for Death with admirable Constancy.

His younger Brother *Constantine* also particularly distinguished himself in this Combat. He had a Cousin call'd *Michael*, who was likewise a Christian, and Page to *Taycosama's* Nephew, as he was himself. As Providence wou'd have it they met at *Meaco*, that very Day the Proclamation came out against the Fathers, and went streight to the College. So soon as *Constantine* heard the News, he cried out, (to speak in his own Words) *We are come just in time for Martyrdom, we'll do our utmost to merit this great Mercy of our Lord.* They intended to have gone for *Tamba*, or *Fuximi*, but upon this News, changed their Resolutions, and took Lodgings in Town, amongst other Persons of Quality, who lay hid there upon the same Design, waiting an Opportunity to declare themselves. *Father Organtin* sent presently one of his Religious, to confirm them in their good Resolutions, and they all express'd so feeling a Desire of Suffering, that the Time seem'd long till their Vows were accomplish'd.

Some time after a Rumour was spread abroad, as usual in such Occasions, that Sentence was not yet pass'd against the Christians, however it was fear'd that *Guenifoin's* Enemies, wou'd take this Occasion to prejudice him at Court on his Sons account. *Constantine* for fear any Misfortune might happen to him on his particular score, went to acquaint him, that he was turn'd Christian, and resolv'd to die with *Father Organtin* his Master: Being then arrived at *Fuximi*, and meeting his Father alone, as he was going to the Palace, he took him aside and frankly told him he was become Christian.

Guenifoin who was passionatly fond of this Child, seem'd much surpris'd at his Discourse, and turning back, carryed him home to his House, where he reason'd the Matter with him in private, but in such terms as were capable enough to daunt his Courage. Son (says he) its News to me that you embrac'd the Christian Religion. But since you have, and farther also resolve to joyn Fortune with *Father Organtin*, take Courage; for that Father is not in the List of the Condemn'd Persons, however if for the future he do offer either to preach, or baptize, he will be no more spar'd, then the rest. For what remains, if the Emperour commands me to put all Christians to Death, you must not expect to find Mercy.

We

We have Presidents enough both ancient, and modern, of Parents that murthured their own Children, for rebelling against their Prince. To these Constantine very modestly replied.

Father, It was not the fear of Death that mov'd me to this Confession, but a Real concern for your Interest, least some Misfortune or other might befall you thro' my Neglect. You know Sir, we are obliged to obey the King, much more the King of Kings, and Lord of Heaven and Earth, who first gave, and still preserves this Being of ours. Im' ready Sir to die by you or any other, as Heaven shall please to appoint. If you be the Man, you'll only take the Life you gave me and bestow a better on me in its Stead, so still you'll continue a Parent, and I a Child infinitely indebted to you for my Happiness. But if others take this upon them, I have this Comfort, that you are innocent of your own Blood, and so without the reach of those Racks, that usually torture such as tear to Pieces their own Bowels. God is my Witness, I'm ready to obey you in every Thing, where my Soul's Happiness is not in Question. But as you have always express'd so much Tenderness for me, I'm very sure, you wou'd not have me plunge my self into Hell, to please a Prince, that can't release me from thence.

Guenisoin was so sensibly touch'd with his Discourse, that he had much ado to hold from Tears, however he put the best Face on't, and went out, bidding his Son expect till he return'd. He goes then to the Palace to learn of the other Governours how Matters stood with the Christians; for Taycosama had not then fully declar'd his Mind. At his Return, he sent for his Wife, and told her what had pass'd betwixt him and his Son; adding, that if the King shou'd command him to put all the Christians to Death, he wou'd cut Constantine's Throat with his own Hand. The Words were yet betwixt his Lips, and he burst out into Tears, complaining of his Son, and calling him barbarous and cruel, to make him attempt upon a Life, that was sure to be his own Death.

Whilst Constantine was in this Combat, Don Michael his Don Michael's Cousin, weary with waiting and expecting in Town, resolv'd Resolution. to follow him to his Father's House. So soon as he was arriv'd, the Mother who knew nothing of the League that was betwixt them, took him privately to her Closet, and there began to inveigh against her Son Constantine for Changing his Faith. What shall I do (she added weeping) rob'd of both my Children, who by their wise Conduct and Prudence, have gained such Reputation at Court? How shall I be able to survive, after seeing them murther'd before my Eyes by their own Father? Saying this, a violent Fit of

of Grief came upon her, and she downright swoon'd in *Michael's* Arms.

The poor young Man notwithstanding all Efforts, and Struggle with himself, was not able to hold from Tears at the Sight of this disconsolate Mother, but presently recovering himself, he took Courage, and said; *Dear Aunt, don't afflict yourself, the late Sentence touches neither of your Sons. True* (reply'd the Lady, fetching a deep Sigh) *my Husband told me as much, and that gives me some little Comfort. But suppose Madam* (said *Michael*) *that Constantine did suffer for his Faith, why all this Passion and Weeping? He dies not as a Malefactor for Crimes, but in pure Obedience and Love to his Maker. I must confess* (she continu'd) *it's commendable, to see a young Man in the Flower of his Years condemn this present Life, for some other which he may more esteem. But tell me why does he prefer a strange and foreign Perswasion condemn'd by the Court, before the Establish'd Religions of Japan, in which all his Predecessors have died? The Reason* (reply'd *Michael*) *is plain, because the Christian Religion saves our Souls, whereas those of Japan lead endwise to Perdition, and Hell Fire. I don't believe that,* (answer'd the Lady) *but suppose it true, why to hasten our Death before the Time? Let but Constantine live, and I acquiesce. Dear Nephew, perswade him to return for Tamba with his Brother, and stay there till the Storm blow over. In that mean while, because I find he is resolv'd to die with Father Organtin, it shall be my whole Business and Study to preserve that Father's Life.*

Things being in this Posture, Don *Constantine* and Don *Michael* return'd to *Meaco*, where they both confess'd to Father *Organtin*, and after receiv'd the holy Communion as at Point of Death. Having tarry'd there some Days, and no Prospect of accomplishing their Designs, they retir'd to *Tamba*, and thence wrote to the Provincial of the *Jesuits* to express their Sorrow and Grief upon the late Disappointment at *Fuximi* and *Meaco*, begging he wou'd please to recommend them in his Prayers to God, and obtain Grace for them, to shed their Blood for his holy Faith.

*The Zeal
of some o-
ther Chri-
stians.*

Two Gentlemen also, who came forty Leagues to receive the Sacrament of Confirmation, and lodg'd there on the same Account, finding themselves frustrated of their Hopes, return'd Home, conjuring the Christians at Parting, to give them early Notice upon the first Alarm, that they might have Time to return, and share with them in the Crown of Martyrdom.

What

What happen'd to *Andrew Ongasamara* and his Father, deserves particular Remark. *Andrew* was a Native of *Bungo*, of an ancient and noble Family, and above all, a Person famous for his Vertue and Sanctity of Life. It was he that stole away by Night, the Cross that hung about the holy Martyr *Joram's* Neck, and three Years after transported his precious Relicks to *Arima*. This noble Cavalier being retir'd to *Ozaca*, upon the late Desolation of *Bungo*, heard they were drawing up a List of such Christians as were condemn'd to suffer Death. He went streight to the Fathers and told them, that being more Ancient than the rest, he had Right to the first Place in the Roll; not content with this neither, he took upon him to dispose for Martyrdom his Father, a Man of fourscore Years of Age, and Baptiz'd but six Months before for the same End.

Father (said he) being so lately Baptiz'd, I presume you know little of the Nature of Martyrdom. The greatest Favour God can bestow on a Christian, is to offer him an occasion of laying down his Life for his Service. But withall, whoever pretends to this Crown, must be sure to be meek and humble, and ready without opposition to receive the fatal Blow on his Knees.

The old Man was well enough pleas'd with the Discourse, but having been always brave, and jealous of the least Point of Honour, he could not brook that part of Non-resistance. What (said he) a Man of Honour, as I am, to let himself be murder'd Coward like, and not dispute his Life, to see the Heathens butcher those Fathers before our Eyes, that made us Christians, and look on? With that, drawing his Poniard, and putting himself in Posture of Defence, he rais'd his Voice, and said: Let me see whether they dare lay Hands on them. I'll hew down seven or eight of them at my Feet, and follow the Blow; till they disarm or cut off my Hand. If they kill me fighting in this manner, I'm willing to die a Martyr, but upon no other Score.

Andrew seeing his Father but ill Principled in his Religion, and fearing he wou'd be as good as his Word, modestly reply'd again; You know, Sir, the Family of *Ongasamara*, hath been always famous in Japan for its Valour and noble Exploits; our Predecessors distinguish'd themselves in the Academies, teaching the other Gentry to mount on Horseback, to manage their Arms, and other War-like Exercise, as became Men of their Quality and Rank. As for your self, you have given the World so many Instances of your Courage, that none dares bid you defiance, but such as are weary of their Lives; and so it can't be anywise imputed to Cowardize, if you offer your self voluntarily unto Death. But since this manner of

Combat does not relish, be pleas'd Sir, to retire into the Country with my Son, in him you may preserve the Name of the Family, and the Glory of our Blood.

The Father much offended at these Proposals, told him in some little Heat, that he was never us'd to flie, and none shou'd now reproach him with it in his old Age. *Retire your self* (said he) *if you be afraid, for my part, I'll stand my Ground, and look the Enemy in the Face. I'll break some of their Heads, and then die a Martyr.* Andrew had no other way, but to recommend the Matter to God, who was pleas'd to dispose him by another Means. His Lady working one Day at a sort of Garment, to wear on the Cross at the Time of her Execution, and the Servants also busie employ'd in seeking out Beads, Reliquaries, and Crosses on the same Account, the old Man who happen'd to be there present, appear'd much surpris'd, and was curious to know the Meaning: They told him in a pleasant kind of Way, that they were preparing to die for Jesus Christ. O the Power and Efficacy of divine Grace! These Words were no sooner out, but the old Man flung down his Arms, and took up the Beads, protesting he wou'd bear them Company.

The Heroical Courage of some Christian Ladies.

If the Men signaliz'd themselves in the Beginning of the Persecution, the Women did no less. We spoke above of the Lady Grace Queen of Tango, and what she did in order to receive holy Baptism. Hearing afterwards, that the Fathers were condemn'd to die, and with them some other Christians to be Crucifi'd, in confidence that God design'd her the same Honour, she sat down with some Ladies of her Court, to work her self a Suit against the Time of her Execution. Moreover, she commanded them to tell her what Day the Jesuits were to die on, *For* (she added) *so soon as ever I get the News, be it at Midnight, I'll run bare-foot with my Daughters to be Crucifi'd with them.*

Several other Ladies of Meaco, inspir'd with the same Sentiments, to spare the Officers the Trouble of Searching, met together at a Lady of Qualities Apartments in Town, near the Jesuits College, with Robes and Garments on purpose for their Execution. There was one of a more distinguish'd Quality than the rest, who fearing that the Officers wou'd not dare to seize her at her own House, fled privately in the Night to the rest of the Company, in order to suffer with them. Whilst they were entertaining themselves with pious Discourses of Martyrdom, one amongst the rest cry'd out; *For my part, I'm firmly resolv'd to die for the Faith, but being a Woman, I fear the Sight and Noise of the Lances, and other Instruments.*

struments may cause me to tremble; if I do Ladies, lay hold on me I beseech you, and drag me to the Executioner, that I may share with you in the Crown.

This Resolution in Ladies of that Quality and Education, *The Zeal of the Children.* is certainly wonderful and strange; but to find the same in tender Children, is something more rare. In the *Jesuits Seminary*, some three Days Journey from *Meaco*, amongst other Scholars, there was one call'd *Thomas*, a Youth of sixteen Years of Age, and Son to a Wealthy Man of the same City. This Youth hearing that his Father, who was resolv'd to die with the other Christians, had left him by Will, Heir to a fair and plentiful Estate went streight to *Meaco* to make his Complaints, alledging it as a mighty Injustice, that he shou'd leave him Heir here to his Temporal Fortune, and thereby exclude him from the Enjoyment of those Riches which he was now going to possess in Heaven. But for that Sir (he added) as you please, for my part I'm resolv'd to bear you Company, for if that Son is look'd upon as infamous in *Japan* that survives a Parent Executed for Justice, what wou'd they think on me, if I refus'd to suffer with so dear, and tender a Father, for the holy Faith?

Another of ten Years of Age, call'd *Lewis*, whom the Religious of *St. Francis* had baptiz'd, and maintain'd in their Convent, finding that the Officers wou'd not take in his Name amongst the other Christians, fell into so violent a Fit of Weeping, that they were forc'd out of meer pity to put him down in the List. We shall see presently how he signaliz'd himself by his glorious Martyrdom.

A Young Girl also, much about the same Age, express'd on this Occasion a Resolution never to be parallel'd. Her Aunt who had brought her up after a tender Manner, hearing the Christians were all condemn'd to die, press'd her very earnestly to go Home to her Parents House. *Child* (said she) *we are going to die, so return Home, least they take and crucify you with us, for you are not yet at an Age for suffering this Kind of Punishment.* The Girl at these Words burst out into Tears, protesting she would not stir out of the House. *Dear Aunt* (said she) *if the Christians are to die, I'm resolv'd to bear them Company, as one of the Number. I am young 'tis true, but at the same Time don't want Courage. So that I do but continue with you, I shall not be afraid of Death. But these are only Flowers, we shall reap the Fruit afterwards in its proper Season. In the mean while, let us return to our Prisoners.*

Tayco-
sama de-
clares that
the Jesuits
are not
comprehen-
ded under
the late
Sentence.

The Fryars and Jesuits still continued under close Guard, daily expecting the fatal Hour. In that mean Time, some Hea-then Courtiers, to oblige Don *Austin*, *Simon Condera*, *Justo Ucondono* and the other Catholick Princes, who respected the Jesuits as their true Masters and Parents, resolv'd to mediate with the Emperour on their Behalf. Being then one Day in Company with him at *Fuximi*, whilst he was visiting his new Buildings, there they modestly represented to him, that these Fathers in full forty Years Time which they liv'd in *Japan*, were never yet known to be concern'd in any Intrigue or Practice upon the State, or so much as meddling with Business that might give Disturbance to the Publick. On the contrary, they preach'd up Peace and Obedience to Superiours, reconciling Enemies, comforting the Afflicted, relieving the Poor, visiting the Sick, and assisting them to the utmost of their Power, respectful in all Things to great ones; in a Word, they appear'd to be Men, that design'd good to all, and hurt to none.

The Emperour listen'd quietly to their Discourse, and shew'd as if he clos'd with them in the same Sentiments. In that mean while came in *Guenifoin* the Vice-Roy of *Meaco*, whom Interest oblig'd to be warmer in the Cause, in regard that his two Sons resolv'd to die with Father *Organtin*. He confirm'd then what the others had said; adding, they always shew'd a true Respect and Deference to his Majesty's Orders, as well in *Ximo* as at *Meaco*, where Father *Organtin*, notwithstanding the imperial Grant for residing there thro' his Infirmary and great Years, liv'd more like a banish'd Person, than one tolerated by the Government, changing his Habit, and never appearing in publick. He said many other kind Things of them, which so charm'd the Prince, that in all Appearance he was like to revoke the former Edicts, and content himself with transporting the Fryars back to the *Philippines*. But God was pleased to crown their Zeal, reserving the Jesuits for harder Conflicts, in Consideration of this Church of *Japan*, whom he would not leave destitute, of Priests and Pastors, all at once.

The Reasons that oblig'd the Emperour to spare the Fathers of the Society, as appear'd by a Letter from a Gentleman at Court to *Tarazaba* Governour of *Nangasagui*, were these Four. First, Because if he put the Jesuits to Death, it would certainly exasperate the Christians of *Ximo*, who receiv'd the Faith from these Fathers, and being numerous, probably might stir them up to a general Revolt. Secondly, He had no Mind to break off that advantagious Commerce with the *Portuguese*, who

who were not like to return thither again (as he thought) if the *Jesuits* were not tolerated, to administer them the Sacraments. Thirdly, In Respect to my Lord Bishop, in Consideration of all the noble Presents, and satisfactory Answer, which he brought over with him, from the Vice-Roy of the *Indies*; and Lastly, in Justice to the Fathers themselves, for their prudent and wise Conduct, in Obedience to the Laws and Government of the Empire. These were the Motives that induc'd him to spare their Lives at least for that Time.

The Governour *Gibonoscio*, who took an Affection for these Fathers, hearing of the Emperours kind Intentions, went streight to the Palace, and after the usual Ceremonies, address'd himself to the Emperour in this Manner. Sir, Your Majesty commanded me Yesterday, to put all the Fathers to Death, not to mistake in my Orders, pray what Fathers do you mean? Are those that came over in the Portuguese Vessels included in the Number?

No (reply'd Taycosama) I condemn'd none but those that came over in the Philippine Gallion. For these Apostate Preachers (as I perceive) are the same that reduc'd Mexico and the Philippines, under the Obedience of Spain, and now come hither on the like Practices. But I'll teach them to play Tricks with Taycosama. Did I think the Law they preach'd was good, and worth teaching, I would give that Leave to Father Rodriguez my Interpreter, and the rest of his Society, who for the Course of these ten Years, have always had a Regard to my Commands, and not to these new Comers, that live in open Defiance of me. But for the future let me never have it spoke of again. Go (says he) to *Gibonoscio*, dispatch a Frigate immediately to Rodriguez my Interpreter, and tell him from me to keep a good Heart, and above all see that no Injury be offer'd to the Bishop; or any of his Retinue that came hither with him to Court.

Gibonoscio upon these Orders, dispatch'd a Christian immediately to Father *Organtin* with the News, ordering him to take the Guards off the College; and so to *Nangasacki*, to acquaint the Bishop and Father Rodriguez with the Emperour's Pleasure. The Fathers knew not well, whether to be sorry or glad. It was a Pleasure to see themselves once more in Condition to assist their darling Flock, and as a round Mortification at the same Time, to lose the Crown of Martyrdom, which in great Measure, was the End of their leaving *Europe*, to toil and labour in this painful Mission. So soon as the Guards were taken off from the *Jesuits* College at *Meaco*, the Governour sent an Officer round the Town to enquire from House to House, after

after such Christians as frequented the Fryars Church. The Faithful believing it a Signal for Combat, gave in all their Names, and those that could write set them down with their own Hands, but the Number was so great, that *Gibonoscio* knew not what to do. However he chose twelve out of the Fryars House, and took in their Names amongst the Religious.

Six Religious of
St. Francis, three
Jesuits and seven
Christians
condemned
to Die.

In the mean while several great Lords at Court, knowing what the Emperour had done in favour of the Jesuits, believ'd they might possibly obtain the same for the Religious of St. Francis, or at worst get the Sentence chang'd into Banishment. But *Jacuin* the sworn Enemy to Christian Religion, had so turn'd the Prince's Fancy and prejudic'd him against them, that instead of doing them Service, they only hasten'd their Death. For in that very Instant, he commanded *Gibonoscio* to take out all the Prisoners that were in *Ozaca*, and see them conducted safe to *Meaco*, and farther, to cut off their Ears and Noses, and in this contemptuous Manner, to conduct them in Carts thro' all the Streets in Town.

Gibonoscio deliver'd the Commission to his Lieutenant, charging him to bring the five Religious of St. Francis, and the other Christians, under a strong Guard to *Meaco*, in Order to proceed to Execution. The Officers coming to the Fryars Convent, seiz'd all that were down in their List. Amongst the twelve Christians, there was one call'd *Matthias*, the Proveditor of the House. This Man being abroad about the Concerns of the House, when they call'd over the Roll, and none there to answer in his stead, the Officer cry'd again and again where's *Matthias* that he does not appear? With that a devout Christian of the same Name, that liv'd joining upon the Gate stepp'd up, and answer'd. *Here's Matthias, indeed not the Man you look for, but one of the same Name, and a Christian too, by the Grace of God. That's enough* (reply'd the Officers) *we want only to have our Number compleat. And so we may truly say of him, what St. Luke, in his Acts, says of St. Matthias. The Lot fell on Matthias, and he was number'd with the Eleven.*

The Names of the three Religious of the Society, were *Paul Michi*, *James Kisai*, and *John Gotto*. They obtain'd this Favour thro' the special Providence of Heaven, for being not compris'd in the Sentence, they ought in Course to have been releas'd; but *Gibonoscio*, who was lately reprimanded at Court for his Indulgence to the Fryars, durst shew no Favour, and so they were taken out with the rest, and carried Prisoners to *Meaco*. It's said, this was done by the Interest and Contrivance of

Fax-

Faxigata, the feign'd Protector of the Fryars, who the better to colour his Treason, and Concern for their Death, procur'd these Jesuits to keep them Company, in their Ignominy and Torments.

On the first Day of January, 1597, the Prisoners being arriv'd now at *Adeaca*, Father *Organtin* mov'd for a Release of the three Jesuits, as being Prisoners there, contrary to the Emperour's Commands. *Gibonascio* declar'd he was sorry with all his Heart for their Disgrace, at the same Time it was not in his Power to do any thing in this Matter, without first consulting the Emperour, which might prove of dangerous Consequence, and probably draw his Displeasure upon the whole Body, especially seeing these Gentlemen were taken at *Ozaca*, where none were tolerated (besides Father *Rodriguez*, his Majesty's Interpreter) and so Father *Organtin* was forc'd to let the Matter fall.

So soon as *Taycosoma* had issu'd out the late Orders, he dispatch'd a Messenger to *Fazambure* Governour of *Nangoya*, and Lieutenant to his Brother *Taxazaba*, Governour of *Nangasacki*, with Advice; that in some few Days, he would send him the discalced Religious of the *Philippines*, and some other Christians, in order to be crucifi'd. *Gibonascio* also wrote to him at the same Time, ordering in his Majesty's Name, to see that no Affront was offer'd to the Jesuits, whom he was pleas'd to have reside there, on Condition they did not preach the Gospel, nor hold Assemblies, nor baptize any of his Subjects.

The Governour of Nangasacki order'd to crucify the Prisoners.

Fazambure went streight to the College with his Letters, to acquaint the Fathers with his Majesty's Pleasure. Then he gave the Magistrates in Charge to see, that no *Japonian* frequented their Church, as also to ship off the four Religious of *St. Francis*, who then resided at *Nangasacki*, for *India*, or *China*, by the first *Portuguese* Vessels that sail'd out of that Port, forbidding all Persons whatever, on Pain of Death, to bring them over again unto these Islands.

Now these Orders being directly opposite to the Law of God, Father Provincial of the Society resolv'd to take no Notice of them. Moreover he wrote to all his Subjects, exhorting them to be ready as the Rule requir'd, to sacrifice their Lives for the Glory of God, and the Salvation of Souls, above all to keep diligent Watch over their Flocks, and extend, if possible, the Empire of *Jesus Christ*, but still by such Ways and Means, as might not give the Emperour any Cause of Complaint. This was done chiefly by Advice of the Kings of *Arima* and *Omura*, who

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who were not at all for removing the Seminary and Novitiate out of their States, notwithstanding the vast Number of Students that were entertain'd therein, which amounted to a Hundred and better, all of them Noble Men's Children, besides *Novices*, who made up Thirty more. They only desir'd them to comply a little with the Times, and for the Rest to go on with their wonted Labours, but still privately and without Noise, which the Provincial agreed to, till Providence was pleas'd to dispose it otherwise.

The four and twenty Prisoners being now all met together at *Meaco*, *Gibonoscio* went to *Ozaca* to know the Emperour's further Pleasure, and finding him positive to this first Resolve wrote next Day to his Lieutenant, to hasten the Execution with all speed. The Emperour (as was said above,) commanded that both their Ears and Noses should be cut off: But *Gibonoscio* either out of Pity and Compassion, or by private Instructions from Court, or perchance in hopes of ingratiating himself with *Taycosama*, by this mild Conduct, moderated the Sentence, and took of the Tip only of their Left Ear.

The Prisoners hearing they were condemn'd to die, fell down on their Knees, and gave thanks to God for the Favour. Brother *Paul Michi* late Student in the Seminary of *Arima*, and now Member of the *Society of Jesus*, being endu'd with a rare Talent in preaching, began a Discourse upon the Mysteries of our holy Faith, and the Glory of Martyrdom to the Guards, but so home and moving withall, that two of them promis'd to receive the Faith, and a Cavalier also whom he baptiz'd some time before, with five other Persons of Quality, without regard to the Danger he was in, profess'd himself publicly a Christian.

On the third of January the 24 Prisoners were conducted by the common Hangman, with their Hands ty'd behind their Backs, to the high town of *Meaco*, where they cut off the Tips of their Ears. The Christians gather'd up these Relicks with a mighty Devotion and Respect, and particularly one *Victor*, Secretary to the Governour of *Ozaca*, who took up those of the three *Jesuits*, and carry'd them to Father *Organtin*. The good old Man taking them into his Hands, what with Joy, and what with Compassion, burst out into Tears, and offering them up to our Lord, said: Behold my divine Saviour, the first Fruits of your Church of Japan. Behold the first Product of our Labours, which I now offer to your divine Majesty: And grant that this Blood which waters the Earth, may bring forth plenty of Faithful,

*They cut off
the Tips of
their Ears.*

ful, to praise thy holy Name in this Extremity of the World, by their exemplar Lives, and precious Deaths. He added much more to the same Purpose, and after so tender and moving a Way, that it drew Tears from all that heard him.

This first Part of the Execution being now over, they put them all into Carts, Three and Three, according to the ancient Custom of the Country, and conducted them in this Manner, thro' all the principle Streets of Meaco, an Officer walking before them with the Sentence, which was fixed to the Top of a long Pike, to this Effect:

They are dragg'd ignominiously thro' the Streets.

Taycosama,

I Condemn'd these Men to die, because they came over from the Philippines, falsely taking upon themselves the Quality of Embassadors. Farther its my Will and Pleasure that they be crucifi'd at Nangasacki, because they presum'd to stay in my Dominions, and preach the Christian Religion contrary to my express Command.

The Guards had all the Difficulty in the World, to make Way thro' the Crouds, so very many were there, that flocked thither from all Parts to see this Spectacle. The Mob on these Occasions us'd always to curse and rail at the Criminals before they suffer'd, but at this time, seeing so many innocent Persons, and little Children, bear this Ignominy with so much Joy, which appear'd in their very Countenances, and March as 'twere in triumph unto Death, they conceiv'd within themselves a kind of feeling of their Misfortune. In a Word the Patience, Sweetness, Modesty, and Humility of the Martyrs, edified all; and drew Tears from most that saw them.

Father Peter Baptist, a Man truly Religious, and worthy Captain of this glorious Troop, preach'd aloud as he pass'd thro' the Streets, first in Spanish, and then in Japonese, to animate his Companions, and Strengthen the other Christians, that came to see them suffer. Amongst the rest there were three Children, that us'd to serve the Fathers at Mass, whereof the eldest was Fifteen, and the youngest Twelve years of Age. These three little Martyrs being all together in one Cart, with their Hands ty'd behind their Backs, sung all the while the Our Father, Hail Mary, and other Prayers, but in so moving

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a Way, that the Guards had much ado to refrain from Tears. Several Christians zealous of sharing with them in their Ignominy and Disgrace, pray'd the Soldiers to be admitted into the Number. The Soldiers answer'd, they cou'd take in none but such as were down in the List. *At least (they reply'd) since we joyn with them in Faith, let's mount upon the Carts, and share with them in the Affronts.* But this was also rejected, and so they follow'd on foot.

The Martyrs being now all arriv'd at the Prison Gates, the Officers commanded them to light out of the Carts. That done, *Brother Paul Michi*, and his two Companions, went streight to embrace the Religious of *St. Francis* (for this was the first time they Spoke together) humbly thanking them, for the favour God design'd them, by their Means, of shedding their Blood for his holy Name. The Guards who overheard the Discourse, were in amaze at the Complement, and said to one another: *What sort of Men are these? Whoever saw so much Joy, and so much Suffering together? Our Bonzes are Strangers to this kind of Language, they wou'd not willingly be treated in such a Manner.*

On the fourth of *January*, this noble Squadron, was mounted on pitiful Horses, and conducted to *Ozaca*, thence to *Sacay*, marching thro' the Streets of these two populous Cities with so much Ignominy, and Contempt, that the Inhabitants, mov'd chiefly with the sight of the Three Children; who had their Hands ty'd behind their Backs, and their Cheeks died with the Purple of their own Blood, were not able to hold from crying out, *Injustice, and Cruelty.* At the same time a Report was handed about, that they were going to put to Death *Father Organtin* and the other *Jesuits*. Now the Christians being generally determin'd to bear them Company, it caus'd such a Tumult in Town, that *Gibonosio* was forc'd to send his Officers from House to House, to assure them, that *Taycosama* aim'd only at the Prisoners then in hold.

They are
conducted
to Nanga-
saki.

Our glorious Martyrs having now triumph'd by these ignominious Marches (thro' the principal Towns of the Empire) over the Vanities of the World, the Emperor gave Orders for conducting them to *Nangoya*, and thence to *Nangasacki*. But instead of crossing the Sea, which was much the shorter Cut, this Tyrant partly to harass the poor Prisoners, partly also to terrify the Christians, and partly to prevent future Conversions, commanded expressly they shou'd be carry'd over Land.

They

They parted then from *Sacay* on the 9th of January 1597, guarded by a vast number of Soldiers, and an Officer at the Head of them, bearing their Sentence at the End of a long Pike, which was drawn up a new in large Characters, that all might read it, this Sentence in Substance was much the same with the First, with this Difference only, that here he threaten'd all with Death, who for the future should embrace the Christian Religion. The Saints being ill clad, and nothing to fence them against the sharp Colds of the Season, suffer'd so extremely on the Road, that the Heathens partly out of Compassion, and partly for fear of being answerable for their Lives, if they died in their Hands, took pity on them, and reliev'd them on the Way.

This notwithstanding, Father *Organtin*, who was truly sensible of their Wants, gave a Sum of Money to a certain Christian call'd *Peter*, in order to assist his Brethren, and the other Prisoners as they stood in need; and this zealous Man, together with one *Francis* a Joyner, who was much devoted to the Fryars, did many good Offices to the Servants of God: But after some time being discover'd by the Guards, and confessing themselves Christians, they were both seiz'd and conducted to *Nangasacki* to be crucifi'd with the rest.

On the First of February they set out from *Tacata*, and came to *Caraba*, three Leagues distant from *Nangoya*, where *Fazambure* lay waiting for them. This Governour, tho' a Heathen, was so struck to see *Paul Michi* his old Acquaintance amongst the Prisoners, that he cou'd not hold from Tears. *Paul* perceiving it, turn'd towards him and said; What Sir, do you envy me the Happiness of dying for my God, and teaching Men the Way to Heaven? Our Lives Sir are now at your Mercy, and therefore let me beg the Favour, that I may have him before I die, to Confess and Communicate, and above all that we may suffer on a Friday as being the Day on which the Saviour of the World died on a Cross for Love of us. The Prisoners joyn'd with him in the same Petition, and *Fazambure* promis'd to comply with the Request.

But finding by *Taycosama's* Orders, that the Prisoners were to hasten for *Nangasacki*, he dispatch'd a Messenger before to get ready fifty Crosses. This vast number of Crosses, which exceeded by far the List of the Prisoners, allarm'd all the Christians and Portuguese in *Nangasacki*, so each one prepar'd himself for Martyrdom, in confidence that Heaven design'd him that Honour. A young Child, and Son to one of the

The admirable Constancy of a Child of five years of Age.

principal Citizens in Town, seeing them all in this Bustle, ask'd one of the Jesuits if it was true, that the Heathens were coming to Nangasacki, by Order of the Emperor to Crucifie the Christians? *It is said so Child,* (reply'd the Father) *but what will you do, when they ask you if you be a Christian? I'll confess the Truth* (said the Child.) *But if they seek to take away your Life* (continu'd the Father) *and go about to Crucifie you, what will you do then? I'll prepare* (he answer'd) *for Death; and after what manner* (said the Father)? Then the Child stretching out his little Arms, reply'd again with undaunted Resolution; *I'll cry out as long as I can speak, mercy Jesus, mercy Jesus, Jesus have mercy on me;* which Words so tender'd the Father's Heart, that he was forc'd to withdraw, and give way to his Tears.

Much to this Effect, was the Answer of little Lewis to Fazambure, on the Journey. This Governour in pure Pity and Compassion, call'd him one Day, and said; *Child your Life is now at my disposal, but if you'll listen to my Commands, I'll set you at Liberty.* Sir (reply'd the Child) *I'm not my own Master, but if Father Baptist approve of them, I'm ready to submit always, provided that you permit me to continue a Christian.* Fazambure told him that would not do, for he must first renounce the Faith. Then (said the Child) *do as you please, I'll not accept of Life on any such Conditions, for so I shou'd Change a happy Eternity for a short and transitory Life.*

Father
Commis-
sary's Let-
ter to the
Rector of
Nangasa-
qui.

So soon as the Prisoners drew near Nangasacki, the venerable Father Commissary wrote to the Rector of the Jesuits College in the Words following. *We set out from Meaco, four and twenty in Company, all of us condemn'd to be Crucified at Nangasacki. Three Religious of the Society of Jesus, six of the Order of St. Francis, the rest all Japonians and Preachers. We are all content to die for the Faith. I beg in the Name of all the Prisoners, that your Reverence will please to make Interest with the Judge, to the End we may have Leave to receive the Sacrament, and my Lord Bishop's Blessing, some two Days before we suffer, and could wish to see all your Fathers there at the same Time, to whose Prayers we heartily recommend our selves. From Caraba in the Kingdom of Buygen the 19th of January, 1597.*

Two Fa-
thers of
the Society
visit the
Prisoners.

Brother Paul Michi also wrote much to the same Effect. The Rector so soon as he had read the Letters, gave them to Father Provincial, and both together resolv'd to dispatch Father Rodriguez, and Father Passius, to Tonuque, a Place in the Kingdom of Omura nine Leagues from Nangasacki to say Mass and

and communicate them there as they pass'd. But unluckily *Fazambure*, by whose Means they hop'd to compass their Ends, was struck off another Way, charging the Guards not to halt any where, farther than was necessary, to give the Prisoners a Refreshment, and this quite defeated the whole Design.

Father *Rodriguez* had all the Difficulty imaginable, to get leave of the Guards to speak with them. He first visited Father *Comissary*, in the Name of my Lord Bishop, and the Fathers of the Society at *Nangasagui*. Father *Comissary* thank'd him for the Favour, and embrac'd him; in a Word, both of them cry'd and wept for Joy. Father *Rodriguez* saluted afterwards the Religious of *St. Francis*, and lastly, the three Brethren of his own Order who seem'd in a Manner transported out of their selves, at the Sight of this Father, who came thither to animate them to Martyrdom. Brother *Paul Michi* and he, were along Time before they could speak one to another for Tears. *Paul* declar'd to him his Desire of Receiving and Dying on a Friday. The Father told him, the Guards would not give him Leave to say Mass there, but however he would use his Interest with *Fazambure*, to obtain that Favour at *Nangasagui*.

After exhorting, and encouraging the Japonians to Martyrdom, he took leave of Father *Comissary*, in order to return to *Nangasagui*. But before he departed the *Comissary* once more embrac'd him, and then added with a most profound Humility. Father, possibly we may suddainly suffer, and so not have the Opportunity of seeing you again. Wherefore, in the Name of all my Companions, I now humbly beg Pardon of reverend Father Provincial, and the rest of the Fathers of your Society, for the Trouble we have given them, since our first Arrival in Japan. Father *Rodriguez* at these Words, threw himself at his Feet, and did the same to him, in the Name of all the Brethren of his Society. That done they embrac'd one another, and Father *Rodriguez* took his Way for *Nangasagui*, leaving Father *Passius* behind, to follow after with the Prisoners. Towards Night, being to cross an Arm of the Sea, about seven Leagues over, the Guards shipp'd their Prisoners, and bound all (besides the Fryars) with their Hands behind their Backs. The Weather prov'd extrem cold, and the Martyrs suffer'd accordingly the whole Night.

Father *Rodriguez* being arriv'd at *Nangasagui*, went streight to *Fazambure* to charge him with his Promise, but he was not to be wrought upon by any Means, resolving not to admit
of

of them into Town, tho' ten Lodgings were there made ready for them, by his own Appointment. He alledg'd for Excuse, that the Town being full of Christians, there was Ground to apprehend a Tumult, and for this Reason, he resolv'd to execute them the next Morning without the Walls. However, not quite to break his Word, with his old Acquaintance *Paul Michi*, he wrote to the Provincial, desiring him to appoint one of his Fathers to be ready early in the Morning, and he would send an Officer along with him, and get him Speech with the Religious of his own Order.

The Pri-
soners con-
fess before
they die.

Father Provincial dispatch'd Father *Passius* with the Officer, who carried him to the Hermitage of St. *Lazarus*, near the Place of Execution, where the Prisoners were to pass. In the mean while, Father *Rodriguez* took another Road, and went before to carry them the News of their Death, which was fix'd for that very Day. They one and all express'd their Joy on this Occasion, and rendred a thousand Thanks to God for the Favour. Being arriv'd at the Hermitage of St. *Lazarus*, *Fazambure's* Officer stopp'd the Guards, and brought Brother *Paul Michi* into the Chappel, where he made a general Confession of his whole Life, to Father *Passius*. The other two did the same, and all of them receiv'd their Death in Satisfaction for their Sins. That done, Father *Passius*, by the Provincial's Orders, admitted *John Gotto* and *James Kisai* into the Society, as they had before long desir'd, and after receiv'd their Vows of Poverty, Chastity and Obedience, which they both recited before him. Father *Solier* adds, that the Fryars confess'd to one another, and the rest of the Prisoners, partly to the same Fathers, and partly to Father *Rodriguez*.

The Christi-
ans throng
to the Place
of Execu-
tion.

As soon as News was brought to *Nangasacki*, that the Servants of God were arriv'd at the Hermitage, and the Execution fix'd for the same Day, such infinite Crouds of People flock'd thither, that *Fazambure* verily believ'd they would rise. To prevent then any such Disorder, he strictly charg'd all the Christians, to return to *Nangasacki*, and would not so much as permit either the Bishop, or the Fathers of the Society, to assist at the Execution. Be content (said he) with the Leave that's already granted to Father *Rodriguez*, and Father *Passius*. They shall be present there all the while, and stay till the Criminals are all execut'd.

But notwithstanding these Menaces and Threats, the Christians throng'd thither as much as ever. So soon as the Word was given for the Prisoners to march, they all began to move with

with a Joy and Gladness which shew'd it self in their Countenances. *Fazambure* himself took Notice of it, and call'd to Father *Passim* to know the Reason. The Father took this Opportunity to explicate to him the Mystery of our Redemption, the Glory of suffering for Christ, and the infinite Recompence of Martyrdom; but this Heathen not relishing the Things above, and less comprehending the great Work of our Salvation, confess'd his Reasons seem'd good, but still he did not find himself at all dispos'd to die on a Cross. Then the Father mov'd to have the two Prisoners, that were seiz'd on the Road, releas'd; as not being set down in *Gibonoscio's* List. But the Governour wav'd it, alledging for Excuse, that being deliver'd to him by the Officers of Justice, and their verbal Process on the Way, now recorded, it was as much as his Life was worth to discharge them.

The Bishop also on his Part, press'd earnestly to assist at the Execution, but finding the Governour inflexible in his Resolutions, he commission'd one in his Name, to carry his Blessing to to all the Martyrs, and particularly, to the reverend Father *Comissary* and his Brethren. This Father, in the Name of all his Companions humbly thank'd my Lord for the Favour, and withall begg'd his Pardon for not following so punctually his Advice, as perchance the greater Glory of God did require.

Fazambure design'd at first to crucifie the Martyrs on the common Place of Execution, but upon the earnest Request of the *Portuguese* in Town, who intended afterwards to build a Church in Honour of these Saints, under the Name of our *Lady of Martyrs*, The Crosses were order'd to be taken down, and shifted to a more decent Place, on the Top of a little Hill, resembling Mount *Calvary*, which the *Portuguese* themselves had chosen.

The 26th Prisoners arrive at the Place of Execution.

The *Japanese* Crosses and ours, are not altogether a like, for whereas ours have Arms at Top only, these are arm'd both at Bottom and Top, and a kind of Seat in the Middle for the Criminal to sit on.

Moreover, instead of nailing the Body, they bind their Hands and Feet with Cords, or Iron Rings, and a Ring about their Necks to keep them fast to the Cross. That done, and the Body bound close to the Wood, the Cross is rais'd aloft in the Air, and the Executioners make up with sharp Lances fit for the Purpose. If only one be to die, they strike right at the Heart, through the left Side; if two, then they run thro' both Sides at once, making with their Lances a Sort of a Cross. By this Means the

Their Joy
at the Sight
of the
Cross.

the Criminal dies almost in an Instant, in a Deluge of his own Blood, or if by chance he should still breath, they double and redouble their Stroak till he be quite dead.

The glorious champions of *Jesus Christ*, being arrived at the Place of Execution, *Fazambure* drew up his Guards about the Hill, at seven or eight Paces from the Crosses, and shut out all the Multitude, Father *Rodriguez* and Father *Passius* only excepted, who assisted the Martyrs to their last Breath. The Sight of the Crosses inspir'd the Servants of God with new Transports of Joy, all of them extolling the Mercy and Bounty of God, for pleasing to receive their Lives, in a Sacrifice to his divine Majesty.

Father *Comissary* began the Canticle of *Zachary*, *Benedictus Dominus Deus Israel*. Father *Martin* fix'd his Eyes on Heaven, as if he had been in a profound Contemplation. The other Religious, their Companions, sung divers Canticles to the Honour and Glory of Almighty God. In a Word, the whole Company express'd, one and all, as much Joy on this Occasion, as if they had been going to a Feast, the Children themselves not excepted. Amongst the other Crosses there were three less than the rest. So soon as little *Lewis* entred the List, he desir'd to know which of all these belong'd to him, and the Person pointing towards it, he ran and embrac'd it with so much Tenderness and Feeling, that the Heathens were all in Admiration at him, wondering where the Attractives lay in these cruel and ignominious Torments to make Children so fond of them.

The Martyrs being now mounted on their *Calvary*, they fasten'd them to their Crosses, each with an Executioner at his Side. They hung some four Paces one from another, and were rang'd in Order as follows, On either Hand of the Fryars, were ten *Japonians*, and amongst the rest, the three Religious of the *Society of Jesus*. The first to the Eastward, was *Francis Dauto* a Convert of eight Months standing, and one of the two that were seiz'd on the Road, to *Nangasqui*, for assisting the Religious of St. *Francis*. The second, one *Cosmas Taguya*, a Cutler of *Oari*, and Interpreter to the Fathers. The third, *Peter Cossagui* Fellow Companion to *Francis Dauto*, and apprehended with him on the same Account. The fourth, *Michael Cossagui* Native of *Isce*, and Dart Maker by Trade.

The

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The Fifth was Brother *James Kisai* of the Society of Jesus, a Man of threescore and four Years of Age, Religious to all Purposes, and of a most exemplar Life. He Consecrated himself to God in the Service of the Society from his tender Years, and was Porter of their House at the same time they came to apprehend him. He shew'd always a particular Devotion to the Passion of our Lord, meditating on it Day and Night with Tears in his Eyes. Being told he was to die after the Example of the Son of God on a Cross, he felt such Joy within himself, as can't be express'd.

The Devotion of Brother James Kisai.

Next after him follow'd *Paul Michi*, a young Man of three and thirty Years of Age, and an eminent Preacher of the Society of Jesus. He was Native of *Aria*, and Son to the famous *Fandai-dono*, a Person of distinguish'd Quality, and Favourite to the late *Nobunanga*. His Father sent him at twelve Years of Age (at what time he was Baptiz'd) to Study in the Seminary of *Anzuquama*, amongst the Nobility there, together with the King of *Fiunga's* Son, but the Town being destroy'd upon *Nobunanga's* Death, they remov'd him to *Arima*, where he finish'd his Studies; and after his Father's death (who was kill'd in the *Saxuman* Wars) entred into the Society, being just two and twenty Years old. The Fathers finding him to be endew'd with rare Parts, apply'd him to Preaching, in which he much excell'd, working many notable Conversions, and these amongst Persons of the first Rank, who charm'd with his Zeal and Eloquence, went frequently to hear him. He wrote also several pretty Books against the *Bonzes*, to detect their Forgeries and Cheats.

Paul Michi's Zeal and Fervour on the Cross.

Some time before his Imprisonment, seeing a poor Heathen led to Execution, he forc'd his way thro' the Croud to instruct him in the Mysteries of our Faith, and his Words took so good Effect, that the Heathen was Baptiz'd in the same Instant, and died very happily, calling upon *Jesus* and *Mary* to his last Breath. In time of his Imprisonment also, he spoke so forcibly of Religion to the Gentry that came from time to time to visit him, that six of them embrac'd the Faith, and were baptiz'd by him in the Prison. But if ever he properly distinguish'd himself, it was from the Cross on the holy Mountain. So soon as they had bound him to the Gibbet, all inflam'd with the Love of God, he rais'd his Voice, and cry'd out with all his Force.

Gentlemen, your Attention. I'm a Japonian by Birth, and Religious (tho' unworthy) of the Society of Jesus. I'm going as you see,

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to lay down my Life, not for any Crime, but for Preaching the Law of the true God to my Country, and am pleas'd to shed my Blood on so good an Account; believing it one of the greatest Favours that God has pleas'd to bestow upon me. In this Condition I am in, going to be Judg'd by the dread Sovereign of Heaven, to whom I must render an Account of my Life, you can't think I wou'd tell you a Lye, and betray my Conscience. Now I protest and swear by the living God, before whom I must appear, that out of the Faith of Jesus Christ there's no Salvation; and whereas we are bound by the said Faith to forgive our Enemies, I do here before you all, freely pardon both the Emperor of Japan, and all others whatsoever, that have been any wise Instrumental in my Death, praying they may be sav'd, as I hope to be my self, by the Merits, Death and Passion of my Saviour, for whose sake I now Sacrifice my Life. This said, he remain'd silent, waiting the fatal Moment.

The Seventh of this glorious Troop, was another Paul, surnam'd Ibarqui of Drietqui, a late Convert.

The excellent Qualities of Brother Gotto.

The Eighth was a young Man of nineteen Years of Age, call'd John Soan Native of Gotto. He was train'd up from his Infancy in the Christian Religion, and admitted into the Society, as was said above. In the late Persecution of Gotto, they sent him for Ozaca to assist Father Moreyon, and instruct the new Converts in the Christian Doctrine. It's uncertain whether he ever study'd in a Seminary. However he had excellent natural Parts, a generous and upright Heart, and so great a Soul, that he seem'd born for Martyrdom. When they first set Guards on the Jesuits House, there was all the Opportunity imaginable for an Escape, but without concern for himself, his whole Business was to convey away the Church-Stuff that was under his Charge. He shew'd the like Courage also on the holy Mount, where he embrac'd and hugg'd his Cross, to the Astonishment of all that saw him. At the same time seeing one of the Christians of his acquaintance, he desir'd to remember him to all the Fathers of the Society, and particularly to Father Moreyon, whom he accompany'd for many Years in his Missions. Tell him (said he) that now thro' the Mercy of God, and his pious Instructions, I'm upon the Point of gaining the Crown of Martyrdom.

Whilst the Officers were preparing to fasten him to the Cross, he perceiv'd his Father making towards him to take his leave. With that he rais'd his Voice, and in a smiling Countenance said; Adieu, dear Father, be sure you prefer the Salvation of your Soul before all Things of this World, and believe there's nothing

nothing truly great, but the Enjoyment of God. Son (reply'd the Father) your Advice is good, and I'll do my best to follow it. But at the same time, dear Child, shew your Courage, and render freely unto God the Life he gave you. Your Mother and I are both ready to do the same. The young Man overjoy'd at his Father's Constancy and Resolution, made a Present to him of his Beads.

He Preach'd all the while he was hanging on the Cross to his Companions on either side, exhorting them to Constancy and Perseverance, and when Father Rodriguez mov'd the same to him, he answer'd; Father don't be concern'd for me, I hope God will grant me the Constancy and Grace to consummate this Sacrifice of my Life, which was consecrated to him long since in the holy Sacrament of Baptism. In these pious Resolutions he continued to his last Breath, dying with Jesus and Mary in his Mouth.

Next to John Gorro, was little Lewis, a Child of twelve Years old, whom Father Commissary had baptiz'd but some few Months before. So much Constancy at these tender Years, mov'd the Heathens to Compassion, teaching them what the Grace of Jesus Christ can do, even in weak Bodies, and timorous Souls, when animated with divine Faith.

The admirable Constancy of a tender Youth.

After him follow'd Anthony another youth of thirteen Years of Age. When the Guards were set on the Fryars Convent, where these two Children liv'd, they had both of them liberty to escape. But they rather chose to die with these good Fathers; every one admiring to see them march at the Head of the Troop with their Hands ty'd behind their Backs.

This Fervour still increas'd as they drew near the Place of Execution. Being now at some short distance from Nangasacki, Anthony's Parents went out to meet him. Both of them were Christians, and both of them sensible of the Child's present Happiness. This notwithstanding, seduc'd by the Enemy, and yielding to Flesh and Blood, they impiously perswaded him to comply with the Times, and that wou'd not do neither, but they wou'd reason him too into the same Perswasion. You are young (said they) and under Age to suffer these kind of Torments, if you live yet some Years, there's the Hopes of doing God farther Service, and if you have a Mind to die a Martyr, there won't be wanting Occasions afterwards of repairing the present Loss with an abundant Advantage. They accompany'd their Words with Tears, conjuring him as he tender'd their Lives, not to hasten his own Death.

Anthony saw very well that the Enemy touch'd upon his weak Side, but inspir'd from above, and strengthen'd with the Grace of God, he rais'd himself above the Sentiments of Nature, and then return'd this Answer: *I'm a Child ('tis true) but I hope God will give me Grace to conquer Death, and render me victorious in the Combat. What? wou'd you have me expose my Faith to Laughter and Ridicule? Wou'd you have me forfeit eternal Happiness in Heaven to preserve the temporal Life I receiv'd of you? Cease I beseech you to tempt my Constancy by your Discourses and Tears, for I'm resolv'd to die for the Faith of Jesus Christ.*

Fazambure seeing what pass'd betwixt them, took that opportunity of representing to him the Duty of Children to their Parents, especially when poor and necessitous, as his were at this present, offering at the same time, in Case he wou'd obey the Emperor, to take him home to his House, and treat him as his own Child, and a Provision over and above, for both himself and his whole Family. *What? (said Anthony) do you take me to be of so mean a Spirit, to prefer a vain and perishable Fortune, before eternal Happiness? However, on Condition you'll let me live as I am together with Father Peter and his Companions, I'm ready to do any thing within the Compass of my Duty.* Fazambure reply'd that cou'd not be done; and for my part (said Anthony) *I won't live without them. We'll to Heaven together, where we shall have all things in plenty and abundance.* This said, he took leave of his Parents, exhorting them to be constant in the holy Faith. Hanging on the Cross, he invited Father Commissary his next Companion, to sing with him the Psalm *Laudate pueri Dominum*; but the Father making no Answer, he began it himself, and went on with it, till the Executioner pierc'd him thro' with his Lance.

The glorious Death of Father Commissary and his Companions.

The Eleventh of this glorious Troop, was Reverend Father Peter Baptist, Commissary Superiour of those of his Order. He was born at Avila in Spain, and dy'd in Japan at the Age of forty eight Years he had quitted his Charge to live more solitary and recluse, but being press'd by the Governour of the Philippines to make his Voyage to Japan, he had the Opportunity of signaling his Charity and Zeal for the holy Faith. The Annals of his Order recount Miracles of him. I wou'd willingly set down here what that Author relates of the Lives and Deaths of these Saints, if the narrow Compass of this Work had not streighten'd me for Place.

The Twelfth was Father Martin de Luynes, Native of Varanguesa in Biscay, a young Man of thirty Years of Age. He came over to Japan the Year before, in Company of Father Francis le Blanc.

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The Thirteenth, Brother Philip of Jesus, Native of Mexico.

The Fourteenth, Brother Gonzalix Garcie de Baraine, of the East Indies; he took afterwards the Habit of St. Francis at Manila, and Preach'd the Gospel with much Zeal and Success.

The Fifteenth, Father Francis le Blanc, a Gallician. He was thirty Years of Age.

The Sixteenth, Brother Francis of St. Michael, Native of Parilla, near Valladolid, a fervorous and mortify'd Man. It's said he wrought two Miracles in his Life time.

The Seventeenth, Matthias, of whom mention was made above.

The Eighteenth, Leo Carainmaro de Gacy, Interpreter to the Fryars. He was Brother to Paul Ibarqui, and Uncle to little Lewis.

The Nineteenth, was one Bonaventure of Meaco. He was baptiz'd in his tender Years, and afterwards turn'd Bonze; but coming to understand that he had formerly been a Christian, the Religious of St. Francis reconcil'd him again to the Church.

The Twentieth, was Thomas Cosagu, a Youth of fifteen Years old.

The One and Twentieth, Joachim Saccaquibara, at the Age of forty Years.

The Two and Twentieth, was one Francis a Physician.

The Three and Twentieth, Thomas Danoquidangu, an ancient Christian, and second Interpreter to the Fryars.

The Four and Twentieth, John Chimoya.

The Five and Twentieth, Gabriel, a Native of Isce, a young Man of nineteen Years of Age.

The Last, was Paul Surquesy of Oari, another Interpreter to the same Fathers.

The Names of these glorious Saints, being wrote in the Book of Life, ought with Reason, to be recorded on Earth. So soon as they were all fasten'd to their Crosses, and rais'd aloft in the Air, the Executioners took up their Lances, and prepar'd for the fatal Blow. The Christians terrifi'd at this Spectacle, cry'd out; Jesus, Maria, and nothing was heard, but a confus'd Noise of Howling, and crying, which struck all the Company to the very Heart. As to the Martyrs, some were silent, others sung Psalms, and others again recommended their Souls to his divine Majesty. They were all pierc'd through almost at the same Time, yielding up their Souls to God, in Deluges of Blood, which dy'd the whole Mount where they suffer'd. Brother

Paul

Paul Michi expir'd with these Words of our Saviour in his Mouth: *In Manus tuas Domine, commendo Spiritum meum. Into thy Hands, O Lord, I recommend my Spirit.*

So soon as the Execution was over, the Christians zealous for some Relicks of these Saints, forc'd their Way thro' the Croud, and without Regard to the Soldiers, who let fly on every Side, dipp'd their Handkerchiefs in their Blood, the Bodies at the same Time bleeding all the while upon their Cloaths. They also cut off Part of their Robes, and particularly of the nine Religious, leaving their Bodies so indecently clad, that the Principal of the Confraternity of Mercy, was forc'd to cover them with Mats.

Fazambure Seeing the Christians assembled from all Parts, to honour the Triumph of these glorious Martyrs, was forc'd to double the Guards to secure the Bodies. They appear'd after their Death, some with their Eyes lifted up to Heaven, others modestly looking downwards, but all so beautiful, that the Japonians were astonish'd at it, speaking of it in all Companies, as a most remarkable Thing. God wrought many Miracles (which I here for Brevities Sake omit) to honour the Death of his Servants. Their Bodies above three Months after, appear'd without the least Corruption or ill Scent, and no Crows neither approaching them (which swarm in those Parts) to pick out their Eyes.

The Body of Reverend Father *Comissary*, sixty two Days after his Death, appear'd very white and bled afresh out of the Wound of his Side. One *John Baptist*, an Italian Soldier, who was present there amongst the Portuguese, and receiv'd upon his Hat the Blood of Father *Comissary*, Father *Martin* of the *Ascension*, Brother *Paul Michi*, and another Japonian, to put it carefully up in a China Vessel. Nine Months after, the same Vessel being open'd, in Presence of the Vicar General, the Bishop of China and Japan, six Fryars, one Dominican, and two Jesuits, they found the Blood fresh, vermilion, liquid, warm and without the least ill Savour, as if it had been newly shed.

I say nothing of that resplendent Light, which appear'd both over the Martyrs Bodies, and Jesuits Church: Nor of those many Stars, and other Prodigies that were for a long Time over the holy Mount. For the greatest Wonder of all is, to see Men and Children, newly born to the holy Church, suffer Martyrdom so constantly for Jesus Christ, praying for the Executioners that put them to Death. These heroical Actions made so deep an Impression on a certain Japonian Apostate, that he

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was neither afraid nor asham'd, to profess himself a Christian publicly, in the very Presence of the Guards, conjuring a *Portuguese* of his Acquaintance with Tears in his Eyes, to use his Interest with the Bishop, to the end he might be canonically absolv'd and reconcil'd with the Church. The Religious of St. *Francis*, together with the other three of the Society of *Jesuit*, were all plac'd in the Catalogue of Saints, by *Urban* the VIII. In the Year 1627. And their Feast is kept on the fifth of *February*, the same Day they died.

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THE HISTORY OF THE Church of Japan.

The TWELFTH BOOK.

I ran strongly in *Taycosoma's* Head, that the Death of these six and Twenty Christians, who were led ignominiously to Execution, thro' the principal Cities of the Empire, would strike a Terror into the rest, and oblige them to renounce the Faith. But contrary to Expectation, finding them more resolute and in a Disposition generally to suffer Martyrdom, he resolv'd to renew the War in *Corea*, under the Conduct of the Christian Princes and Lords, whom he intended to establish in those Parts; and by that Means secure to himself their vast Possessions in *Japan*, and so prevent the Possibility of a Revolt in *Ximo*, which still perplex'd his Thoughts. To this End, he raises a puissant Army under the Command of *Quindono*, his Wife's Cousin, whom he was pleas'd to honour with the Title of *Generalissimo* in this Expedition. Moreover, he created three Lieutenant Generals to act under him, but with their Armies apart: Don *Austin* with the Kings of *Arima*, and *Omura*, and several other Catholick Princes on the

The War
renew'd in
Corea.

the Sea Coasts. *Toronofuque*, Don *Austin's* mortal Enemy in the North, and *Camocami* under *Simon Condera* his Father, in the Heart of the Kingdom.

They put to Sea in the Beginning of *March* 27. and in few Days made a Descent in *Corea*, attacking it on every Side. The *Coreans* who had all the late Calamities fresh in their Thoughts, finding themselves in no Condition to oppose so mighty a Force, offer'd *Taycosama* to pay him a large and Yearly Tribute, and the Kings two Sons, for Hostages, in the mean while, on Condition he would recall his Troops; but that Prince averse to all Manner of Treaties, commanded the Generals to pursue their Point, and drive them to the last Extremities, which was no hard Matter, the Enemy having neither Heart nor Force, to make Head against them.

Don *Austin* above the rest, distinguish'd himself, for spying one Day a strong Fleet of the Enemy of fourscore Sail, he tack'd about for the Weather-Gage, and came down upon them with so much Resolution, that he soon made himself Master of all their Ships. This was not all neither, for the Men being most of them put a Shore, he pursu'd them over Land, and in the Chace, took several strong Holds, which in this Confusion they miserably abandon'd. This happy Success brought down *Taycosama* to *Nangoya*, and the Report went current about, that his Design was to divide *Corea* amongst the Catholick Princes and Lords, in Lieu of their Possessions in *Japan* which he now resolv'd to seize for his own Use. This suppos'd, all the Gentry or others anywise depending of these Princes, were bound by the establish'd Laws of the Country, to leave *Japan*, and settle in *Corea*; and that in Course must have prov'd fatal to Religion in *Ximo*, where it flourish'd more, than in any other Part of the Empire. The Fathers who took Care of that Church, had only this Comfort left, that if *Corea* was converted, it would be an easie Matter to carry the Gospel into the vast Empire of *China*, which only divides from this Island by a River.

A new
Embassy
from the
Philip-
pines.

In the mean while, there arriv'd a new Ambassador with rich Presents from the *Philippines*. His Instructions were first to demand of the Emperour, why he put to Death those good Religious? And to beg their Bodies. Secondly, Why he seiz'd on the Merchandize of the *Sto Philip* Gallion? Lastly, To have him sign a Declaration, for the Future, if any *Spanish* Ship was wrack'd on the Coasts of *Japan*, it should receive no Harm.

To

To these three Queries, *Taycosama* reply'd. First, That he put to Death the Religious, because they preach'd the Christian Religion in his Empire, contrary to his Express Command. However the Bodies, if they could be found, were at his Service. Secondly, He seiz'd on the aforesaid Merchandize, in Pursuance to the Laws and Customs of Japan; and as to the Declaration, it manifestly derogated from his undoubted Rights, and was more than he either cou'd or wou'd part with. That done, he made the Embassador some Presents, and so gave him his Leave.

Taycosama's Edict against the Jesuits.

While the War was going on in *Corea*, *Taycosama* believing this a fair Opportunity to extirpate the Christian Religion, resolv'd to banish all Religious out of Japan, who were the very Soul of the Cause. He spar'd the *Jesuits* that were taken Prisoners at *Meaco* in the late Persecution, for Reasons suggested to him by *Guernison*, and other Lords of the Court; but still he liv'd under all the Fears and Apprehensions imaginable of a Revolt; especially since the Death of his Nephew, who conspir'd against him. On the other Hand, that rash and inconsiderate Saying of the *Castilian*, was never out of his Head; at the same Time, hearing that *Spain* and *Portugal*, were both under the same Prince, he was jealous to the last Degree, that the *Jesuits* of these two Nations concerted together, under the Colour of Religion, to bring Japan under the same Yoke. For these Reasons, he determin'd to banish them out of Japan, whilst the Christian Princes, who shelter'd them in their States, were all employ'd in the Wars abroad. But however to keep fair with the *Portuguese*, and withall to make good his late Promise, he gave Leave for three or four of the *Jesuits*, to continue at *Nangasacki*, on this Condition, that they did not stir out of Town, nor preach either to Christian, or Infidel of the Country.

Being now fix'd to this Resolution, he dispatch'd an Express for *Corea*, to *Tarabaza* Governour of *Nangasacki*, who was suddenly to return for *Ximo*, with Orders to assemble immediately all the *Jesuits* that were dispers'd about Japan, and ship them off by the first Convenience for *China*: Father *John Rodriguez*, his Interpreter only excepted, with two or three more, whom he was pleas'd to tolerate, for the Comfort of the *Portuguese*.

The *Jesuits* who had Notice of the Emperour's Intentions, before the Publication of the Act, knew not in the World what Course to steer. On the one Side, *Tarabaza* was sure to

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execute his Commission, and on the other it was not possible for them to stay in the Country, without manifestly exposing the Lives of all those they liv'd withall.

After recommending the Matter to God, and advising with Friends, they resolv'd by common Consent to break up the College and Novitship at *Amacusa* and *Arima*; and above all, to make shew of their Obedience to his Majesty's Order, to gather as many of the Religious as was possible at *Nangasacki*. This notwithstanding, Care was taken, to leave Fathers, in all Parts, for the Use and Benefit of both Christians and Heathens; but with all the Caution imaginable, for Fear of worse Disturbances. Lastly, knowing that the Orders could not be put in Execution this Year for want of Ships (there being only one then in the Port, which was like to fail before *Tarazaba* return'd) the Religious were all enjoyn'd in the mean Time, to implore the Assistance of God, by continual Prayers and Penances, that in his Mercy, he would please to divert the Storm, and restore Peace unto his Church.

The Bishop of Japan dies.

At the same Time, the Bishop of *Japan* resolv'd to return for the *Indies*, to treat with the Vice-Roy about Ways and Means of appeasing *Taycosama*. He met at *Meaco* with Father *Lewis Cerqueira*, who was nominated by the Holy See for his Successor in the Episcopal Charge. Some Days after also came Father *Alexander Valignan*, who was returning to *Japan*, in Quality of a Visiter of that Province. After some Conference together about the present Posture of Affairs, they all three agreed that the Bishop should pursue his Voyage, and Father *Cerqueira* in the mean while supply his Place in *Japan*. The Bishop then parted from *Meaco* towards the End of the Spring in the Year 97. But his Voyage prov'd not long, for he was seiz'd with a Fever which took him off some forty Leagues on this side of *Malaca*. His Body was carried to the Town, and there honourably interr'd at the *Jesuites* Church on the 18th of February. 98.

At the same Time also, died at *Nangasacki*, Father *Sebastien Gonzales*, and Father *Lewis Froez*, both able Missioners and Apostolical Men. This last wrote over into *Europe* all Transactions that happen'd there in his Time, as we have hitherto recounted, and his Account is unquestionable, for besides that he was a holy and upright Religious Man, and wrote what he himself did see, his Story also agrees with other Relations that have been sent from thence, by Persons that were ocular Witnesses of the same.

Farazaba being still detain'd in *Corea*, Orders were sent to *Fazambure* his Lieutenant, to see the Emperour's Edict put in Execution. Calling then for Father *Gomez* the Provincial of the *Jesuits*, he commanded him to summon all his Religious to *Nangasaku*, in order to imbark by the next Convenience. The Father (subject to the late Agreement amongst them) shew'd a Readiness to comply with his Majesty's Pleasure. To this End, he broke up the Seminary of *Arima*, where they had upwards of a hundred Students, all hopeful young Men, and Persons of Qualities Sons. Part of them he sent Home to their Parents, the rest were all dispers'd about, amongst the Christians of the better Sort, and there continued till the Year 98; at what Time, the Provincial gather'd together the Number of Seventy of them, in order to finish their Studies at a House near *Nangasaku*. So soon as these young Gentlemen heard that the Fathers were going to leave *Japan*, they cry'd and wept most bitterly, protesting with a general Voice, they would imbark at the same Time, and bear them Company.

The same Provincial also broke up the College of *Amacusa*, and sent all the Religious (who were Fifty in Number) to *Nangasaku*, together with some few more, that came from *Ximo*. This notwithstanding, care was taken to leave others behind, who disguis'd themselves like *Bonzes*, changing Lodgings every Night, to help and comfort the poor afflicted Flock. They reckon'd this Year in *Japan*, 125 *Jesuits*; whereof Six and Forty were Priests, the rest all Scholars and temporal Coadjutors. Twelve of these, lived in the Kingdom of *Arima*, Eight in the Island of *Amacusa*, Four in the Kingdom of *Bungo*, Four at *Firando* and *Gotto*, Two in *Corea* with the Christians, and Father *Organtin* with Two Priests and Five others at *Meaco*.

These brave Soldiers were not idle in the time of Battel; for what with their Preachings and Instructions, they baptiz'd in the Course of one Year, eleven hundred and fourscore *Japonians* in *Ximo*, and a thousand *Corean Slaves* over and above; that were taken Prisoners and sent over to *Japan*, from *Corea*.

In the beginning of the Year 98, a Report went current about, that *Taycosama* was coming down to *Nangoya* near *Ximo*. Whereupon *Fazambure* who was affraid he shou'd discover, that the Fathers continued their Preachings in the Country, and above all to shew his Zeal for his Majesty's Service, he pulled down a hundred, and thirty seven Churches, within the compass of *Arima*, *Omura*, and *Firando*. But as for those in *Don Austin's* States, he took no notice of them, either because he had no Mind

The Churches of the Christians demolish'd.

Mind to mortify that Prince, or that he was afraid of inter-medling in his Government.

On the other side, the Governour *Xubunoro* knowing that Father *Organtin* lay concealed in *Meaco*, sent friendly to him, to remove to *Nangasacki*, and he wou'd serve him on all Occasions, to the uttermost of his Power: On the Contrary, if these Orders were not readily comply'd with, he must be forc'd to make Report of it to *Taycosama*. The Father by Advice of his Brethren, thought it better to submit, and so began his Journey with extreme Reluctance, leaving behind four or five others of his Brethren, who being all Natives of the Country, and in Disguise, cou'd have much easier Access to the Christians, without that Danger of being discover'd.

Eleven
Jesuits
sent back
to China.

He arrived then at *Nangasacki*, where *Fazambure* was hotter than ever, for the Emperour's Service. For not content with pulling down the Churches, he wou'd have the Provincial ship'd off in a little Bark, that was bound for *China*, as many of the Fathers, as it cou'd well hold. The Father started a thousand Difficulties at first, but seeing him bent upon it, he embark'd eleven, whom Age or Infirmary rendred less serviceable to the Mission. Amongst these, three were Priests, the rest partly lay Brothers, and partly Schollars, who intended to take Orders at *Meaco*, and so return again to the Charge. This done, as there were no other Portuguese Ships which came that Year for *Japan*, *Fazambure* grew more easie, and gave the Religious no farther trouble.

Two Re-
ligious of
St. Fran-
cis arrive
in Japan
from the
Philippi-
nes

But the Year 98, there happen'd an unlucky Accident, that had like to have prov'd fatal to the Church. Two Religious of *St. Francis*, coming over from the *Philippines*, in a *Japonian* Bark, and betray'd by the Ship's Company to *Fazambure*, were both committed to Prison. One of them call'd *Jerome of Jesus*, (for the Name of tother is not known) who was over at the Time that Father *Comillary* suffer'd, being well acquainted with the Country, found Means to escape, and retir'd (as was said) to *Meaco*. The Governours, who had a Hint of his Flight, put out immediatly a Proclamation, requiring of all such as knew of his Retreat, to bring him in upon the first Notice hereof, and this on pain of Death, to themselves, their Families, and the whole Neighbourhood, as the Law commanded in these Cases.

This unhappy Accident put the Christians into a general Consternation. For they concluded (and not without Reason) that if this once came to the Emperour's Ears, all his former Jealousies and Suspicions wou'd be afloat again, to the utter

Ruin.

Ruin of the Church of Japan. To prevent this Threatning evil, Father Provincial of the Jesuits dispatch'd a Friend of his to *Tarazaka*, praying him not to give any Notice of what had passed to the Emperour, and Don *Austin*, and the other Catholick Lords, joynd with him in the same Request. The Governour notwithstanding the hazard of this Concealment, to oblige Don *Austin* and the other Catholick Princes, willingly comply'd with their Desires: However he commanded *Faxambure*, his Lieutenant, to keep the other Prisoner under close Custody, and in the mean while, to make diligent search after his Companion, that both together might be sent back to the *Philippines* by the first Conveniency. At the same time, he wrote also to the Governours to keep the Matter secret, promising in a short while, to see both these Religious banish'd out of *Japan*.

In that mean time the poor Prisoner was kept close, and so hardly used, that he had like to have died of Hunger. Father Provincial who had Notice of it, by the Interest and help of Friends, got him remov'd to better Lodgings, where he also assisted him with all Necessaries, at the Society's Expence. Things being in this Posture, by great Providence of God, *Taycosama* fell Sick, and so the Governours were not forward in discovering the Business, which they durst not otherwise have conceal'd from him, had he been in sound and perfect Health.

God who permits his Servants to be afflicted and persecuted to wean them from this World, shews commonly the more remarkable Instances of his Providence at that time, when Things are desperate. The Church of *Japan* was now in a Manner agonizing, and nothing look'd for but that *Taycosama*, upon Advice of the *Recollects* Arrival, wou'd stretch out his Arm to give the fatal Blow. When all on a suddain, God strikes this bloody Tyrant with a mortal Sickness, raising up *Paul Cerceira* at the same time, a new Pastor over his Flock, who arriv'd at *Nangasacki*, together with Father *Kalignan* the Visitor, in order to repair the Ruins of this desolate Church. He brought over with him four Fathers of the Society, and they all of them landed together at *Nangasacki*, on the 5th of August 98. at that very Instant of time, that *Taycosama's* Life was despair'd of. This Consideration mov'd the Governours (who had Orders to banish all the Fathers out of *Japan*) to look better on these new Recruits, for tho' Heathens, and Infidels, they shew'd always a high Veneration, and Esteem for the Fathers of the Society, with whose Virtue they had been so long acquainted. And if at any time they persecuted them, it was purely by Constraint, and in Obedience to the Emperour's Pleasure.

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As for *Taycosama's* Illness, it began at new *Fuximi* with a Flux. The Doctors at first made no great Matter of it, but finding it to hang upon him, from the first of *June* till the fifth of *August*, they began to apprehend him in Danger. That very Day the Bishop arriv'd at *Nangasacki*, he fell into so extreme Weakness and Faintings, that they really thought him dead. But coming afterwards to himself, he began with fresh Courage and Vigour of Mind to apply himself to publick Business, and above all to secure the Crown for his Son, who was only an Infant of six Years of Age; and being a Man of a vast Reach and great Foresight, he saw it wou'd be absolutely Necessary to draw Some powerful Party over to his Son's Interest; for without this, betwixt the Subject's aversion to himself, and his Son's tender Years, infallibly the whole Project wou'd come to nothing.

Upon a serious Reflection, of all the Kings in his whole Empire, there was only *Gieiazo* King of *Quamo*, that he had any Apprehension of. This Prince had under him eight Kingdoms, and was questionless, the most powerful, brave, and best belov'd by his Subjects, of any Prince in all *Japan*. *Taycosama* not doubting in the least, but he wou'd make himself Master of the Empire after his Death, Resolved to link him so close with his Interest, that it shou'd not be in his Power to prejudice his Son, without hurting himself. He sends for him then in all hast, and so soon as he was come into the Room, he made this following Speech, in presence of the Nobles of the Court.

He 11. Dear *Gieiazo*, I die and without any Concern, because it is a Tribute we all of us owe unto Nature. The only Thing that gives me bours to se- cure the Empire to his Son. Disturbance, is, that I leave behind an Infant, incapable of succeeding me in the Government. He wants a Governour till he come at Age, that's wise, faithful, puissant and warlike. Now of all the Princes of Japan you alone possess these Qualities; wherefore in Confidence that you'll turn the Government over to him when he comes at Age, I here declare you Guardian to my Son, and Regent in his Minority. But for farther Security and Satisfaction of both Parties, its my Will and Pleasure that there be some Alliance betwixt us. Your Son hath a little Girl, that's Heiress to your Estate, let her marry my Son, that by this Means you may be Father to one, and Grand-Father to the other.

Gieiazo at these Words burst into Tears, either out of Compassion to see so great a Prince die, or for Joy that he had accomplish'd his Ends; for very certain, he was a cunning and re-

refin'd Politician that had Tears at Command, and one that only waited the Emperor's Death, to make himself Master of the Empire. However so soon as he had recover'd himself, as if he meant the best in the World, he return'd this fair and smooth Answer.

Sir, At the Time Nobunanga, my Brother in Law was put to Death, I had only the Kingdom of Micaca, but since your Ascension to the Crown, by your great Bounty and Liberality, I have now eight. After so many Favours then, which your Majesty hath been pleas'd to heap upon me, its my Duty both to serve your Son and his Heirs, on Peril of Life and Fortune. I had design'd as much before you mention'd it to me, but now that your Majesty hath been pleas'd to intrust me with the Charge of his Person and your States, honouring me over and above with an Alliance to him in Blood, this is a Tie so sacred, that nothing can or must divert me from my Duty. Your Orders, Sir, shall punctually be obeyed, and seeing you are pleas'd to have me look upon your Son as my own, I shall shew him the same Affection, and as much Tendernefs as your self have done before.

After some other Discourses, Taycosama call'd for the young Lady, and commanded his Son to marry her in his Presence, which was done with as much Pomp and Solemnity as the present Circumstances would allow, That done he oblig'd Gieiaso to swear before the Nobles, that he would turn the Government over to his Son, so soon as he was at Age to rule by himself; and the other Lords did the same, promising over and above, to be true and faithful to Gieiaso for the Time being of his Regency. Lastly to engage his other Subjects in the Interest of the young Prince, he distributed vast Sums of Gold and Silver amongst the Officers and Soldiers of his Army, and a considerable Bounty besides, to the Widows of such as had been kill'd in his Service.

This notwithstanding, he was still jealous that Gieiaso wou'd make himself master of Japan after his Death, and therefore to limit in some Measure that absolute Power he was in, he appointed Asonodangio Head of the four Governours of the Empire, and at the same Time created four more to attend about the young Prince, of which Gibonscio was chief. The Instructions he left with these latter, were first; in all Things to obey Gieiaso, Secondly, to acknowledge his Son for their Sovereign so soon as he came at Age, Thirdly, to continue all the Lords and other Officers at Court, in their Places and Pensions as he had appointed, and lastly, to oppose all Innovations in the Laws as now establish'd.

Nothing was wanting to finish this mighty Project, but to conserve the Governours in Peace amongst themselves. For Ambition, as he saw very well, would infallibly cause Divisions, and Divisions in Course, could not but prove fatal to the State. To prevent this Misfortune, he cemented them all into one Family, by cross matching the Children of the respective Houses. And because Tumults and Seditions usually happen upon the Death of the Sovereign, he order'd that the Palace of *Ozaca* should be fenc'd about with new Walls, and the Lords to build Palaces in the same Place for their Families, intending by this Means to make them all honourable Prisoners, and so prevent them from entring upon Practises against the State: But because this could not be done, all on a suddain, he farther commanded them to keep his Death private, till such Time as the Works were finish'd, and the Lords return'd Home from the War in *Corea*. Behold what Pains this unhappy Politician took, to secure the Succession to his Son. *But unless God build the House, they labour in vain that build it.* We shall see presently, how all these mighty Projects vanish'd in Smoak.

He orders them to rank him amongst the Gods.

After this proud and ambitious Prince, had settled his Family in the Manner (as is said) his next Business was to immortalize his Name, and perpetuate his Memory to future Ages. He affected thro' the whole Course of his Life a Resemblance and Likeness to the Divinities of the Country, and the Thing in the World he now most desir'd, was to be worship'd amongst them after his Death. Finding then that Death, suddainly stripp'd him of all his Pomp and Greatness, to triumph in some Manner over this insuperable Fate, he commanded them to shut up his Body, as soon as he was dead, in a rich Coffin, and expose it on the Royal Theatre at *Fuximi*. Moreover, he charg'd them to place him in the Number of the *Camis*, and to pay him the same Honour and Reverence, as was done to the other Idols of *Japan*, under the Title of *Scioisaciman*, or the new God of War.

Father Rodriguez visits him in his Sickness.

In this mean Time Father *John Rodriguez* arriv'd at *Fuximi* in Company of some *Portuguese*, who according to Custom, came to make their Presents to the Emperour in the Name of their Captain, that was lately come from *China* to *Nangasacki*. The Emperour sent presently one of his Officers to congratulate them upon their happy Voyage, and to bring Father *Rodriguez* into his Chamber, but they led him through so many Galleries and Appartments (that if we may believe his own Report,) it was impossible for him to find the Way back without a Guide.

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Coming at last to the sick Man's Room, he found him lying on the Bed, bolster'd up with Pillows, and so strangely alter'd, that he seem'd not to have so much as the Shape and Figure of a Man in him. Being commanded to draw nearer, the Emperour said he was glad to see him before he died, and with all thank'd him for the Trouble he had taken for visiting him, as well in his Health as in his Sickness. The Father zealous to improve this Opportunity, began to speak of the State and Condition of the Soul, but this obdurate Prince, took him up short, and told him such Discourses did not relish, verifying in this, what that great Doctor of the Church teaches, to wit: *He that forgets God in his Life Time, by just Judgment, comes at last to forget himself at the Hour of Death.* The Father was so sensibly touch'd, that he could not hold from Tears. But who can convert a covetous, cruel, lewd, proud, ambitious and bloody Tyrant? A Man rebellious to divine Light, constantly resisting the Holy Ghost, and levelling on his Death-bed at the Almighty himself?

After some Discourse, the Emperor made him a Present of two hundred Sacks of Rice, a *Japonian* Dress, and a Frigate over and above appointed to be in readiness, for Convoying him home. He sent also other two hundred Sacks of Rice to the Captain of the Ship, and *Japonian* Rayments both for himself and the *Portuguese*, to make a Visit to the Prince his Son. This young Prince at the Father's Request, gave them a kind Reception, and presented them with many rich Suits of Silk. The next Day being the Nuptial Solemnity of the Governour's Children, he order'd that Father *Rodriguez* shou'd be present at the Feast, and so gave him leave.

Having settled all his Concerns in this manner, and finding his Weakness to encrease upon him, he order'd them to re-^{He dis-}move him up to the highest and remotest Apartment of the ^{poses him-}Palace, to be more retir'd from Noise. In the mean time he took leave of his Son, charging him not to call him Father for the future, as having already substituted *Giesio* in his Place; then turning to the Nobles, and pointing at such as were to attend about his Person, he bid them all adieu.

It's easie to imagine what Trouble this cruel Separation bred in the Hearts of the young Prince, and the Officers of his Court, whom Passion or Interest had bound to his Service. Nothing was heard but howling and crying on every Side, insomuch, that all concluded the Emperor was dead. But after a few Days, finding himself rather on the mending hand,

he sent for two of the Governours, and charg'd them to hasten with the Fortifications of *Ozaca*, and at the same time distributed vast Sums of Money amongst the Lords that were to build Palaces and reside there as he had appointed.

The new Wall about the Fortress was a full League in Circuit, and Thousands of Hands at it Day and Night, for more dispatch. Moreover, to carry on the Work as *Taycosama* had design'd it, they were forc'd to pull down seventeen Thousand Houses (as Father *Passim* who liv'd upon the Spot affirms) that stood within the Compass of this Wall.

*Taycosama's
Death.*

He continu'd on the mending hand till the Seventh of September, 98, but wou'd see none besides the Governours, and some intimate Friends, his Head running all the while on nothing, but Matches, and new Oaths to secure the Empire to his Son. On the Eighth he found himself worse than ordinary, which oblig'd the Governours to double the Guards till the Fourteenth, when he fell so extream weak, that they gave him over for dead. However after a little time he came to himself, but never to his perfect Sense, unless it were, when discourse fell in about his Son's Succession, for then he spoke as Perfect as ever. To be short, this Unhappy Prince died the 15th in the Morning, at the Age of sixty four Years, laden with Honours and Crimes, equally dreaded and hated by all his Subjects; the first that dipp'd his Hands in the Blood of Christians, and the first that subdu'd all *Japan* by a most Tyrannical Usurpation. None were sorry for his Death, but such as propos'd to enrich themselves by his Life; for the Nobility, they were all much better pleas'd to see him on the List of the dead Gods, than in the Land of living Men.

The Regents took all care imaginable to conceal his Death, obliging all the Inhabitants of *Fuximi* to take an Oath of the same. In the mean while, they dispatch'd two Curriers for *Corea*, to recall the Troops, and so ended that bloody War which lasted for seven Years, without any other Advantage to *Japan*, besides the bare Name of being formidable to the neighbouring Kingdoms.

From this time, till the beginning of the following Year, the Kingdom enjoy'd a most profound Peace, the Governours acting all along, by a joynt consent amongst themselves. But this Blessing was of no long continuance, and *Taycosama* with all his Politicks, mistook grossly. To think, that ten Regents cou'd live for any time in a right Understanding. Ambition he knew very well, can neither brook Superiour nor Equal, and there-

therefore in so many Heads what cou'd he expect, but Animosities and Jealousies, and the necessary Sequel thereof, Intestine Divisions, and Civil War?

As to Religion, there was all the Grounds in the World to believe it in a fair Way of being establish'd in Japan; for so many Potent Kings, and General Officers being all Christians, at the Head of a victorious Army, with the Sword in their Hand, and Masters of *Ximo* where the Inhabitants had all embrac'd the Faith, it was only Prudence in the Regents to keep fair with them. Moreover, the Governours being all at Variance amongst themselves, and divided into Parties, it was the Interest of each to court the Christians, who were numerous and powerful, above all the Rest of the Empire. But above all, *Samburandono* King of *Mino*, Grandson and Heir to *Nobunanga*, having lately profess'd himself a Christian, it was probable the Christians and Malecontents wou'd joyn in these Divisions, put him in Possession of his ancient Rights, which the late *Taycosama* had most unjustly Usurp'd. But after all, tho' the Governours had liv'd in the best Understanding imaginable, still it was neither good Policy, nor the Interest of the State, to provoke the Christians, who had been but too much exasperated by Persecutions, and Sufferings in the late Reign.

State and Condition of the Church after his Decease.

In the mean while, the Faithful began to breath again after the Tyrant's Death, and every Thing seem'd to lean towards a favourable Change. This notwithstanding, the Jesuits prudently kept close, and moderated their Zeal, for fear of creating themselves new Enemies. They pray'd the Bishop also not to appear in publick, till Father *Alexander Valignan* (who was well known at Court) had wrote to the Regents, and particularly to *Asonodangio* and *Ximandono* (who did him formerly great Services in his late Embassy from the *Indies*) to acquaint them with his Arrival in Japan, in Order to visit his Brethren, who labour'd there as formerly in the Service of Almighty God.

Father Valignan's Letter to the two Regents of the Empire

The Governours receiv'd Father *Rodriguez* that carry'd the Letter, with a great deal of Kindness, and express'd a Joy upon Father *Alexander's* Return. They gave him free Leave to continue at *Nangasagui*, promising to protect both Religion, and the Fathers, so far as the times wou'd allow. But seeing it was not Lawful, to act contrary to the late Edicts, they desir'd the Fathers to have Patience, till leave was given them for Exercising their Functions, and not make any shew of Joy upon

The Governours Answer.

Tay-

Taycosama's Death, promising when Occasion serv'd to support their Interest to the uttermost of their Power. This in Substance was the Answer to Father *Valignan's* Letter. But Father *Rodriguez* adds, that *Gieiaso* (now call'd *Dayfusama*) spoke also favourably of Religion, declaring for what concern'd the Salvation of our Souls, every one was free to follow what Perswasion he pleas'd. In Effect notwithstanding *Taycosama's* Edicts, he gave leave to the Inhabitants of *Nangasacki*, to exercise their Religion publicly charging the Governour not to molest either them, or the Fathers in their Ministry, in so much that every one thought the Society establish'd, in the Exercise of her Functions.

In effect this same Year, they took Possession of their ancient Residences, at *Omura* and *Arima*. Father *Organtin* also with two more Priests, and two other Religious of his Order, went back to *Meaco*, and the Seminarists that were dispers'd about the Country, met again in Order to finish the Course of their Studies. The holy Bishop, who was not yet allow'd to appear in Publick, retir'd in the mean time, with some Fathers of the Society, to *Amacusa*, to study the Language of the Country. He heard every Day two Lessons out of the Grammar, and was present at all Conferences upon that Subject, with as much Application and Diligence, as a School-Boy at his first Rudiments.

The Regents divided amongst themselves

As Ambition was the reigning Vice amongst the Quality of Japan, it was not long, before the Regents fell at Variance amongst themselves, *Gibonoscio* and *Asonodangio* in the first Place. The Grudge betwixt them, was of an early Date, but the present Employ patch'd up a kind of Agreement, and oblig'd both to carry Fair in Appearance, till Occasion serv'd. A like Dissention also happen'd amongst the Lieutenant Generals, in *Corea*, about the late Treaty of Peace, and the Differences ran so high, that each took a several Party upon their Return Home, Don *Austin* and his Followers with *Gibonoscio*, and the rest with *Asonodangio*. Things being in this Posture, *Gibonoscio* and *Asonodangio* went both to *Meaco*, to end the Dispute before the Court. Several of the Lords, and amongst the Rest *Dayfusama* himself, labour'd hard to compose the Difference betwixt them, but as no Mediation wou'd take Place, the Cause was carry'd at last before the Council, and Sentence given in Favour of *Gibonoscio* and his Party.

Asono-

Asonedangia finding there was no good to be done by course of Equity, resolv'd to right himself by the Sword, and in a short while, so many of the Lords came over to his Party, that he grew formidable to the rest of the Governours. In the mean time, *Don Austin* with the Kings of *Arima*, *Omura*, *Saxuma*, *Cicungi*, and *Tarazaba*, the Governour of *Nangasqui*, stuck close to the Interest of *Gibonoscio*. But what set the whole Kingdom in a Flame, was a Mis-understanding betwixt *Gibonoscio*, and *Dayfusama* the Regent of the Empire. *Gibonoscio* charg'd him with assuming an Air of Authority beyond his Commission, and above all, with secret Practices, as if he meant to make himself Master of *Tense*, or the Imperial Domain. *Dayfusama* answer'd these Complaints of *Gibonoscio*, and the other Governours (who were jealous of his Power) with a great deal of Modesty and Calmness, and in the Main, gave a fair Account of his Conduct, but finding that *Gibonoscio* began to levy Troops, he gather'd together an Army of thirty Thousand Men out of his own States, to prevent a Surprise.

The Nobility were then all at Court as *Taycosama* appointed, part at *Fuximi*, part at *Ozaca*, about the young Prince. But seeing War declar'd betwixt *Gibonoscio* and the Regent, every one arm'd himself on his own Defence, in so much, that betwixt the Armies of the two Governours, and the Soldiers of the other several Lords, they reckon'd in these two Towns upwards of two hundred thousand Combatants, besides Inhabitants. Every Nobleman was guarded in his Palace by his own Servants, the Streets swarm'd with Soldiers, and nothing was look'd for, but a general Massacre. But being enacted, that whoever first broke the Peace, shou'd be declar'd an Enemy to the State, it was each ones business to keep from Hostilities; in this manner they continu'd for some Months in the same Town, and not a Stroke on either Side. At last *Dayfusama* being much Superiour to his Adversary (whom most deserted to serve the Regent) he sent to him to rip up his Belly for the Publick Good.

Don Austin, who joyn'd Interest with *Gibonoscio*, partly for old Acquaintance sake, and partly for his Affection to the Christians, knew very well that wou'd not serve *Dayfusama's* turn, unless at the same time he cou'd involve the Rest of his Party in the same Ruin, and upon this Consideration, he resolv'd to rescue *Gibonoscio* at the Peril of his own Life. In the mean time, *Dayfusama* seiz'd on the Castle of *Ozaca* with the young Prince,

The History of the Church of JAPAN.

Prince, and this was done with so much diligence, that neither the *Garrison* nor *Gibonoscio* who liv'd hard by, had time to put themselves in a Posture of Defence.

This was such a Thunderbolt to *Gibonoscio*, that he was forc'd to fly to *Fuximi* amongst the Governours. Don *Austin* also steer'd the same Course, as believing himself oblig'd both in Honour and Conscience, to oppose any that aspir'd to the Crown. But *Dayfusama* improving the late Advantage, march'd out of *Ozaca* at the Head of his Troops, and pursu'd them as far as *Fuximi*, where by the Interest and Mediation of the Great ones, a Peace was struck, on Condition that *Gibonoscio* laid down his Commission of Governour, and retir'd with his Troops to his own Kingdom of *Omi*. The Articles sign'd, *Gibonoscio* withdrew, taking with him one of *Dayfusama's* Sons by way of Hostage, for Performance of Covenants. Don *Austin* also offer'd of his own accord, to accompany him, but *Gibonoscio* oppos'd it as a Thing most unreasonable, that so dear a Friend, and one he was indebted to for his Life, should now be disgrac'd and banish'd on his Account.

This frank and generous Disposition of Don *Austin* gain'd him no small Reputation at Court. Every one commended his Fidelity, and none more than *Dayfusama* himself. He ran Divisions on his Praises in all Companies, and resolv'd to promote him to the chief Places of the Government; saying, such a Man as ventur'd Life and Fortune for his Friend, was not to be priz'd, and withall for himself, he desir'd nothing more, than to live in good Correspondence with Persons of that Character. So soon as these Troubles were over, *Dayfusama* gave Leave to the Governours about the young Prince, to exercise their Charge under his Direction, so that he was absolute Emperour in all, but the empty Title.

The Jesuits persecuted at Nangasacki and Firando.

Upon the Neck of these Calamities, there happen'd a new Broil in the Church, *Tarazaba* Governour of *Nangasacki*, much offended at Father *Organtin's* Return to *Meaco* without his Consent, and jealous he would complain to the Governours for pulling down their Churches, which possibly might draw their Odium upon him, commanded the Father to hasten back with all Speed to *Nangasacki*, and in the mean while not a Christian to set Foot in the *Jesuits* Church, on Pain of high Displeasure. These Orders came just in Time of Holy Week, and the Lieutenant was so severe in the Execution of them, that two Christians narrowly escap'd with their Lives, for being found there disciplining themselves. He treated the Fathers also after so

bar-

barbarous Manner, that they had Thoughts more than once, of shifting the Seminary to another Place.

Father *Valignan* inform'd of the Hardships and Difficulties, his Religious were under, sent Father *Rodriguez* to *Meaco*, to wait on the Regent, and appease *Tarazaba*. Being arriv'd at Court, *Dayfusama* gave him a kind Reception, and the rest of the Lords, influenc'd by his Example, did the same. Then he visited *Tarazaba*, and happily remov'd his Jealousies of those Fathers, insomuch, that he wrote afterwards to his Lieutenant, commanding him to favour them on all Occasions; and by this Means, they were all restor'd to their former Liberty. The same Father *Rodriguez* also mov'd to the Regent, for restoring the *Jesuits* to their former Residences and Colleges. The Prince tho' well enough inclin'd of himself, was forc'd to wave the Matter at that Time, for Fear his Enemies should cast in his Teeth, as they did not long since, that he annull'd all *Taycosama's* Laws, and took into his Protection such as he had proscrib'd. However, he added, Time might bring about, what was now so difficult, if not impossible. The Christians upon these Words were generally of a Perswasion that *Dayfusama* intended to restore the Churches, and permit the Fathers to preach the Gospel, so very easie are we to believe, what we have a Mind should happen.

Hardly was this Storm well over, but follows another at *Firando*, more dangerous than the former. King *Fuin* being gone to Court, to wait on the young Prince, wrote back to his Son (who govern'd in his Absence) to force all his Subjects to the ancient Religion of the Country, and not to tolerate any Christians in his States, not the Princess her self, in case she refus'd to comply with these Orders. This Princess was the Lady *Mincia*, Sister to the King of *Omura*, who signaliz'd her Zeal for the Catholick Faith on several Occasions. The Prince her Husband being passionatly fond of her, after many Caresses and Endearments, told her that the King his Father (whom all knew to be inflexible in his Resolutions) had determin'd to suffer no Religion in his States, besides that of *Camis* and *Fotoques*; therefore if she had a Mind to be easie and quiet in his Family, there was no other Way but one, to renounce her Faith, and conform to the Government.

The Princess at these last Words, reply'd with a generous Resolution, that she was concern'd indeed to be separated from so dear a Spouse, but, Sir, said she, the Salvation of my Soul, and my Duty to God, are much the dearer of the two. I am ready to

quit *Firando*, and even to sacrifice my Life for the holy Faith. And to shew she was as good as her Word, she went that Instant out of the Palace, and wrote to the King of *Omura* her Brother, to come and fetch her Home, being resolv'd to die rather than betray her Conscience, or deny her Faith. She wrote also to the Bishop, and the Fathers of the Society, much to the same Effect, earnestly recommending her self to their Prayers. The Prince seeing her in Humour to part, did all he could to appease her, promising for the future, not to molest her on that Score. The Resolution of this Princess, was a mighty Example to all the other Christians, to make them persevere constantly in the holy Faith, as in Effect they did, to the Astonishment of the whole World.

There were then at *Firando* great Multitudes of Christians, amongst the rest Don *Jerome* and his three Sons, as also his Brother and Cousin *Balthazar*, all of them near related to the King, and stout Confessors of Jesus Christ. So soon as the Edict was publish'd in Town, the Christians protested one and all, they would never renounce the Faith. They were ready (they said) to serve the Prince, and do any thing that was not contrary to the Law of God, but having embrac'd the Faith more than fifty Years ago, they must and would persevere in it to their last Breath.

The Prince jealous that these great and resolute Men, might put themselves at the Head of the Christians, and attempt upon the Government, set Guards in all publick Places to prevent Meetings. He sent also to entreat them by Friends, that they wou'd only say by Word of Mouth, they were ready to obey the *Tono*. The abovesaid Lords, having advis'd with the Fathers at *Firando* upon the Case, and finding it to all Intents and Purposes, unlawful, resolv'd to leave the Country, and retire with as many Christians as they could carry to *Nangasacki*, as in Effect they did. For one Night they embark'd unknown to the Guards, with Wives, Children, and six hundred Servants or Vassals, and set sail for *Nangasacki*. So soon as their Flight was publick, the Idolaters were in a kind of Amaze, to see Persons of that Rank and Condition, leave their vast Possessions and noble Palaces, to wander and perish abroad in miserable Exile, and this all for Conscience Sake.

The Fathers of the Society of *Nangasacki* receiv'd this glorious Troop of Confessors with a sensible and feeling Joy. This notwithstanding, there were two Things that made them not a little uneasy. One was *Taycosama's* late Act, by which if any
Sub-

Subject offer'd to remove out of the Kingdom without his Lord and Master's consent, the said Master was by this impower'd, to take away his Life wherever he found him: Moreover the *Tono* of the Place where they retir'd, was oblig'd by the same Law to deliver them up to their Masters. Now the Christian Princes being all at this time at *Meaco*, there was not any (so much as one) that wou'd harbour them in their States, as for the Governour of *Nangasacki*, being an intimate Friend of the Prince of *Firando's*, he shut the Gates upon them, and flatly deny'd them Entrance into his Towns.

The other Difficulty, was the Father's incapacity of harbouring so many People, and the hazard of withstanding the Imperial Laws, which no Man at this time, durst so much as mutter against in the whole Country. On the other side, seeing these poor Exiles, had taken no more Provisions along with them, than was Necessary for the Voyage, and were now destitute of all Manner of Relief, they resolv'd by general Consent to assist them on peril of Life and Fortune. They lodg'd them partly in a House, that was formerly a College, within the Liberties of *Omura*, partly also in the late Habitations of the *Portuguese*, and partly in other Houses which they built on Purpose for this Occasion; and to all this, they supply'd them with the other Necessaries and Conveniences of Life.

In this mean Time, the *Tono* of the Place (who held of the King of *Omura*) fearing to be represent'd at Court, as an Infringer of the Laws, resolv'd to Banish them out of his Territories, but the King of *Omura*, as Providence wou'd have it, returning from *Meaco* in that very Nick of Time, stopp'd the Execution, and commanded the *Tono* as his Vassal, to relieve them in their Wants. *For these three Months past, (says Father Valignan in one of his Letters from Japan to his General) our Society hath retrench'd all those little Conveniences they have here, for the Help and Relief of these poor Exiles, and thro' the great Mercy of God, they never yet wanted any Thing that was necessary for Life. Nor do we repent our selves of the Expence, and the Pains. Charity Obliges us to it, and the Christians that see, we don't spare neither Life nor Fortune, to assist such as are persecuted for Religion's sake, are animated by it, to profess and defend the Faith to their last Breath. Hitherto this Father.*

He adds afterwards, that the King of *Firando* being return'd home, was sorry for what he had done, and gave Leave to the other Christians, to live quietly and peaceably in his Government. Nevertheless to come off with his Honour, he set Fire to some

few Houses of those that were fled, which however did not hinder thirty other Families from taking the same Course. The rest were all generally dispos'd to do the same, if the Fathers had not interpos'd, charging them not to stir, unless the Prince did oblige them to sacrifice unto the Idols. Don *Austin* inform'd of what had pass'd, sent Word to these glorious Confessors, that so soon as he return'd home, he wou'd assign them such Funds and Pensions to live on, that they shou'd have no Reason to complain of what they lost at *Firando*.

The Fa-
thers of the
Society
make infi-
nite Con-
versions.

Notwithstanding these mighty Efforts of the Enemy, to hinder the progress of Religion; in the Year 98, the Missioners of the Society, reap'd a very plentiful Harvest of their Labours. Father *John Baptist* being sent to the Kingdom of *Fungi*, under the Jurisdiction of Don *Austin*, gain'd by his Modesty and sweetness, the principal Lords of the Country. That done, so many came in daily for Instruction, that they were forc'd to send him Recruits, by whose Assistance, he baptiz'd in six Month's time, thirty thousand Persons, and a fair Prospect besides, of a total Conversion of the Kingdom. The Governour that commanded there in Don *Austin's* absence, did on his part the Office of a Zealous Missioner. This great Man, known by the Name of *James Sacniman*, being return'd from *Corea*, went streight to *Nangasqui* to wait on the Bishop, to whom he also confess'd, and after receiv'd the holy Communion, in Thanksgiving to God, for the miraculous Preservation of his Prince, and the Troops in the late War.

So soon as his Devotions were ended, he pray'd earnestly to be Confirm'd, which was also granted. That done, all inflam'd with the Spirit of God, and the Grace of the holy Sacrament, he retir'd to his Fortress of *Jeutixiro*, where he converted the principal Inhabitants of the Place. He sent afterwards for Father *John Baptist*, who by his Instructions and Preachings, so charm'd these People, that he baptiz'd upwards of five and twenty thousand. From thence he went to *Uto* the Capital of *Fungi*, where in a few Days, he baptiz'd four thousand more, and not long after other two thousand. Don *Austin* upon the Report of so many Conversions, wrote immediatly to Father *Valignan*, to signify that he intended at his Return to found Houses for all Fathers that wou'd come and labour there, for the Advantage and improvement of that new Church.

The King of *Arima* also had the Happiness to share with Don *Austin* in the present Joy, for the Lady *Lucy* his Queen, being Dead, to the great Affliction of all the Christians, he

was Marry'd the second time to the Daughter of one of the *Congi's* of *Meaco*, who are Persons of the First-Rate. The Lady and her Retinue were all Infidels. So soon as she arriv'd at *Arima*, Father *Valignan* went to Complement the King upon his Marriage. He made a Visit to the Queen also, and after some short Conference happily reconcil'd her to the Church, baptizing her and all her Servants, and afterwards Marrying her to the King with the usual Solemnities.

The Lords of *Ximo* being all return'd Home after a seven Years War in *Corea*, the Fathers of the Society went to joy them upon their safe Arrival. The Principals were the King of *Saxuma*, Prince *Cainocami*, Master of a considerable Part of the Kingdom of *Chicungo*, Prince *Isafai* (whose Lands lay betwixt *Arima* and *Omura*) and Prince *Itodono*, Lord of one third of the Kingdom of *Fiunga*, and Uncle to Don *Mancio Ito* (Head of the late Embassy to *Rome*) and now Religious of the Society of *Jesus*. The Princes, tho' Heathens, were so charm'd with the Fathers Comportment, that they desir'd to be Instructed themselves, permitted the Christians a free Exercise of their Religion, and the Heathens at liberty to embrace the same.

The Fathers joy'd to see God prosper their Labours in this Manner, after so many Years of Persecution and Sufferings, advised with the Princes what Measures were most proper in the present Posture of Affairs? And it was generally the Opinion of them all, that they ought to repair their Churches, and celebrate Divine Service publicly, as in times before the Persecution. The Christians transported with the News, went presently in hand with the Work, but the Princes having exhausted most of their Revenues in the late unhappy War, and additional Expences besides, towards repairing or rebuilding their ancient Fortresses (which *Taycosama* had render'd unserviceable by his new Inventions) made them infinitely short of that Beauty and Magnificence as was formerly.

So many Advantages one upon the Neck of another, transported the good Fathers out of themselves; but what crown'd their Happiness, was a late Grant from *Norindono* King of *Amanguchi* (the most puissant Prince, next to *Dayfusama* himself, of all *Japan*), to settle a Residence in his Capital City of *Amanguchi*. They found there five Hundred Christians that conserv'd the Faith in its Primitive Purity from the first Preaching of *St. Francis Xavierius*, which was more than fifty Years before.

Taycosama

Taycosama
made
a God.

Taycosama (as was said above) left Orders in his last Sickness, to rank him after his Death in the Number of the *Camis* and *Fotoques*, under the Title of *Scicifaciman*, or the *New God of War*; he had the Vanity too to cast himself a Model of his Statue, and of the Temple where his Body was to be Interr'd. The late Troubles then being now hush'd up, the Governours prepar'd to execute his late Will. They built one of the most Magnificent Temples in all Japan, and enterr'd the Body with all the Ceremony and State imaginable; that done, his Statue was set on high in an eminent Place, and his Name enroll'd amongst the Divinities, at the Head of the Calendar.

This Apotheosis prov'd of great Use to the Preachers, to beat down the Superstitions of the Country. For every one knowing that *Taycosama* was a fordid, proud, ambitious, lewd Prince, and one that wasted himself with Debauchery, they concluded from hence, that the other *Camis* were of the same Mould, and so gave credit to what the Fathers preach'd, which converted thousands of those poor Idolaters, who till then had shut their Ears to the Truth.

The State
of the
Church of
Japan.

In effect, betwixt the time of *Taycosama's* Death, and the Year 99, they baptiz'd in Japan upwards of forty Thousand, and thirty Thousand more the Year following. All this while the Number of Missioners put together (as well Priests as others) mounted not to past a Hundred and Nine. True, they were recruited this Year with a fresh Supply of fourteen Companions, but at the same time God was pleas'd to take to himself Father *De la Mate*, who perish'd in a Storm at Sea betwixt China and Japan, and Father *Gomez* the Provincial of Japan, a Man endu'd with all kind of Virtues, Humble, Meek, Patient, Obedient, gifted with Prayer, very mortify'd, and tenderly devoted to the Blessed Virgin. He beg'd the Mission of Japan for five and twenty Years together of Almighty God. Being arriv'd there, Heaven was so prodigal of her Favours to him, that he thought himself infinitely recompens'd for all his Labours and Sufferings in the Service of God. He liv'd sixteen Years in Japan, and ten of them in the Office of Provincial, during the Persecution, which he supported with an equal Constancy and Resolution.

The Fer-
vour of the
Christians
after the
Persecu-
tion.

In the Year 1600, the Fathers of the Society rebuilt upwards of fifty Churches. The Church of Japan after so many Persecutions was not much unlike the Earth in the Spring time, flourishing in Virtue, and perfuming the Country with the sweet

Odour

Odour of its Sanctity. A certain pious and devout young Christian hearing his Father was condemn'd for some notorious Crimes, cast himself into Prison in his Place; and by the Judges Leave, was executed for him, to the great Amazement of the Idolaters.

A Person of Quality, near a Kin to the Prince of *Omura*, being sore handled by a hot Fever, which made him perfectly furious like a possess'd Person, the Fathers grew very uneasy about the Condition of his Soul, as having not frequented the holy Sacraments a long time. Coming after some time to himself, he sent for one of the Fathers, and made his Confession with a great deal of seriousness and compunction for his Sins. That done, he instantly recover'd, and began to Eat, which he had not done seven Days before, and his Strength daily encreasing, he repeated his Confession over again two several times, saying that the First being upon Extremity, seem'd as't were a forc'd Thing, and so by consequence lame, and imperfect. Almighty God, mov'd by his Repentance, was pleas'd to have Mercy on him, and restore him to a State of Health; he was so througly perswaded the holy Sacrament had wrought this Cure, that he had been heard to say more than once, that he knew by his own Experience the Fathers Doctrine to be true, viz. That the holy Sacrament is Health to the Body, as well as the Soul. In gratitude for the Blessing receiv'd, he set out a Place within his Estate for erecting a Church, distributed large Alms amongst the Poor, and became (as we may call him) a most zealous Preacher, advising all his Friends to embrace the Faith. If all sick Persons took the same Remedies with this Gentleman, they wou'd find much more Relief than what comes usually from Physicians, who not regarding the vicious and peccant Humours of the Soul, never strike at the Root of the Distemper, which renders the Cure but lame and imperfect.

The same Year Don *Sanchez* King of *Omura*, converted a wealthy and substantial Heathen, with whom he lodg'd at *Meaco*; but this was done more by his Example than Discourse. Being the Time of holy *Lent*, that Prince fasted every Day, and withdrew also on set Days to a private Apartment to Discipline himself. The Master of the House taking notice of it, was so struck at this great Example of Penance in a Person of his Rank, that he desir'd to be Instructed, and afterwards was baptiz'd, together with his whole Family.

This

The Queen
of Omura
dies.

This same Year also, died the Queen of *Omura*, who was Sister to the Queen of *Arima*, and for her exemplary Charity, firnam'd Mother of the Poor. She built Churches in her Lifetime, and a little before her Death, deliver'd a Codicil in her own Hand writing, to Father *Lucena* her Confessor, by which she left a vast Sum of Money, to add one more to the Number. Above five hundred of her Vassals (and Persons too of the better Fashion) shav'd themselves by Way of Mourning for her Death. Its the Custom also in the Funerals of great ones, to cut off a Finger End, but this being contrary to the Law of God, Don *Sanchez* expressly forbad it, desiring they would change that Part of Ceremony, into charitable Prayers and Alms for the rest of her Soul.

An heroic
Action
of a Christian
Lady.

This Princess died peaceably and happily in her Bed, but the Lady we are going to speak of, ended upon a Cross. Her Husband being siefed for some ill Practises, they took the Wife (as the Laws of the Country direct in such Cases) and threw her into Prison, to oblige him to rescue her. After she had laid there for some Months, her Father (who was a Christian) begg'd of one of the Missioners, to see if they could make a Convert of her. The Missioner embrac'd the Motion, made her Visits, and in short, after some Discourse, instructed and baptiz'd her. Some Days after, as her Husband did not appear, the Law was executed on her, and she was condemn'd to be crucifi'd, but being a Person of Quality, instead of leading her to Execution like common Criminals, they proffer'd her the Convenience of a *Pallinquin*, which she refus'd, saying our Saviour march'd from *Jerusalem* to *Calvary* on Foot. They farther also offer'd to dispatch her before she was fasten'd to the Cross, a Favour commonly done to lesser Offenders, and particularly to the Ladies, but she oppos'd it begging she might die on a Cross in Imitation of Christ our Lord, which so struck the Idolaters, and particularly her own Relations, that thirty of them receiv'd Baptism after her Death.

The Governours
conspire
against
Dayfusama.

Whilst Religion flourish'd in this Manner, the Government all on a suddain chang'd the Face by fatal Divisions, amongst the Governours, which ended in most tragical Deaths, as we shall see in the proper Place. *Dayfusama* was grown so absolute, since the late Troubles at *Ozaca*, and *Meaco*, that he acted and did all by himself, none daring so much as to dispute his Commands. This sore perplex'd the Governours, and mortifi'd them to the quick; however as soon as *Gibonoscio* was retir'd, they all return'd back to *Ozaca* and *Fuximi*, *Cargeratsu* only excepted.

excepted, who pretended a Grant from the late *Taycosama*, to live three Years in his own States.

Dayfusama, who had no Kindness for this Prince, as being in the Interest of *Gibonoscio*, sent Orders for him to repair immediately to the young Prince, on Pain of being prosecuted as an Enemy, to the State. *Cangerasu* having founded the Male-Contents, and being himself also in a League against him, wrote back a sharp and Satyrical letter to provoke him (if possible) to take the Field. *Dayfusama* immediately took Fire, and march'd streight away with his Troops, leaving his Son behind in *Fuximi*, with a Garrison of two thousand Men, as also three of the Governours about the young Prince, to guard the Citadel of *Ozaca* and the Treasury. This he did to shew, he had a Confidence in their Integrity, and above all to remove Jealousy, or Suspicion of his Design upon the Empire.

The Male-Contents that follow'd the Army, being underhand in Correspondence with *Cangerasu*, dispatch'd a Messenger to *Gibonoscio* and *Don Austin* to acquaint them with the Design of the Confederates, which was to secure *Fuximi* and *Ozaca*, so soon as *Dayfusama* was march'd out. Moreover, that *Cangerasu* had taken Arms on no other Design, but to draw *Dayfusama* out of these Holds, and that the Allies made slow Marches till he advanc'd into the Enemies Country, the better to put their Projects in Execution.

Gibonoscio and *Don Austin* having no other Intentions, but to keep their Promise with *Taycosama*, and to preserve the Crown for the young Prince, came immediately into the League, and joyn'd with the Male-Contents. They discours'd afterwards the head Officers of *Dayfusama*'s Army and laying before them his unjust Pretensions, drew most of them over to their Interest. This done, and all Things being in a Readiness for the Work, they wheel'd about, and march'd streight to *Ozaca*, and so secur'd most of all the Nobility to their Party: The Governours flush'd with this happy Success, sent presently a Manifesto to *Dayfusama* with heavy Complaints of his Conduct, and amongst the rest that he neither regarded *Taycosama*'s Directions, nor treated the young Prince his Son, as was order'd. In the whole, they commanded him to return to *Quanto* and positively forbid him the Court.

There were then in *Ozaca* several Princes and Lords, who had Children in *Dayfusama*'s Army. Others also went themselves, leaving their Lieutenants behind to guard their Palaces and Treasures. The Governours, to oblige all to quit *Dayfusama*'s

The Queen
of Tan-
go's tragi-
cal End.

Interest, commanded every one to return to his Post, and in the mean while to give in good Security, that they would repair immediately to the young Prince, as *Taycosama* had appointed.

Jocundono King of *Tango*, was married to a Christian Lady call'd *Grace*, whom he infinitely lov'd and persecuted at the same Time. For Beauty was his Charm, and Religion his Cross. This Prince going from *Ozaca* with *Dayfusama* to the Wars, left positive Orders with the Captain of the Guards, that if any Lord, in his Absence, should come to Search after the Queen, and there was Danger of taking her away, then in that Case, he should immediately take of her Head, and rip up her Belly. The King not leaving the Army, as the Governours commanded, they summon'd the Guards to deliver up the Queen, as answerable by the Laws for her Husbands Contempts. The Guards oppos'd it, but finding them prepare for a Siege, they thought it high Time to put their Masters Orders in Execution.

They post then to the Princess, but instead of delivering their Message, did nothing but weep and cry, which made the Queen believe that some sad Misfortune or other had befallen her Husband. She ask'd their Business, but they making no Answer, she commanded them to speak, and say what was the Occasion of so much feeling and Grief? Then the Captain with Tears in his Eyes and broken Sighs, told her the Governours Message, and his Masters orders on that Occasion, saying this, he fell on his Knees and begg'd Pardon for the Fact he was going about, protesting he would wash off the Stain with his own Blood, which was all the Comfort that was now left.

The Queen not at all surpris'd at the News, adored the sweet Providence of God, who was pleas'd to take her out of this miserable Life, and then reply'd to these Wretches, that stood howling, and tearing their Hair: *Children dont afflict yourselves on my Account. Death to me is rather Matter of Comfort than of Trouble. I am a Christian, and Death to a Christian is only a Passage to eternal Life, which no Man can take from us. It's you that ought to fear, who dying in Infidelity, must be damn'd eternally, and never see God. Do your Masters Orders, but at the same Time remember, God your Lord and sovereign forbids you to lay violent Hands on your selves, and I also on my Part command the same, say then you'll obey, and embrace the Faith, and I shall die with Pleasure.*

Ma-

Madam (reply'd the Captain) how can I survive with my Hands stain'd in your Blood? I'll reproach my Self with Cowardice, and if Steel won't serve the turn, I'll provoke Famine and Fire it self, to do me Justice. We are infinitely oblig'd to the King our Master, that he's pleas'd to let us mix our Blood with yours. The Laws of Japan condemn us to die with you, its the King's Pleasure, and Justice it self requires it at our Hands. To obey you, we must disobey the Prince, both Ways we are criminals, and both Ways inevitable Death.

For the rest Madam, we had rather by much disobey the King, to spare your Life, than pleasure you to save our Selves. Live great Queen, but on Condition, that we die at your Feet.

No (said the Queen) I'll die because I'm condemn'd by him, I love more than my own Life; but if you resolve to bear me Company, first make your Selves Christians. It's now too late (reply'd the Captain) the Enemy is upon the Point of besieging us; besides that Religion forbidding, what in Honour, and Justice to the Laws of the Country we are oblig'd to, it is not to be thought of. We'll die Madam, your humble Servants, and revenge your Death on our selves.

The Queen seeing nothing would do, desir'd a Moments Time to prepare herself. Going then into her Closet before her Oratory, and lighting the Candles, she began her Prayer, humbly craving Pardon of Almighty God for her Sins, and recommending her Soul into his Hands. In that mean while the Captain and Guards, fill'd all the Chambers and Holes with Barrels of Powder. The Queen having made an End of her Prayers, call'd the Ladies and Maids of Honour, and bid them Adieu, charging them to retire, for she was resolv'd to die alone, in Obedience to the King's Command. It's easier to imagine, than to express the deep Concern and dismal Affliction of these Ladies on this Occasion. They resolv'd by joint Consent to bear her Company. The Law of the Country (they pretended) oblig'd them to it, and those apart, the very Tye of Love and Affection, requir'd as much at their Hands. But the Queen being positive to her first Orders, and insisting upon the Duty of a Christian in this Case, they were forc'd with much reluctancy to yield to her Resolve. So soon as they were withdrawn out of the Room, in comes the Guards, and the Queen went up to them without the least Concern. She loosen'd her self her Shift Neck, fell down on her Knees, and stretch'd out her Head, saying Jesus, Maria. The Captain once more crav'd her Pardon, that done, he took up his Sabre, and

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with a mighty Blow sever'd her Head from her Body. The Guards immediately cover'd the Body with a silken Robe, strew'd it over with Powder, and so retir'd into the next Room, as believing it undecent to die on the same Place where the Queen's Body lay. That done, and the Doors all shut, they took out their Knives, open'd their Bellies in Form of a Cross, and in the mean while one of them set fire to the Powder, which blew up that Quarter of the Palace intirely, and reduc'd it all to Ashes.

The Christian Ladies, who were forc'd out by the Guards before the Tragedy began, went streight to Father *Organtin* with the News. The Father was surpris'd at it to the last Degree, and so extremely troubled withall, that nothing cou'd have eas'd him but the moral Assurance of her happy State. For, as Providence wou'd have it, she had confess'd to him twice but a few Days before, and at the same time propos'd to him in Writing some Doubts which she then foresaw wou'd happen.

Thus dy'd the Queen of *Tango*, whom we may justly call a Miracle of Beauty and Piety. She was amiable to Envy, and in that only unhappy, her Husband was passionately Fond of her, and that was all her Crime. Tho' the Quality of Queen, and the Condition of Wife, oblig'd her in some Measure to take care of her self, for the Preservation of her Beauty, nevertheless she ran often into the other Extreme. She always fasted *Lent* to the very Letter of the Rule, and in that before her Death, disciplin'd her self to Blood, and shed Tears in vast abundance. She wash'd and cloath'd poor Orphans with her own Hands, and took care to see them Educated in the Christian Religion under her own Roof. Now, if she was so tender of Aliens and Strangers, what did she not for her Vassals and Domesticks? She offer'd to entertain six Fathers of the Society to Preach the Gospel in her State, and her whole Comfort was nothing else, but to confer with them about the Salvation and Perfection of her own Soul. She learnt the Method of Writing and Reading after the *European* Fashion, and this she did to improve her self by the Help of our Books, in the Knowledge of the Sacred Mysteries. The King her Husband upon her first Conversion, was severe upon her even to cruelty, but betwixt her patient Sufferance, and prudent Conduct, she got at last a perfect Mastery of him, in so much, that he was pleas'd to confess himself satisfy'd with the Change. She died as was said in the Year 1600.

So soon as the Fire was out, Father *Organtin* dispatch'd some of the Ladies to search after the Body, but they found only some few Bones half burnt, which the Fathers enterr'd with all the State and Ceremony imaginable. The King of *Tango* hearing what they had done, sent very kindly to thank them for the Favour, and the Wars being over, had a mind himself to pay his last devours to his dear Spouse, but as she was of the Christian Perswasion, he wou'd not make use of his *Bonzes*, but sent to the Fathers, praying them to perform the Ceremony at *Ozaca*, and with all to permit him to assist at the Office. Her Funer-
ral.

The Fathers of the Society being sent by the holy See, to preach the Gospel unto Heathens, had always the privilege of celebrating the Sacred Mysteries in their Presence, as the Glory of God and Salvation of Souls shou'd require; then especially, when necessary to prevent Inconveniences, which cou'd not be avoided in this Case, if the King, who press'd it with so much earnestness, had been refus'd. To perform the Ceremony then with more Pomp and State, the Father assembled all his Religious and the Seminarists, round about the neighbouring Country. The Church was all hung with Black, and in the Middle a Chappel full of Illuminations and Lights. The Service was sung in Musick, and celebrated with so much Modesty, Devotion, and Majesty, that the King and Nobles (who amounted all together to a thousand) were perfectly charm'd, all with one Voice agreeing, that the *Bonzes* Ceremonies were infinitely short of ours.

One of the *Japonian* Religious, pronoun'd the funeral Oration. He touch'd first upon the Immortality of the Soul, the Glory of Heaven, and the Pains of the Damned. Then he enlarg'd upon the incomparable Virtues of the late Queen, but in so moving a Way that he put all his Audience into Tears. The King order'd Father *Organtin* two hundred Crowns, for the funeral Expences, which he immediatly distributed amongst the Poor, to no little surprise of that Prince. *Of what a noble and generous Disposition are these Religious? (he cry'd) our Bonzes are not Men of this kind of Temper. Their Piety makes many Poor, but never aims to relieve them in their Wants.* The King was so taken with the Conversation of these Religious, that nothing wou'd serve him, but he must stay Dinner with them. And being return'd home to *Bugen*, he gave free leave for all his Subjects to embrace the Faith. But still did nothing himself; either because God now withdrew those Lights, which he formerly rejected, or that the Measure of his Iniquity was full;

full, by this cruel and barbarous Murther of his Wife, or that he affected the Spirit of the World opposite to *Jesus Christ*, or infine because he was abandon'd to infamous Pleasures, which did not at all suit with the Sanctity and Purity of our Religion.

A Continuation of the War betwixt the Governours and Dayfusama.

To return to the Governours War. Most of the Nobles being enter'd into the League against *Dayfusama*, in a short time they march'd into the Field, with an Army of a hundred thousand Men, and sat down before *Fuximi*, the only strong hold of all the Emperours Domain, now left in the Regents Power. They resolv'd in the beginning to give a general Assault upon the first Approach, but meeting with a smart resistance and fearing the Enemy might attempt to relieve the Place, chose rather to burn or blow it up. To this end, they fill'd up the Trenches with Wood and Faggots, then set Fire to it, which gain'd them the first Intrenchment. That done, they made an Attack upon the Donjon or inner Tower of the Fortress, where *Taycosama's* Noble Palace stood, and taking all the Wood and Wainscot out of the Galleries, they made a monstrous Fire round the Fortress, pouring in at the same time whole Showers of fiery Darts, at the Roof and Windows, which set all in a Flame. The besieg'd seeing all was lost, sally'd out in a kind of Despair, and made a mighty Slaughter, but being overpower'd by Number, were every Man of them cut to Pieces, and the Palace consum'd to Ashes. Thus in a few Hours time, fell the last Trophy or Monument of *Taycosama's* Greatness, the Richest and noblest Palace in all Japan. So God laughs at the Vanity of the Great Ones, defeating in a Moment, what they are building and contriving, thro' the whole Course of their Lives.

The Governours upon this Victory being now Masters of all the *Tens*, and (as they fancied) of the whole Empire, turn'd their Arms against the Lords of the Regent's Party. They took three strong holds in the Kingdom of *Ixe*, and then march'd to *Mino*, to reduce *Voari*. *Dayfusama* who knew very well the importance of that strong Place, which serv'd on all Occasions to cover his Retreat, by Advice of his Officers detach'd a Body of thirty thousand Men, and happily reinforc'd the Garrison, before the Enemy was in a readiness to stop their March. That done, the Rest of the Troops fell in upon *Mino*, belonging to *Chimangodono* a Zealous young Christian Prince of two and twenty Years of Age, and Nephew to the late *Nobunanga*. This young Lord was not so much as jealous of their March, and had

had all the Reason for it imaginable. For besides a reasonable Presumption of the Enemies Weakness, the whole Army of the Confederates was then actually encamp'd upon his Borders, and *Gibonoscio* with six or seven thousand more, in the Heart of his Kingdom, waiting for Reinforcements in order to form the Siege of *Voara*. But there was this Difference betwixt the Regents and the Governours Troops, the first being under one Supreme head, acted vigorously and with unanimous Consent, whereas the other, depending on several Masters, and leaning each to separate Interests, the whole time was spent in Marches and Countermarches to no Manner of purpose.

Whilst the Governours were trifling away the time in these fruitless Consultations, *Dayfusama* enter'd *Mino* (as was said) and laid siege to the Fortress of *Guifu*. He sent out a Party of six hundred Men to view the Place, and at the same time laid twenty thousand in Ambuscade, to surprise the Enemy in case of an Attack. *Chiumagodono* spying the advance Guard, sally'd out at the Head of his Men, and gave them chase till he fell into the Snare, then wheeling about made as much hast back again, but too late, for the Enemy was all the Way upon the Heels of them, killing and slaying on every side, to the very Fortress it self, which they took without almost any Opposition, putting all to Sword besides the King himself, who was taken Prisoner.

After this glorious Expedition, *Dayfusama's* Army march'd straight against *Gibonoscio*, who lay not far from *Guifu*. The King of *Saxonia* and *Don Austin*, who had newly joynd him with some Troops, finding by the Countenance of the Enemy they had a mind to pass the River that divided the two Camps, posted themselves on the Banks to dispute the Pass. In this Manner the two Armies lay in sight one of another; but *Gibonoscio* finding himself Inferiour to the Enemy, gave Advice of it to the other Governours, who immediatly rally'd all their Force, and Joyning him, they made all together an Army of fourscore thousand Men. By this Reinforcement they were now in a Condition of entirely defeating the Regent, and so to end the War at once, but being divided in their Counsels, they lay thirty Days in sight of the Enemy, and durst not strike a Stroke.

The Governours Army defeated.

In the mean while *Dayfusama* advertis'd of the Danger of his Army, in case of an Attack, drew out all his Troops, and leaving part with his Son to make Head against *Gangecusa*, march'd with the rest for *Mino*, and this was done with so

so much Diligence, that he joyn'd his Army before the Enemy had notice of his Motions. That done, he made a general Review of his Troops, and finding himself upon the Muster to be fifty Thousand strong, resolv'd to push it to a Battel.

The two Armies encamp'd in a plain open Ground. *Dayfusama* Commanded his own in Person, *Gibonoscio* and *Don Austin* that of the Confederates. So soon as the Troops were drawn out in Line of Battel, and the Trumpets had sounded the Charge, the Battalions began to move with Colours flying, and were just upon the Point of falling on, when all on a suddain, several of the General Officers, together with the Troops under their Command, march'd streight over to the Regents Side, which put the rest of the Army in so general a Consternation, that instead of Fighting, they turn'd Tail, and fled without looking behind them. *Dayfusama* perceiving them in Disorder, gave the Word for his Men to advance, and making his Way thro' their Lines (which made very little Opposition) gain'd a compleat Victory, almost without the Trouble of striking one Stroke for it. None besides the General Officers, and some of the leading Men had the Courage to face the Enemy at the first Onset. These partly dispatch'd themselves, partly were kill'd by the Enemy, and partly were taken Prisoners; amongst these latter were the celebrated *Don Austin*. This great Hero seeing his Men in a Rout, and impossibility of Rallying again, threw himself into the midst of the Enemy's Troops, slaying on every Side, and bearing all down before him, till wounded from Head to Foot, and overpowered by Numbers, he was forc'd to yield to Fate, and surrender himself Prisoner, together with *Gibonoscio*, who had not the Heart (as he confess'd himself afterwards) to open his Belly after the Example of the Worthies above mention'd. As for *Don Austin*, nothing but Conscience cou'd possibly have hindred him from such an Attempt, and therefore choosing as as he did to pass for heartless and coward, and to expose himself to an ignominious Death rather than offend God, was an Action of the first Rate, worthy to be found upon the Roll, in the History of his other heroical Exploits.

In the mean while *Dayfusama* pursuing his Victory, pours into the Kingdom of *Mino* with his Troops, and makes himself Master of all the strong Holds there, and so march'd to the Fortress of *Savoyama*, belonging to *Gibonoscio*. His Brother who commanded in the Place, hearing of the late Defeat, did one

of the most barbarous Actions that is in History, which however passes for honourable in Japan. Having divided his Riches amongst the Soldiers, he murth'ed both his Brother's Wife and Children, and his own, then setting all the four Corners of the Fortrefs on Fire, he ripp'd up his Belly, and this to take from the Enemy the Honour of leading him in Triumph.

Nothing now was wanting to make *Dayfusama* absolute Master of the *Tens*, but the Reduction of *Ozaca*, which had been surpris'd upon his late Retreat to *Quanto*. *Morindono* who was Head of the Confederacy, and powerful withall aboye any other Prince in Japan, next the Regent himself, commanded then in the Place. Now being in so strong a Hold, with all the Treasures of the Empire at his Command, the young Prince also under his Charge, and Hostages from all the Nobles, and the very Regent himself in his Power, nothing was easier than to hold the Enemy in play, till the Governours had rallied together their broken Forces. Over and above, he had an Army on Foot of forty thousand of his own Subjects, and Provision and Amunition for many Years Siege. This notwithstanding, upon the first Advice, of the Defeat of his Party, he was struck with such a pannick Fear, that he had not the Heart, to defend himself; what's more, in Place of retiring into any of his nine Kingdoms, where he might have Compounded upon honourable Terms, like one that had lost his Sense as well as Courage, he basely abandon'd the Fortrefs, quitted the Palace, and surrendred at Discretion. *Dayfusama* entred immediately the Town, in a kind of Triumph, and soon after all Japan submitted to his Government.

Before the late Battel *Cainocami*, a Prince of *Dayfusama*'s Party, dispatch'd a Frigat to his Father, the King of *Bugen*, who was a Christian, and had eight thousand Men under his Command to make an Irruption into *Bungo*. *Constantine* the late King of *Bungo* (whom *Taycosama* had degraded in his Life-time) liv'd at this Time privately at *Meaco*. The Governours believing his Presence would inspire new Life into his Subjects, and expecting Wonders besides, from his own Person, upon so fair a Prospect of recovering his ancient Rights, detatch'd him with a Body of four thousand Men to oppose the King of *Bugen*. But this Prince nothing wiser with his late Misfortunes, in Place of intrenching himself till they had reinforc'd him with fresh Recruits, most unadvisedly gave Battel to the Enemy, who had more than double his Number. His Men took to their

New Trou-
bles in
Ximo.

Heels at the first Onset, were most of them cut to Pieces, and himself also taken Prisoner, and sent to *Bugen*. The King flush'd with this success, pursu'd his Point, and in two Days made himself Master of all *Bunga*.

Whilst things were thus imbroil'd in *Japan*, the Nine Kingdoms of *Ximo* fell into Divisions amongst themselves, some declaring for *Dayfusama*, and others for the Governours. There were some few indeed that stood Neuter, and namely the Kings of *Arima* and *Omira*, the two main Supports of Christian Religion. The Governours having summon'd them to appear at *Meaco*, they pleaded one Excuse or other, till things were in a Readiness for executing their Design, and then all on a suddain Joyn'd the Regency which prov'd well both for themselves, and the Fathers of the Society, that were dispers'd thro' *Japan*, as we shall see in the proper Place.

The Fathers in continual Danger.

The Bishop, and Father Provincial of the Society were then at *Nangasacki*, where they receiv'd nothing but dismal News from all Parts. Express upon Express of the Governours defeat, and Don *Austin's* Imprisonment. One said, Don *Austin* was taken and condemn'd to die, another that his Wife and Children were sought after in order to suffer with him; a third that they were certainly taken, and his Son, who was only thirteen Years of Age, going to be executed at *Meaco*. *Feuximandono* his Son in Law, fearing to be involv'd in his Ruin upon the Marriage with his Daughter, Shipp'd her of immediatly to *Nangasacki*; together with some other Ladies, praying the *Jesuits* to take them under their Care and Protection.

The *Jesuits* knew not in the World how to carry themselves in the Matter. On the one side, to refuse their Charity to so prudent and vertuous a Lady, and what's most of all, to the Daughter of their Protector and Father, was Ingratitude in the highest Degree; on the other Hand as *Dayfusama* was searching after all Don *Austins* Family, he wou'd not fail to Revenge himself both on them, and all the Christians of *Japan* for securing his Daughter a Retreat. But Reason apart, betwixt a Compassion for the Daughter's Misfortune, and Gratitude to the Father's past Services, it was resolv'd to harbour her, on peril of Life and Fortune. The Lady having afterwards obtain'd her Pardon, publish'd every where her Obligations to the Society, and what they had done to preserve her Life, which gain'd them a mighty Reputation, and Credit with their Enemies.

Morin-

Morindono (as was said above) before these late Troubles, establish'd the Jesuits in his Royal City of *Amanguchi*, after a Course of forty Years Banishment from that Place. Its not to be express'd, what Consternation the People were in there, upon a Report that went about of their King being depos'd by *Dayfusama*. The Bonzes and Heathens, to wreak their spite upon Religion, were malicious enough to make this Calamity a Judgment upon him, for recalling the Jesuits, who were sworn Enemies to the *Camis* and *Fotoques*. This wrought so strongly in the Minds of the People, that the Fathers look'd every Moment for Death; for thus the Superiour of that Residence writes to his Provincial.

Reverend Father,

WE have liv'd here (ever since the first News of Morindono's Confinement) in almost continual hazard of our Lives. It was confidently Reported, that they intended to put us every Man to Death; and withall, we had Advice of it under hand, as a done Business. This notwithstanding, in the Confidence of God's Protection, we kept still a good Heart on't. Not long after, a Report went about, that Morindono had killed himself, which caus'd such a Hubub and Tumult, that we then gave our selves over for lost. Now in the Heat of this Passion, and Outrage, one of the Heathen Governours came streight to our House, with a long Train of Soldiers after him; for my Part, I presently suspected his Errant, so recommending my self to God, and exhorting my Brethren to prepare for Death, went down and let them in. It was plain by their Countenances, they came hither on some ill Design, but after some Discourse, God so chang'd their Hearts, that they did not so much as offer the least Insolence or Affront. This Danger over, we fell into another the Night following, worse than the Former. Towards Evening, News was brought that they intended to massacre us that very Night. With that we all retir'd to our Prayers, and persever'd in them till next Morning, at what time I said Mass, and communicated my Religious in form of Viaticum, but God was not pleas'd to think us worthy of Suffering for his holy Name. Behold what continual Dangers the poor Missioners are in, who as (*David* says) must be always ready with their Souls in their Hands, to surrender them to their Maker.

The History of the Church of J A P A N.

The Fathers in the Fortrefs of *Uto*, belonging to Don *Austin*, were yet harder us'd than the former. The Enemy having laid close Siege to the Place, met with so vigorous a Resistance, that they began to grow tired with the Enterprize. There were then in it five Religious of the *Society*, who spent all their time, partly in confessing the Garrison, partly in assisting the Sick, and partly in burying the Dead. The Besiegers flung in abundance of Darts, with small Billets at them, to give notice of Don *Austin's* defeat; but by Agreement amongst them, the Billets were all taken and burnt without so much as reading the Contents; however, one of Don *Austin's* Servants, stealing privately into the Fort, and acquainting them with his Master's Misfortune, they lost Courage, and yielded the Place.

The Fathers were immediately seized, and cast into Prison, above all, they were perfectly barbarous to the poor Superiour, for without Regard to his Indisposition and Sickness (which then hung upon him) they laid him in an open Stable, without either Door or Windows, expos'd to all the Injuries of Weather, and wou'd not so much as give him any Thing to eat, not even a little Rice. *This notwithstanding* (says one of the Fathers, that was Prisoner with him at the same Time) *we live very well satisfy'd, and content. From the first Beginning of our Confinement, we look'd every Moment for Death. I'm overjoy'd beyond Expression. Almighty God have Mercy on us.* Not long after they were all Releas'd, but Father Superiour betwixt the Hardships of his Imprisonment, and the Continuance of his Distemper, was suddainly taken off.

Don Au-
stin's tra-
gical death

However this Loss, was nothing to that other which hap-
pen'd to the Church, much about the same time, in the Person
of Don *Austin*, the Pillar and Support of Religion in Japan.
He Leagu'd with the Governours (as was said) in Order to as-
sert the Title of the young Prince to the Crown, as he had
sworn, proposing by his Interest at Court, to do great Servi-
ces to Religion, in the time of his Minority. However being
a Man of a great Foresight, and experienc'd in the uncertain
Events of War, before he went out of *Meaco* to the Army, he
confess'd himself to one of the *Jesuits*, with a great deal of
Exactness and Devotion. After the Battel was lost, he had a
violent Temptation to kill himself, after the Fashion of the
Country, and nothing but Respect to the Law of God, cou'd
have held him from it. Being taken Prisoner, they carry'd him
before *Cainocami*, Son to the King of *Bugen*, who was so touch'd
at his deplorable Condition, that he was not able to speak for
Grief.

Grief. Don Austin, who had still the same Air of Majesty and Greatness in his Looks, perceiving it, took the Word, and said, Sir, you know what I was, and what I now am. I have one Favour only to beg of you, and its the greatest you can possibly do to an unfortunate Man. Cainocami believing, he had a Mind to make him use his Interest with Dayfusama to spare his Life, was silent, and made no Answer; whereupon Don Austin, who easily penetrated into the Cause of this coldness, added, Its not Life Sir, I demand. Was it not for offending God, I wou'd never have fallen alive into your Hands. All I desire of you, is that I may have Leave to speak a Word or two, with some Christian Priest.

Cainocami promis'd he wou'd use his utmost endeavours with Dayfusama, to pleasure him in his Request, as he really did, tho' without Effect. Dayfusama deliver'd him up afterwards, to one of his Captains, to be kept close Prisoner, and none to have access to him, not so much as a Servant to wait on him in the Prison. Some Days after they conducted him to Ozaca, where he try'd all Ways imaginable, to speak with one of the Jesuits. He wrote several Letters to them, but all were intercepted and carry'd to Dayfusama, who finding him speak of Confession (which he was perfectly Stranger to) chang'd the Guards, to let no Religious have access to him.

Don Austin finding himself destitute of all human Succours, had his Recourse to Heaven, humbly craving Pardon of Almighty God for his Sins, and generously sacrificing his Life and Sufferings in Part of Satisfaction for his Offences. He continually call'd upon the Mother of God, begging she wou'd please to intercede with her Son for Mercy. He frequently also recited the Beads, but above all, what gave him the most Comfort, was the Thought of being led ignominiously thro' the Streets, and dying an opprobrious Death after the Example of the Son of God. This Consideration Replenish'd his Soul with so much Joy, that the heathen Gentlemen who came to visit him were amaz'd at it.

It was not long before these Desires of his were accomplish'd, for within a few Days they pass'd Sentence of Death upon Gibonoscio, Head of the Rebels, upon Ancosugi a Bonze, and Steward of Morindono's Household, and Don Austin, Gibonoscio's intimate Friend. On the Day appointed for their Execution, they mounted them all Three on sad pittiful Horses, and in this Manner led them thro' all the Streets of Ozaca, with their Hands tied behind their Backs; a Herald marching before

before them, to make Proclamation, that these Men were condemn'd, for conspiring against the Government. They transported them from *Ozaca* to *Meaco*, where they were put into Carts, and conducted (as before) thro' the Streets, with the like Ignominy and Confusion, *Gibonoscio* marching first, *Ancofugi* second, and Don *Austin* last.

By the Laws and Customs of *Japan* (as was observ'd above) Criminals that die in this Manner, are first expos'd to all the Indignities, and Affronts imaginable of the Mob. The two first perfectly sunk under this Ignominy, and withall, were so terrify'd with the Image of Death, that they had not the Courage to shew their Faces, sighing and weeping, like Men abandon'd to Despair. As for Don *Austin*, Hero like, he was Proof against all these Flouts and Contempts. There appear'd in his Countenance a certain Air of Majesty, yet without the least Affectation of Pride, which shew'd the Greatness of his Soul, his Contempt of Death, his lively Hopes of future Bliss, and the Joy he then found in his Soul, to share with his Saviour in his Ignominy and Torments. It was needless to ask which of the three was Christian? Their Countenances betray'd themselves, every one plainly discerning the Difference, betwixt a Christian and a Heathen, on this last Scene of their Lives.

On the Way to Execution, the *Bonzes* came out to meet them, performing certain sort of superstitious Ceremonies over them, as are usual in these Countries to all Criminals, before they Die. *Gibonoscio* and *Ancofugi* accepted of their Service. But as for Don *Austin*, he turn'd them of roughly declaring himself a Christian, and so began the *Pater Noster* aloud. Being come to the Place of Execution, and their Hands untied, there came up a certain *Bonze* (who never stirs out of his Convent, unless it be to help the Nobles at their Death) and after several apish Tricks about the two first, he presented them at last with an old Book to kiss, which is held in mighty Veneration amongst the *Japonians*. In the mean while Don *Austin* said his Beads, holding in his Hand a curious Picture of our Lady, with our Saviour in her Arms, presented him by one of the *Jesuits*, who had it given him by the Queen of *Portugal*, Sister to *Charles* the Fifth.

Whilst the Prisoners were Lighting out of their Carts, a certain Christian (sent by the *Jesuits* to Don *Austin*) march'd up boldly thro' the Guards, and told him, what Pains the Fathers had taken to get Leave, to assist him at his Death, which however cou'd not be granted. Then he exhorted him in Place

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of Confession, which was not to be compass'd, to stir himself up to an Act of Contrition, and accept his Sufferings by Way of Satisfaction for his Sins. Don *Austin* desir'd he would thank the Fathers for their kind Remembrance of him; and withall to let them know that thro' the great Mercy of God, he conceiv'd a very lively Sorrow for his Sins, and so died infinitely satisfy'd as having already perform'd, all that he now suggested to him.

So soon as the Christian was retir'd, the famous *Bonze* steep up, and offer'd him the old Book to kiss, which he rejected not without some little pious Disdain, praying him to retire and leave him to himself. Then taking the Picture of our Lady in both Hands, he set it three several Times to his Head; which in *Japan* is look'd upon as the greatest Respect that can be paid to any sacred Thing. That done, he lifted up his Eyes towards Heaven, and fix'd them there for some Time; then looking down upon the Picture, he fell on his Knees to recommend his Soul into the Hands of his Creator; and saying *Jesus Maria*, stretch'd out his Neck without the least Sign of Weakness, or so much as changing Colour, and was beheaded at the third Stroak.

Thus died the valiant and renowned *Austin Tsucamidomo*, the most puissant Christian Prince that was in *Japan*, the most zealous Defender of the Church of *Jesus Christ*, the Support of Religion, a Terror to Heathens, the Father and Protector of the *Society of Jesus*, leaving upwards of a hundred thousand Christians in his own Estate.

Don Austin's Elogium.

He had rais'd himself by his Valour, Prudence, Integrity, Conduct, and Experience, to the chief Places in the Government. He was Superintendant of all the nine Kingdoms of *Kimo*, Lord high Admiral of *Japan*, and General of the Army in *Corea*, which consisted of two hundred thousand Men. In a Word, he was without all Dispute, the most renowned Captain in that whole Empire. A Man celebrated for Victories and Conquests. He was of so generous a Disposition, so obliging and free in his Conversation, that every one lov'd him. He was not Capable of a base and mean Thing. *Dayfusama* after the first Victory over *Gibonoseio*, zealous to engage him in his Interest, press'd earnestly to have him take an Oath (as the rest had done before) to support all his Designs and Resolutions, during the Time of his Government; but Don *Austin* was never to be brought to it, saving on the Condition

tion following; that he acted nothing contrary to the Good of the State, nor prejudicial to the Interest of the young Prince.

Dayfusama durst not then refuse this Clause, for Fear of betraying his Design on the Empire, but at the same Time, study'd all the Ways imaginable, to draw him over to his Party. He propos'd a Match betwixt the King of *Quanto's* Daughter, (his Grandchild) and Don *Austin's* only Son; an Alliance so advantageous and honourable, that it seem'd not fair to demur upon it, mostly when he had so lately incurr'd his Displeasure, by joining with *Gibonoscio*, and at this very Time too, in some Measure, his Prisoner of War. This notwithstanding, as he easily penetrated into the Designs of this ambitious Prince, and was tender to the last Degree in Point of Conscience, many Months pass'd before he could resolve himself upon the Matter, and after all, it was more to satisfy the pressing Instances of his Wife (whom *Dayfusama* had brought over to his Side) than out of any Inclination of his own, that he accepted of the Offer. However this Alliance did not hinder him from joining with the Governours, as believing they had Justice on their Side, which prov'd fatal in the End, both to himself and his Son.

His Funeral.

So soon as he was dead, they cover'd the Body with a large silk Pall, and transported it to the Jesuits College at *Medoa*, where it was honourably interr'd with the usual Ceremonies of the Church. The News of his Death being sent to *Rome*, Father *Claudius Aquaviva* (then General of the Society of *Jesuits*) order'd Masses and Prayers for him thro' his whole Order, as the Rule directs, for Benefactors and Founders in such Cases.

The following Letter was found sewed up in the Furr of his Suit, directed to Princess *Justa* his Lady, and his Children. It's not to be express'd, what I both have, and actually now do suffer in this narrow Prison, where they confin'd me ever since my late Misfortune. I have felt as smart and pinching Pains, as ever poor Creature endur'd. However I hope God will accept of these Sufferings, in Satisfaction for the Debt I am otherwise to pay in Purgatory. My Sins, drew all these Calamities upon me. At the same Time, I am oblig'd to his divine Majesty, that he should please in his Mercy, to give me the Opportunity of suffering as I have done for some Days past. His holy Name be blessed for treating me with so much Mildness. What I earnestly recommend, and that which most concerns you, is, that you serve God faithfully, and love him with your whole Heart. The Prosperity and Advantages of this World are but

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temporal and transitory. On the contrary, the Joys of Heaven are constant, eternal, and never to have an End. He told one of his Servants, where he was to find the Letter after his Death, and charg'd him to deliver it to his Lady.

Who can express the Concern and Affliction of this devout Lady, for the Loss of such a Spouse? There were only two Things in the World that could possibly give her Ease: One, that by the Laws of the Land, she was suddainly to follow him, and the other, that her Son (as Grandchild to *Dayfusama* by the late Marriage with *Quanto's* Daughter) was in all Appearance like to succeed in his Father's Places, and so the Family wou'd still be supported and continued in him. But God who was pleas'd to have her the most disconsolate of Widows, would also render her the most afflicted of Mothers too, by taking of her Darling and only Son, who was murdered after the most cruel and barbarous Manner imaginable. His only Son murdered.

He was only twelve Years of Age, at the Time of his Fathers Imprisonment, but as hopeful a Youth, as was in Japan. The excellent Frame and Shape of his Body, his quick Wit, the Solidity of his Judgment, the generous Disposition of his Mind, and that agreeable Address in all his military Exercises, drew every ones Eyes upon him, and merited him the Honour of Alliance in Blood, with *Dayfusama* himself. Upon the first News of his Father's Misfortune, he put himself under the Protection of *Morindono* his intimate Friend, and upon Parole retir'd to *Firaxima*. So soon as he was arriv'd there, he sent for one of the Fathers of the Society, and as if he had some Presage of his approaching End, made a general Confession to him of his whole Life. Questionless his Jealousies and Apprehensions at that Time of Day, were without any Grounds. For besides his being so near a Kin to the Regent, he was actually under the Protection of *Morindono*, who was absolute Master of nine fair Kingdoms, and *Ozaca* in his Power to boot. But this heartless King, having basely surrendred the Place at Discretion, believ'd nothing would be more effectual to deserve the good Graces of the Regent, than a Present of this young Prince's Head.

He sends for him then, under Colour of removing him to a more secure Place, but the Youth (who was quick enough of Apprehension) soon smook'd his Design, and told one of the Fathers who came to see him, that this was only a Trick to take away his Life, and so begg'd an Image or Relick of him, to arm himself with, at the Time of Execution. The

Father us'd all his Rhetorick to divert these melancholly Thoughts, but the Youth was prepossess'd with this Imagination, and could not be brought off it. *For what remains (he added) let Almighty God dispose of me as he pleases, his holy Will be done. Now that I have confessed, I fear no Colours. God, I hope, will be merciful to me. Tell your Fathers, I'm their humble Servant, that I love them, and die with Satisfaction and Pleasure.*

So soon as the Religious Man was gone, *Morindono's* Servants conducted him to *Ozaca*, where that perfidious Traitor took off his Head, and sent it afterwards, by Way of a Present, to *Dayfusama*. But that Prince, who after all, had a true generous Spirit, touch'd with Compassion, and remembering he was his own Blood, in place of commending and approving the Action, fell into so desperate a Fury, that he could not hold from saying, the Man deserv'd Death (whosoever he was) that committed this wicked Murther; adding, it was not lawful for any one, to attempt on the Life of his Grandson, without his express Command. The Messengers that brought the Head, seeing him in this violent Fit of Passion, turn'd the Story another Way; saying, that *Morindono* had taken him on a Flight thro' his Country, and brought him as far as *Ozaca*, in order to present him to his Majesty, but the young Man falling into Despair, prevented his Designs by murdering himself in his Lodgings, and this was the Reason of sending his Head. This malicious Tour pleas'd *Dayfusama* for that Time, but being afterwards inform'd of the Truth of the Story, he condemn'd the Action as barbarous, cruel and unjust.

After *Don Austin's* Death, who was the Support of Religion in *Japan*, that Cause in every ones Opinion was grown perfectly desperate. But God who rais'd it from nothing, establish'd it firmer than ever, teaching us herein, to admire the wonderful Disposition of his Providence, that turns every Thing to the Advantage of his Elect.

The Governours being all sworn to an inviolable Observance of *Taycosama's* Laws, would certainly have renew'd the Persecution, in Case God had prosper'd their Arms in the late Combat. True, *Don Austin* never consented to this Latter, but only to assert the Title of the young Prince to the Crown, hoping withall by his great Interest, to divert the Governours from any such Thoughts. But as the others were far the more numerous, and all Heathens too, jealous to the last Degree of the Honour of their Idols, and sworn besides to extirpate Chri-

Christian Religion out of *Japan*, there was all the Grounds imaginable to believe, that the Persecution wou'd have been set on Foot again, suppose Heaven had declared in their Favour, in the late Battel, whereas being now divested of all Power, and *Dayfusama* absolute Master of *Japan*, all *Taycosama's* Laws were annulled in Course, and amongst the Rest that of Banishment against the Fathers, as also that other of Forcing People back to the ancient Religion of the Country.

In Effect *Dayfusama* being naturally of a meek and easie Temper, took quite different Methods from *Taycosama*, who render'd himself extreme odious, by his cruel and severe Oppressions. He propos'd to himself to govern more by Love than Fear, and therefore contrary to the Maxims of his Predecessor, pardon'd several, of the Lords, that bore Arms against him. Moreover he sent a Pardon to Don *Austin's* Lady and Daughters, as also to his Brethren and their Children; and what's more, he did not so much as shew any Resentment to the Fathers, for being constant to the Interest of Don *Austin*, or for harbouring his Lady in Time of her Retreat at *Nangasacki*.

But what made People expect great Matters from his Government, was that he seem'd to incline much in Favour of the Fathers of the *Society*, for he always receiv'd them very graciously when they came to visit him, and above all, he gave them Licence to reside at *Ozaca*, *Meaco*, and *Nangasacki*, the three principal Cities of the Empire. *Ximandono* Governour of *Nangasacki*, seeing *Dayfusama* declare in their Favour, Courtier like (who always take their Byass from the Inclination of the Prince) in lieu of prosecuting, as was expected for concealing the Bishop's Arrival from his Knowledge, he study'd all Ways in the World to oblige them. He went two several Times to Eat with them, once at the Bishops Lodgings, and once at the College, and to crown the Work, he gave them free Leave to exercise their Functions, without Molestation or Trouble. In this Manner God treats his Servants comforting them after Affliction, and using the same Persons for their Establishment, that contriv'd their Ruin.

Dayfusama being now in a peaceable Enjoyment of the Empire, was daily casting about to reward such as had served him faithfully in the Civil War. He divided thirty Kingdoms amongst the principal Lords of his Party, and this Partition prov'd so favourable to Religion, that it seem'd design'd by Heaven for the Comfort of the Christians, and the Advance-

ment of the holy Faith. For some still continu'd in their former States, others were advanc'd to higher Posts, and others again were plac'd over large Kingdoms quite over-run with Idolatry, where they preach'd the Gospel, by Means of the Fathers of the Society, whom they took along with them for this Purpose. As Prosperity in this World wou'd grow nauseous and insipid, if Heaven did not give it now and then some little Check in its Carreer, whilst the Christians of *Ximo* began to breath after the late Troubles, there arose all on a suddain a new Tempest, that was like to defeat all these mighty Projects, and this was the Occasion of it.

New Dis-
orders in
Ximo.

Dayfusama by the late Victory, subdu'd all his Enemies but three, viz *Morindono* the King of *Amanguchi* and Eight other Kingdoms, *Gangecasu* (one of the Governours, whom he pursued in *Quanto* before he march'd against *Gibonoscio*) and the King of *Saxuma*, who escap'd out of the late Battel, and return'd home with six hundred Men. *Morindono* (as was said) surrender'd afterwards to *Dayfusama* at Discretion, and *Gangecasu* made his Peace. Of all the three, none but *Saxuma* held out, and refus'd to submit to the Conquerour, wherefore *Ximandono*, Governour of *Nangasagui*, was order'd immediatly to march against him in the Quality of Lieutenant General, Don *Protase* King of *Arima*, and Don *Sancio* King of *Omura* (two great Pillars of the Church) to Follow after, and Act under this Idolatrous Prince, which mortify'd them to the quick.

The *Saxuman* being forc'd to a Peace, *Ximandono* return'd in Triumph to Court, and begg'd of *Dayfusama*, in recompense for his good Services, that he wou'd please to gratify him with the Kingdom of *Omura*, in lieu of the Islands of *Amacusa*, belonging heretofore to Don *Austin*, which he pray'd might be given to the King of *Omura* by Way of Exchange. *Dayfusama* was well enough pleas'd with his Request, and seem'd to approve of the Change, which put all the Christians of *Omura* into a heavy Consternation. For the Nobility of *Japan*, being oblig'd to conform to the Principles and Practises of their Prince, it was odds but this Idolatrous Prince (if he came once to be Master of this Christian Kingdom) wou'd persecute, if not quite extirpate Religion out of the State.

The Grant was ready for signing, and infallibly had pass'd the Seal, if Father *Rodriguez*, who was then at Court in Quality of the Emperour's Interpreter, had not interpos'd; and it was his Interest that stopt Proceedings, till the King of *Omura* had the Opportunity of speaking with *Dayfusama* himself. This Prince

Prince having represented to him his former Services, and how he had always stood by his Interest, moreover shewing how necessary it was for the Benefit of Commerce with the Portuguese to keep him in his Post, and above all the Inconveniencies that were like to follow upon the Change. He so insinuated himself into *Dayfusama's* Affection, that he not only recall'd his late Grant, but farther was pleas'd also to dispense both with him, and the King of *Arima*, from serving under *Ximandono*, appointing them Officers immediately under himself. Moreover he took into his Service *Don Protase's* eldest Son, and *Don Sancio's* Brother, and commanded *Ximandono* to rest satisfy'd with the Island of *Amacusa*. Thus we see the Humour and Genius of Courts, where all Things are chopp'd and chang'd with the Fancy and Caprice of the Prince.

For the Rest, its not to imagine that *Dayfusama* had any real Affection for the Christians; he was one of those Politicians, that appear'd to carry Fair with every one; the Christians he knew were not a little exasperated at *Don Austin's* Death, and therefore it was Prudence not to provoke them at that Time of Day, for fear of forcing them upon Extremities, which might have prov'd of ill Consequence in the Beginning of his Reign. Be as it will, it makes no Matter, *Ximandono* was highly disgusted at the late Disappointment, and resolv'd to wreak his Spite upon the Faithful, as Occasion serv'd, which happen'd not long after to his Heart's Desire.

The Slight *Don Austin* had formerly put upon *Dayfusama*, by scrupling an Alliance with him in Blood, wou'd never out of his Head, and he cou'd not hold upon Occasions, from expressing his Resentment before the Court. One Day falling into Discourse upon this unfortunate Prince, he was pleas'd to say, That the *Camis* and *Fotoques* had punish'd that disdainful Christian, that he did not at all wonder at *Taycosama*, for prohibiting this Religion. For he now saw very well, it was dangerous to the Government, and so was resolv'd to put the Laws in Execution.

These Words flew like the Wind over all Japan, and made several of the Heathen Lords cool in their former good Offices to the Fathers. *Ximandono* who was then at Court, and overheard what pass'd, maliciously took this Occasion to insinuate, that the Kings of *Arima* and *Omura* (contrary to the late Edict) did both build Churches, and entertain'd the Jesuits in their States. *Dayfusama* finding upon enquiry that what he said was true, order'd immediatly all the Churches of *Ximo* to be demolish'd. I permitted (said he) those Priests to continue at Meaco,

Meaco, Ozaca, and Nangasacki, for the Conveniency of the Portuguese, but not in Ximo, much less to build Churches there. I'll down with them every Church.

Ximondono better pleas'd with this Revenge upon the Christians, than if he had gain'd a Kingdom, wrote immediately to Father *Valignan*, in a proud and haughty Stile, commanding him in *Dayfusama's* Name, to summon all his Religious to *Nangasacki*, and not a Man of them to stir out of the Town. This new Order put all *Ximo* in a terrible Consternation. The two Kings of *Arima* and *Omura*, employ'd their Interest at Court to make *Dayfusama* recall his Word. It was told him, that these two Princes being both of them bred up in the Christian Religion, and their Fathers before them (not to say any Thing of the Kingdoms, which generally follow'd the same Perswasion, and that long before the Date of *Taycosama's* Edict) they had rather by much that he wou'd take away their Lives, than rob them of their Churches.

They brought also several other Reasons, which in the main prov'd of very good Use, and wrought him into a Compliance. If I permit them (said he) to enjoy the Liberty of their Religion and Churches, will they be Grateful for the Favour? Grateful, Sir, (reply'd the Gentleman) yes, more by far, than if your Majesty bestow'd whole Kingdoms on them. Then (added *Dayfusama*) go tell them from me, that I give leave both to Themselves and their Subjects to enjoy their Religion, and to build as many Churches as they please.

Don *Protase* King of *Arima*, upon the first Advice, dispatch'd an Express for *Arima* to the Fathers of the Society, who arriv'd the Day *Ximondono* had appointed for demolishing the Churches; and at the Instant of Time, that the Workmen were in Hand with that of *Arima*, but withall too late to save those of *Omura*, four of them being actually beat down to the Ground, before he cou'd reach the Town. The two Kings went immediately to Court to thank *Dayfusama* for the Favour, and he receiv'd them with a great deal of Satisfaction, and above all, was pleas'd to ratify the late Grant in their own hearing.

Ximondono made one Attempt more, which had no better Success than the former, for instead of compassing his Ends, he fell under the Displeasure of the Court, which oblig'd him to retire to *Amacusa*. He found most of Don *Austin's* Subjects to be Christians, and seeing *Dayfusama* was pleas'd to tolerate a free Exercise of Religion in *Arima* and *Omura*, he resolv'd to give

give no disturbance to those of *Amacusa*; on the Contrary, he wrote very pressing to Father *Valignan* to send over some Missioners for their Assistance. The Father who had all the Reason in the World to be jealous of this Impostor, was some time before he wou'd listen to the Motion, but finding him resolv'd in good earnest to keep a true Correspondence with the Fathers of the *Society*, and the Christians, sent two or three, but on these Conditions following: First, That all the Churches and Houses belonging to Don *Austin*, shou'd immediately be restor'd. Secondly, That it shou'd be lawful for them to repair such as were ruin'd, and build new ones as they saw convenient. Thirdly, That all their Houses and Churches shou'd be exempt from all Taxes and Sesses, and Lastly, That neither he nor his Officers shou'd disturb, or molest the Christians, in what concern'd the Service of God, and the Exercise of their Religion. *Ximandono* agreed to all these Conditions, and what's most of all, observ'd them punctually to the Letter; which ought to make us admire the Power of the Omnipotent Hand, who turns the Hearts of Men as he pleases, using his Enemies themselves to bring about his Desigs.

One of these appear'd in the Year 1602, ravaging the Vineyard of our Lord, like a wild Boar, that Thirsts after nothing but Blood. His Name was *Canzagedono*, a sworn Enemy to Don *Austin*, and immediate Successor to him in his Kingdom of *Fingo*, where there were upwards of a hundred thousand Christians. He began like a Fox, and ended like a Lyon. For upon his first Accession to the Throne, he carry'd the Fairest in the World with all the Christian Captains, that serv'd formerly under Don *Austin*, but within less than the Compass of that Year, he pull'd of the Mask, and declar'd his Aversion to Religion, as became the Head of the *Foqueus* Sect, who are the wicked'st sort of *Bonzes* in all Japan.

The Christians persecuted at Fingo.

To pervert the Gentry of his Court (by a Diabolical kind of Invention) he order'd all to sign a Paper, wherein was written by Way of Title on the Front of the Piece: *Here follows the Names of such as have abjur'd, and renounc'd for ever, the Christian Religion.* This on pain of Forfeiture of Estates. So soon as this Order was publish'd, the Christians with a general Voice protested they wou'd rather die, than set their Hands to it, which put the King into such a Passion, that he threaten'd to starve them all to Death.

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The Infidels about the Court, mov'd with a false Pity and Compassion advis'd them by all Means to sign their Names, and believe at the same Time as they pleas'd in their Hearts, some its true, but very few yielded to the Motion, others requir'd a farther Time to think of it; but the Generality declar'd publickly, they would rather die than renounce their Faith, so dispos'd themselves to suffer Martyrdom. *Canzagedono* to be as good as his Word, set out a second Edict, by which he declar'd all such as had refus'd to sign their Names, *ipso facto*, were depriv'd of all Offices, Employs, Pensions, and Revenues whatever. That done he sent them Orders to quit their Houses, forbidding all his Subjects to give or sell them Provisions, or even to harbour them under their Roof.

The Christian Cavaliers upon this Proclamation, went joyfully out of their Habitations (Servants only excepted) whom they dismiss'd for Fear they should make any Defence, in case the King had a Mind to put them to Death. The Fathers of the *Society* inform'd of their miserable Condition, disguis'd themselves, some like Labourers, others like Tradesmen, and this purely to comfort the Afflicted, to animate the Timorous, to raise such as had fallen, and exhort the rest to Constancy, and Perseverance. The Persecution continu'd six Months, till *Canzagedono* (who was oblig'd to go to Court) fearing to displease the Emperour, if he put them to Death, thought it better to let all such as had refus'd to sign their Names to depart the Kingdom, which they readily embrac'd. In this Manner these glorious Confessors, retir'd Part to *Omura*, Part to *Arima*, and Part to *Nangasagui*, where they were most charitably entertain'd by the Bishop and the Fathers of the *Society*, and this Charity wrought so extremely upon the poor Apostates (who sign'd the *Formula*) that they not only confess'd their Faults, but left their Country also, and took the Way of *Nangasagui*, where they were reconcil'd to the Church.

So soon as *Canzagedono* was arriv'd at Court, he went open Mouth with his Complaints to *Dayfusama*, against the Christians and the Fathers; charging them with manifest Violations of the late *Taycosama's* Laws, and especially of that, which forbids any Nobleman to turn Christian. This notwithstanding (he added) these European Religious baptize daily vast Numbers of your Subjects in all the Kingdoms of *Japan* and particularly at *Meaco*, where one of the late *Nobunanga's* Relations, together with several other Persons of Quality, have lately embrac'd that Faith. *Dayfusama* who for Reasons of State, had

resolv'd to stop the Growth of Christianity in his Empire, hearing that Abundance of Religious (of three several Orders) were arriv'd this Year 1602 in Japan, renew'd the first Edict, ordering it to be publish'd round the Empire.

Canzagedono, flush'd with the late Success, appear'd every where in a kind of Triumph. Meeting one Day with *Jecundono*, King of *Bugen*, he had the Impudence to tell him, that 'twas wondred at extremely, being no Christian, how he durst tolerate in his States, the sworn Enemies of the Gods; That these Strangers were a turbulent, seditious Sort of People, and those that harbour'd them no Friends to the Government. Tho' this Reproach nettled *Jecundono* to the Heart, still he had both the Canning and Art to command his Passion, replying very calmly again, that indeed he knew not how Things stood betwixt him and his Subjects, but as for the Christians under his own Jurisdiction, he found them to be Men of Integrity and Honour, and the Fathers a modest, wise and discreet Sort of Persons, that did good to every one. For the rest (he added in a princely Kind of Air) *I don't take my self to be accountable to any Man for my Conduct, I'm not of that Temper to receive Advice.* The other going on in the same imperious Tone, *Jecundono* was not able to hold, and laying Hand to his Swor'd, flew upon him in a mighty Fury, and *Canzagedono*'s being drawn at the same Time, they had certainly murder'd one another, if a Gentleman of the Court had not interpos'd and parted them.

Some few Days after, God reveng'd the Quarrel of his Servants, by humbling this haughty Prince. For in a Troop of highway Men being seiz'd at *Fuximi*, upwards of thirty of them, prov'd Subjects of *Canzagedono*. The Government condemn'd Part of them to die, the rest to have their Hands and Feet cut off, and *Canzagedono* to pay a considerable Fine for entertaining such Persons in his States. By great Providence there was not one Christian in all the Number, which infinitely pleas'd *Jecundono*, because it gave him the Opportunity of a sweet Revenge upon his Adversary.

In the Year 1602 *Dayfusama* being at *Meaco* to receive the *Dayfusama* Presents and Homage of the Nobles, he took upon him the Name of *Cubosama*, or General of the Horse, an esteem'd and ancient Title, presented him by the *Dayri*, in great Pomp and Ceremony, according to the Custom of the Country. So soon as he was invested with this new Dignity, he went streight to *Ozaca* to wait on the young Prince, whom he kept close

fin'd to the Palace, where he was serv'd with all the State and Attendance imaginable. He was now in the twelfth Year of his Reign, and the first of his Marriage with *Dayfusama's* Grand Child, which was solemniz'd the last September 1602 with publick Rejoycings and Feastings.

Cubosama to give the World a Testimony of his sincere and upright Intentions, and withall to shew his Zeal for the young Prince's Safety, charg'd the two Governours, of the Town (who waited about his Person) to take special Care that he was not poyson'd, and for the same Reason, the Apothecaries of *Ozaca* were all sworn to keep no Poyson in their Shops. One of the Idolaters, who was present when these Orders were given out, took Occasion to tell the Regent, that there were several Christians in Town, that would not swear by the *Camis* and *Fotoques*. Then (reply'd *Dayfusama*) see that none about the Prince turn Christians.

The two Governours, who had a mortal Enmity to our Religion, betwixt the Hopes of extorting a Sum of Money from the Christians, and the Desire of extirpating it out of the Country, made a publick Proclamation; that for the future none should turn Christian, on Pain of having their Estates confiscated. This Proclamation caus'd a general Disturbance in *Ozaca*, The Relations and Friends of the poor Christians, press'd them earnestly to retract their Opinion, for Fear of falling under the Penalty of the Law, and the Heathens (that let them out their Houses) sent them warning to depart in such a Time, for Fear their Houses should be confiscated by their dwelling in them.

But this Storm soon blew over, for it was very well known that the *Cubo* by the late Orders, comprehended none but such as waited about the Prince's Person, whom he would have to qualify themselves by taking the Oaths. Moreover being question'd whether he requir'd the same of his own Courtiers? He answer'd it was unnecessary. What quite dispers'd this dark Cloud, was the noble Entertainment, that the *Cubo* made for Father *Moregio*, Superior of *Meaco* in the Place of Father *Organtin*. For going according to Custom, to complement him at the Beginning of the new Year, he receiv'd him in Presence of the Nobles, and one of the two Governours, with particular Marks of Honour and Esteem. The Governour seeing the *Cubo* make so much of the Father, and that nothing was farther order'd against the Christians, was forc'd to call in his late Order, and supersede giving any farther Trouble.

This

This Mischief was hardly well over, but there happen'd another worse than the first. For so God will have us daily try'd with Fears and Troubles, to wean us from the Pleasures of this Life, and makes us have recourse to him. There arriv'd at *Nangasacki*, a Portuguese Ship richly laden. The *Japonians* (who bought all the Cargo) made heavy Complaints at Court, that they were cheated and impos'd upon, the Goods being Nothing the same as was condition'd for in the Agreement; this was not enough neither, they rail'd also at the Portuguese, the Fathers and the Christians of the Town themselves, as if they stood Responsible for the Private Intrigues, and Cheats of the Merchants.

The Affair was the more nice, because the *Cubo* himself was interest'd in it, and seeing the Christians of *Nangasacki* were tax'd as Men of no Credit or Faith, there was ground enough to believe, it might draw ill Consequences after it. In this mean while Father *John Rodriguez* arrives at *Osaca*, accompany'd by one *Anthony Marayama*, one of the Principle Citizens of *Nangasacki*, a Man of great Sense, and Zealous Defender of the holy Faith; They came thither in the Name of the Portuguese, that put last in at *Japan*, to wait on the *Cubo*, and make him their Presents, but hearing in Town what was laid to their Charge, they took care to Arm themselves against the Time. The *Cubo* receiv'd them very graciously, and spoke for a long time together with the Father, but not a Word all this while, of what had pass'd at *Nangasacki*. That done, he gave him his Leave, desiring to see him again, before he return'd to *Nangasacki*.

There happen'd to be then in the Hall amongst the Nobles, a vast Resort of *Banzes* of all sorts, that came according to Custom, to make their Offerings to the *Cubo*. So soon as Father *Rodriguez* was enter'd into the Hall, the Guards led him immediatly to the presence Room, thrusting the *Bonzes* that press'd after him to a Side, which made them all ready to burst with Anger. This Passage was presently all over the Town, which put the Christians in some little Heart, and mortify'd the Heathens to the very quick.

In the mean while the *Cubo*, who was infinitely Prudent and Discreet, took Care to inform himself of the late Business at *Nangasacki*, and of the Complaints against the Fathers, and finding them injur'd, took Occasion to shew the Father a more than ordinary Honour and Respect, at his Audience of Leave. For whereas all the other Nobles stood in his Presence, he wou'd have the Father take a Seat, and sit down by him,

declaring publicly that he did this, in Justice to his Vertue, as knowing him to be a true good Religious Man. As for *Tarazaba* (the mortal Enemy of the Christians, and Author of this Calumny) he chastis'd him according to his Deserts, taking from him the Government of *Nangasacki*, which was the best in *Japan*, and what was worst of all, put *Marayama* (that accompany'd the Father) in his Place, appointing Four other Zealous Christians of the same Town, to be Assistants to him in the Administration of his Charge.

As suddain Changes leave deeper Impressions in the Mind, and those Blessings are dearer, the nearer they border upon contrary Evils, so the Joy of the Faithful, to see a Christian Governour substituted in the Place of a profess'd Enemy, was much more Sensible, as, a Thing in the World they least expected. They render'd immortal Thanks to God for the Favour, without insulting over the Unfortunate *Tarazaba*. On the Contrary, the Fathers went frequently to visit him in his Disgrace, and did him withall so many good Offices, that he cou'd not hold, from admiring and commending their Charity, which he had so Wickedly aspers'd. So true is it, that the best Way to revenge ones self of an Enemy, is to do Good for Evil.

The State
of the So-
ciety in the
Year
1603.

In the beginning of the Year 1603, they reckon'd in *Japan*, a hundred and twenty nine Religious of the Society, three and fifty of these Priests. They divided them into two Colleges, two Houses, and nineteen Residences, all employing themselves in the Salvation of Souls, with as near an Observance of the Customs, and Practises of the Country, as was possible. What little Stock they had, was spent partly in the Help and Relief of the Poor, and partly in the Maintenance of such Gentry, and Noblemen, as had forfeited their Estates for the Profession of the Faith.

It was always a singular Comfort to them, to assist poor indigent and distress'd People; tho' at the same time, they were needy enough themselves, having only one Ship, that us'd every Year to bring them Alms from *Portugal*, to relieve all these Families with, and carry on their Missions, and that too (as Providence wou'd have it) taken from them this Year, by the *Holland* Privateers, in the Manner following. A stout *Portuguese* Vessel laden Partly with rich Merchandise for *Japan*, (and Partly with the charitable Alms of the *European* Princes, for the Relief of the Fathers of the Society in the same Country, putting in at *Meaco* (a Port in *China*) the Men went most of them a Shore

to refresh themselves, leaving the Ship in a Manner disarm'd, as not dreaming of any Danger so near the Town. The *Holland* Privateers having Intelligence of it, came down upon them on a suddain, took the Ship, and carry'd it away in their very Sight, to the great Trouble of all good People, who much pity'd the poor Merchants, and the *Japonian* Church above all, which subsisted altogether by these annual Subsidies. This Loss also was follow'd immediatly with another on the Neck on't; for a second Ship bound from *China* to *Malaca* with a vast rich Cargo, fell unfortunatly in with the same *Hollanders*, and was taken in the Straits of *Sinquapura*. They reckon'd the Loss of both these Ships together, to a Million in Gold.

So soon as the News arriv'd at *Japan*, the Fathers who had no Funds in the Country, and the Poor, most of them at least lying on their Hands, were oblig'd to retrench their own small Allowances, and patch up their old tatter'd Garments to defend them against the Colds, which are extreme sharp in those Parts. Every one with Joy embrac'd this Occasion of exercising Poverty, in the confidence of divine Providence, for whose sake they had left All, and expos'd themselves to so many Dangers. Their whole Trouble was, a Necessity of breaking up the Seminaries, and dismissing the Catechists and Scholars, for want of wherewithal to maintain them. The most considerable of these, was *Arima*, where they train'd up such, as were design'd for Companions in the Work and Ministry of the Gospel. Things were now gone that Length, that they were upon the Point of dispersing, if the King of *Arima*, had not interpos'd, offering himself to support the Family out of his own Revenue. However he order'd them to send home such as were less proper for the Mission, for betwixt the Charge of the late War in *Corea*, and the Expences in repairing their Fortresses, both he and the King of *Omura* were so run out of Bank, that they were not able to do more.

When things were brought to the Push, and the Fathers under the hard Necessity of parting with these Youths (whom they had Educated with so much Pains and Expence) it was nothing but down right Mourning. The Fathers wept, the Children lay howling and crying at their Feet, offering to Fast the whole Year, to live on Herbs and Roots, to turn Servants, and do the meanest Offices of the House; any thing in fine rather than leave the College; but Father *Valignan* having wrote from *China*, to dismiss one Part of the Seminarists, they were forc'd to submit. Moreover it griev'd them to the Heart,

Heart, that they cou'd not relieve these noble Confessors, who were Banish'd for their Religion to *Nangasacki*, where they had no other Subsistence but what was given them by these Fathers.

Two Japo-
nian No-
blemen
martyr'd.

Canzagedono having oblig'd all his Subjects (as was said) to Sign a Renunciation of their Faith, some few Noblemen (believing it lawful in Conscience, provided they continu'd Christians in their Hearts) thought better to conform. But *Canzagedono* finding at his Return from Court, that these Gentlemen instead of going to the *Pagods* as was expected, frequented the Assemblies of the Christians, commanded one of the Governours, call'd *Cancuzaimon*, to summon all those that sign'd the Declaration last Year, to appear before a *Bonze* whom he wou'd appoint, and force them to set the *Foquexus* on their Heads, as a distinctive Sign, that they believ'd all contain'd in that Book, and Death for any Man refus'd it.

Several Cavaliers were either so wicked, or so fond, as to believe this lawful too, so without more ado set the Book on their Heads. Others again animated by the Fathers Letters, chose rather to die, than to be guilty of so despicable an Apostacy. Amongst these Latter were the three *Isiaques*, or *Gisiaques*, all Officers in the Confraternity of Mercy. These Gentlemen hearing of the King's Orders, met with several other Christians in the House of the noble *Joachim* (who illustrated the Faith afterwards by his glorious Martyrdom) to make the Forty Hours Prayer, and dispose themselves for Death.

Amongst the rest, there were two of a more distinguish'd Quality, and Merit, Don *Minami Gorosaimon*, and Don *Simon*. The Governour being particularly intimate with *Simon*, try'd all ways imaginable to work him into a Compliance with the Prince's Orders. He propos'd three Ways for bringing himself off. To let some others set the Book on his Head; or to permit the *Bonze* to wait on him at his own, or the Governours House, and perform the Ceremony in private; or lastly to go himself to the *Bonze*, and make him some Present, (as is customary in Japan) without mentioning Religion at all.

Some Christians approv'd well enough of this Latter, and believ'd it warrantable in Conscience. But Don *John*, and Don *Simon* remain'd constant in their Resolutions, declaring all Submission in this Case to *Canzagedono*, positively criminal and unlawful, as intending to establish the *Bonzes* Sect, on the Ruin of Christian Religion. *Cancuzaimon* seeing he cou'd make no

Impression

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III

Impression upon him, went Post to *Jateuxiro*, to give his Majesty an Account of his Proceedings, and to try if it was possible to appease him.

In Time of his Absence, a Gang of Fellows (hired by one of the Governours of the Town) seiz'd on Don John, and led him by main Force to the *Bonze*, to make him set the *Foquexus* on his Head; his Lady (called *Magdalen*) following after, cry'd aloud: *Take heed what you do, for if ever you betray your Conscience I'll renounce you for my Spouse.* Being come to the Place, the *Bonze* mounted on a kind of Throne, and offer'd to set the Book on his Head; but this noble Cavalier, whom they held in a Manner Bound, not able to do any more, spit twice at the *Foquexus*, and going to protest against this Violence, they stopp'd his Mouth.

The Martyrdom of Don John.

So soon as he return'd home, one of *Cacuzaimon's* Gentlemen came to know of him, whether the Report was true that he had set the Book on his Head? In earnest (he Reply'd) *they took me by force to the Bonze, but I neither honour'd him, nor the Foquexus. I'm a Christian, and resolv'd to die of that Perswasion, pray tell your Master as much.* The Gentleman did as he was order'd, and wrote immediatly to *Cacuzaimon*, to give him an Account of what had pass'd, but Don John fearing he would mince the Matter, call'd for Pen and Ink and wrote himself, protesting nothing shou'd ever make him alter his Resolutions, or change his Faith. He sent the same Account, to the Fathers of the Society, at *Nangasacki*.

Cacuzaimon being acquainted with their Resolutions, went streight to the Palace and made Report of it to the King. The King in a mighty Passion, order'd him to convey them both to *Cumamoto*, and there to take off their Heads, and with all to seize on all their Relations, and crucifie them. The Governour zealous still to save his old Acquaintance Don Simon, or at least to prolong his Life, reply'd again: *Sir, it will be no hard Matter to seize on John, but Simon won't so easily surrender himself. He'll sell his Life dear enough, and by that Means you must expect to loose a great many brave Men. Wou'd it not be better think you, to surprise him, and dispatch him private at Jateuxiro?* The Governour knew very well that Simon had no such Intentions, but he us'd this Stratagem, to spare him the Ignominy of being led Prisoner to *Cumamoto* with John. So soon as the Latter was arriv'd there, the Governour told him that the King was much displeas'd for his Obstinacy. *You know Sir, (he added) that I have an Esteem both for your self, and Family. Think, I beseech you*

you, on the Misfortune that attends you, and don't give me the Mortification, of going the Length of the King's Displeasure. It's the last time I shall speak to you on this Matter, so spare me (I conjure you) a favourable Answer, and don't force me to treat you as a Rebel to your Prince.

Sir, (reply'd Don John) was only my Life or Fortune at Stake, it made no great Matter; I wou'd sacrifice them both to his Majesty's Service, but as it is the Salvation of my Soul that's in Dispute, and my Religion that you wou'd have me renounce, I must deal plainly with you; Sir, its more than I can do. It is not a thousand Deaths, that shall force me to betray my Conscience. Here's my Head, I'll be as good as my Word, and die a Christian.

This Answer did not at all relish with Cacuzaimon, however he invited him to Dinner, in the Confidence that he would gain upon him in Time of Table, but finding him steady in his Resolutions, so soon as the Cloath was drawn, he discover'd the Truth of the whole Business. Sir (said he) I have not plainly told you his Majesty's last Resolve, but take it from a Friend, if you still persist in the same Mind, both you and your whole Family must die. The Cavalier without the least Concern, told him it was the Thing in the World he most desir'd, and as for his Wife and Children, he was so well acquainted with their Courage, that he knew nothing could oblige them more.

The King hearing he was constant in his Purposes, commanded them to put him to Death. They conducted him into a great Hall, ordering to leave his Sword at the Door, which he did without the least Dispute. Walking on some few Paces he met three Soldiers, who were set there (as he suspected) to take away his Life; presently after, out comes two more from behind the Tapestry, with their Swords drawn, crying, *Yoi, Yoi*, which signifies the King's Pleasure. Don John seeing them make up towards him, fell on his Knees, stretch'd out his Neck, and calling upon *Jesus* and *Mary*, receiv'd four Blows, before they took off his Head. He died in the Year 1603, at the Age of five and thirty Years. Two of his Pages carried off the Body to be interr'd, which afterwards was transferr'd to the Jesuits Church at *Arima*. We shall presently see how they dealt with the rest of his Family.

The Mar-
tyrdom of
Don Si-
mon. The Death of Don John was follow'd immediately with that of the valiant Captain Don Gisoie Simon. Cacuzaimon before he went for *Fateuxiro* to inform the King, resolv'd to try his last Efforts, and see if it was possible to work him into a better Humour; for (as was said above) he lov'd him above all Things

Things in the World. He went then to visit him at his House, and found him in close Discourse with his Mother upon Don John's Death. He was hardly in the Room, but he fell a weeping, and was not able to speak. Don Simon also tender'd at the Sight of his Friend, was not able to contain himself: In this Manner they continued for some Time, and neither of them able to speak for Sobs and Sighs. At last Cacuzaimon, after some struggling with himself, took the Word, and turning towards his Mother said, *Madam I'm going to Court, to acquaint his Majesty with the Proceedings, as in Duty I am oblig'd. Since your Son is not to be advis'd by the best of Friends, you who was always look'd upon as a prudent and discreet Lady, and his Mother too, command him I beseech you, to have some Deference at least to his Majesty's Command. You know what depends on it: His Life, Madam, and your own, and the whole Family's is at Stake. Preserve the Life you gave him, preserve your own, preserve his Lady and Children; don't force me to imbrew my Hands in the Blood of him, whom I love more than my self.*

Don Simon's Mother was touch'd with the Discourse, but at the same Time suppressing these natural Sentiments, she reply'd again with a great deal of Prudence. *Sir, was it temporal Advantage in the Case, we could not do better than follow your Advice, but as it is winning or losing eternal Happiness that's in Dispute, it would be Madness to prefer a temporal and momentary Life here, before an eternal Bliss in Heaven. I envy my Son's Happiness, and shall esteem my self the most fortunate of Parents, if it prove my Lot to bear him Company.* Cacuzaimon not dreaming of such an Answer, fell into so ragious a Passion against this Lady, that he could not even keep within Bounds, uttering a thousand sharp reflecting Things against her. Then turning to Don Simon, told him he was going to Court to inform his Majesty of what had pass'd.

The King (as was said) condemn'd him to be beheaded with Don John, but the Governour so order'd the Matter, that he did not suffer in that publick Place. The same Day that Don John was put to Death, Cacuzaimon went late that Evening from Cumamote, and arriv'd towards Midnight at Jateuxiro. So soon as he came to his Lodgings, he sent post hast for one Foxivava, a Person of Quality of that Town, and gave him these Instructions. *You must know Sir (saith he) That the King hath condemn'd Don Simon to lose his Head. You are both his near Kinsman and Friend, therefore you shall go and behead him at*

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his own Lodgings. Carry him this Letter, and use him well, but be sure you don't fail to execute his Majesty's Orders.

Gisioe upon these Order went streight to Don Simon's Lodgings, but finding the Doors shut (for it was late) he was forc'd to knock a long Time before they let him in. He found him at his Prayers. After the usual Salutation, he declar'd he was sorry with all his Heart for being employ'd in so unacceptable a Commission, and so gave him the Governour's Letter to read. Don Simon not at all surpriz'd with the Contents, turn'd towards him with a gay and pleasant Countenance, saying, Sir, I'm infinitely oblig'd to you for this Good News, pray spare me one Moment, to prepare my self for Death. Gisioe yielding to his Motion, he withdrew into another Room, and prostrated before a Picture of our Saviour Crown'd with Thorns. That done, he rose up and went into the next Chamber, where his Mother and Wife lay, to impart unto them the happy News.

These Ladies being arm'd before-hand against all such Accidents, were not in the least surpris'd, but rose immediately, and order'd the Servants to warm some Water for Don Simon to wash. (A Ceremony us'd by the Japonians before they go to any Feast.) In that mean while, Don Simon knowing very well that his Estate wou'd be all confiscated (for Fear his Servants shou'd be tax'd for concealing any Goods in the House) drew up an Inventory of all his Moveables, and fix'd a Copy of them at every Chamber Door. That done, he wash'd himself, and being clad in his best Array, as if he had been going to some Banquet, he took leave of his Mother, his Wife, and the rest of the Family, distributing considerable Presents amongst his Servants, and a deal of wholesome and good Advice.

At this last Adieu, his Mother, Lady, and Servants, not able to hold any longer, fell a Weeping and Crying to that Degree, that it just pierc'd his Heart. *What (said he) is this to share with me in my Happiness? Do you envy me the Crown of Martyrdom? Where's your Faith? Where's your Virtue? and that Christian Fortitude which hitherto hath always appear'd in your Conduct?* These Words brought them a little to themselves, and his Lady in particular. This beautiful and great Soul fell presently on her Knees, praying him to cut off her Hair, *For Fear (she added) that if I chance to survive you, the World may think I have a Mind to Marry again.* Don Simon to excuse himself, told her it made no matter, for after his Death she was free to

to take her Choice. O my Lord, (reply'd Agnes) I Vow in the Presence of God, I'll never have any Spouse but you, and till you grant me this Petition, I won't stir off the Spot. Don Simon's Mother, who may truly vye with the *Telicitas*'s and *Symphora*'s themselves, seeing her Daughter-in-Law bent upon it, pray'd her Son to hear her Petition, so in Obedience to his Mother's Commands, he yielded to the Request, and cut off her Hair with his own Hand.

After that, he desir'd *Gislaie* to call in the three *Gislaques*, *Joachim*, *John*, and *Michael*, that he might have the Comfort of seeing them before he dy'd. So soon as they came into the Room, he call'd to them with a pleasant and smiling Countenance; Brethren, am not I a happy Man to die a Martyr of Jesus Christ? What have I done to Merit this Happiness? Or what can I do, to be grateful for so singular a Favour? You are happy indeed (reply'd *Joachim*) pray for us, we beseech you when you come to Heaven, that we may partake with you in your Glory. Most willingly (continued Simon) and more than propable, it will not be long, before you'll follow me.

Having foretold them, what soon after came to pass, they all fell down on their Knees, viz. The Mother, the Wife, and the three *Gislaques*; Simon reciting aloud, the *Confiteor*, and three *Pater* and *Ave*'s; This done, he entertain'd himself a while interiorly with God, then making a Sign to light the Candles, and bring in the Picture of our Saviour above mention'd, he took his Mother and his Wife on either Hand, saying: Ladies Farewel; I shall see you no more in this Life; but thro' the Mercy of God, we shall suddainly meet again in Heaven. I go before to lead you the Way, and it shall be my Business, to pray Almighty God, that he'll hasten his Kingdom, and make you Partakers with me in my Happiness. He repeated over and over again, that they wou'd suddainly follow him, even before he knew they were condemn'd.

These generous Ladies, by the especial Grace of Heaven, instead of abandoning themselves to despair, reply'd with an undaunted Courage, That nothing but these Hopes cou'd ease their present Sorrow, praying he wou'd intercede with Almighty God, that they might tread in his Footsteps, and die for the same Cause. After embracing one another, which put all into Tears, Don Simon walk'd down with them into the Hall, where he was to suffer. *Michael* went first carrying a *Crucifix* in his Hand, and *Joachim* and *John* on either Side of him with lighted Torches. Next after these follow'd Don Simon, with his

Mother and Lady on either Hand, then *Gisioie*, and last of all, the poor disconsolate Servants of the Family.

So soon as they came into the Hall, the Martyr fell prostrate on his Knees, before the Picture of our Saviour, for whose sake he was going to lay down his Life. *Michael* that carry'd the *Crucifix* stood right overagainst him with his two Brothers on either Hand, his Mother and Lady to one side, at some Distance one from another. Just as they had made the Sign of the Cross, and recited the *Confiteor*, and three *Pater* and *Ave's*, in comes one *Figida Jorofuqui* to take Leave of Don *Simon*, but seeing them in this tragical Posture, was so Struck, that he had not Power to Speak. Don *Simon* perceiving it, said he was glad with all his Heart, he came to bear witness, that he died for the Faith which he had renounc'd. Then taking off his Reliquary, and other hallowed Grains, (which he used to wear about him) he divided them betwixt his Mother and Lady. *Figida* by this Time recovering himself, and touch'd to the Heart at the Death of this renown'd Captain, fell a commending his Constancy, and lamenting his own Misfortune. *Don't weep for me* (said *Simon*) *for this is the happy'st Moment of my whole Life. But lament your own Apostasy, that hath render'd you odious to God, and made you liable to Hell Fire.* *Figida* not able to bear with these Reproaches of his Friend, and his own Conscience, and yet not daring to declare his Sentiments before the Officer of Justice, begg'd he wou'd give him a hallowed Grain to keep him in Memory after his Death. *With all my Heart* (reply'd *Simon*) *but on this Condition, that you'll promise to renounce the Worship of Idols, and, reconcile your self to the holy Church.* *Figida* agreeing to the Condition, *Simon* presented him with a hallowed Grain, so went on with his Prayers, not a little pleas'd at this great Conquest before he died.

The Martyr having now settl'd all his Concerns, took Leave of the Company, and recommending himself to God, began to fit himself for this Exit. That done, he made a low Reverence to our Saviour's Picture, bowing his Forehead to the very Ground. Then raising himself, and saying, *Jesus Maria*, he stretched out his Neck, and the Cavalier took off his Head at one Blow. The Head fell down at Don *Joachim's* Feet, who presently took it up, and with great Respect set it upon his own. At the same Time the Hall eccho'd again with repeated Crys and Lamentations of the Spectators, his Mother and Lady only excepted, who stood all the while immoveable, and unconcern'd.

The

The Mother first of all approach'd the Body, and taking the Head into her Hands kiss'd it over and over again. saying: O Charming Head! O dear Head, now all resplendent with Glory! O fortunate Simon! who had'st the Honour of dying for him, who first died for thee. My God, that did'st Sacrifice thy only Son for Love of me, receive this Holocaust of my only Son, that's now immolated for thy holy Name.

After the Mother follow'd Agnes. This Lady when she had hugg'd the head in her Arms for some time, kissing, and bathing it in her Tears, broke out at last into these soft and tender Expressions. At last my Desires are accomplish'd. I have now a Spouse, a Martyr in Heaven. O happy Simon! O glorious Martyr! now, that thou reigns with God in Heaven, be mindful of thy poor afflicted Consort, and to call her to thy Self, that together we may praise and glorify his divine Majesty for all Eternity.

Thus died Don Gifioie Simon of Faximiro. His Martyrdom fell on the 9th of December 1603, being at the Age of five and thirty Years. The Cavalier that beheaded him, took the Head and carry'd it to Cacuzaimon, who chose rather to break in upon the most sacred Bonds of Friendship, than displeasure of his Prince, sacrificing this Innocent Victim to his Ambition. Cacuzaimon sent the Head to Gumamote, where it was expos'd to open View, together with that of the late Don John, and over against them the Sentence, and Cause of their Death. The three Gifiaques put the Body in a Coffin, which was transferr'd to Nangasacki, and there honourably plac'd in the Church of the Novitship of the Society of Jesus.

The Ladies retiring afterwards into their Chamber, Figida went to make them a Visit, and to his great Surprise, found them all in Tears. What Ladies (said he) so unconcern'd at the Time of Execution, and now to abandon your selves to Grief? They lamented not his Death (they said) but their own Misfortune, for Fear they should not be thought worthy of suffering Martyrdom. Figida surpris'd more than before, cou'd not but commend the Virtue of these great Souls, and by Way of Comfort told them, their Desires in all Probability, would suddainly be accomplish'd. For Magdalen Widow to Don John (said he) is already condemn'd, and you can't hope for better Usage. This News transported them in a Manner out of themselves. They fell immediately on their Knees, to give Almighty God Thanks for so singular a Favour, and from that Time there never appear'd the least Concern in their Countenance.

The

The three *Gislaques* going up into the Chamber to comfort them, found them all in Joy. They told them the Reason, humbly thanking them for their good Offices to Don Simon, and then added, *We hear from very good Hands, that they intend suddenly to put us to Death, for the holy Faith. In Case this should happen, pray stay, and assist us to our last Breath.* So soon as the Sun was set, thinking they were to die next Day at farthest, they kneel'd down to their Prayers, and began the Litanies of *Loretto*, before a Picture of the Blessed Virgin. They appear'd so over-joy'd in their Looks, that the Heathens (who kept Guard over Don Simon's Body) were in Admiration at them. But what compleated their Happiness was, that *Cacuzaimon* had granted their Request, promising to let them suffer in Company of the Lady *Magdalen*, Widow to Don John, that died the Day before for the Faith.

They brought her towards Night, to these Ladies Lodgings, and with her a Child of betwixt seven or eight Years of Age, call'd *Lewis*, Son to Don John's eldest Brother, and adopted Child of Don John himself, in Default of Issue by his own Wife. When these Ladies met together, after embracing one another, and Tears on both Sides, they all joyn'd in Prayer to give Thanks to God, that he was pleas'd to receive them in a Sacrifice to his divine Majesty. *What Happiness* (said they) *to die like our Saviour on a Cross? It's our dear Simon* (cried *Jane* and *Agnes*) *that merited us this Favour.* And *I* (said *Magdalen*) *am beholden to the Prayers of my glorious Spouse John.* Then turning to little *Lewis* that was condemn'd to die with them, Son (says She) *we are going to Heaven to see your Father, be sure, when they fasten you to the Cross, to cry, Jesus Maria to your last Breath.* Dear Mother (reply'd the Child) *your Orders shall be obey'd.* *Magdalen* seeing the Resolution of the Child, kiss'd him, and wept.

The Governour was forc'd to expect till late at Night, before he durst lead them to Execution, for Fear of a Tumult. So soon then as all was quiet, he sent Word to prepare themselves for a March, which they did by Abundance of pious and devout Prayers, clothing themselves in their best Attire. *Agnes* as she was going out of the Room, call'd to *Joachim* to take the Picture of our Saviour crown'd with Thorns, that was us'd at Don Simon's Execution, and carry it before her.

They

They found at the Gate three *Palatines*, ready to take them up, as the Governour had appointed. This was done in Respect to the Mother and Lady of the late Don Simon. Little Lewis went into one of them, with his Mother, and the three *Gislaques* waited on them, John on Agnes, Joachim on Jane, and Michael on Magdalen. When they drew near to the Place of Execution, Agnes called out to John, My Saviour. Jesus (said she) going to Calvary weary as he was, walk'd on Feet, and miserable that I am! must be carried in a Litter! She press'd earnestly to be set down, but John oppos'd it, saying, As it was the Governours Orders, the Guards would not easily yield to it.

Being Come to the Place of Execution, where they erected four Crosses, Joachim took the Crucifix in his Hand, and John the *Ecce Homo*, and lighting the Torches, they presented them to the Ladies, who immediately fell on their Knees, to thank Almighty God for the Honour he did them, in mounting them upon that same Altar, on which himself was sacrific'd, for the Redemption of the World.

The first they crucifi'd was the virtuous Lady Jane, Mother to Don Simon, a Person of most heroical Resolution and Constancy, as appears by her Request to the Executioner, at her Death. When my Saviour (said she) was crucifix'd on Calvary, they pierc'd both his Hands and Feet, which caus'd him to suffer extreme Pain. Now its my earnest Desire to imitate him as far as possibly I may. Wherefore be sure you do not spare me, but let me feel the Punishment in its full Extent. Tie my Hands and Legs as streight as you can, but leave my Neck at Liberty, that I may go on with my Prayers, and dictate my last Will to my Friends.

Every Thing was done as she desir'd. The Lady then seeing her self seated on the Chair of Truth, and inflam'd at the same Time with a divine Zeal, began a Discourse to the People, who gather'd together in vast Crouds, to assist at the Execution. Gentlemen and Ladies (said she) Considering the Condition I am in, going to render an Account to God of my Life and Actions, you may imagine I would not willingly die with a Lye in my Mouth. Believe me then: Out of the Christian Religion none can be sav'd. Wherefore let me beg of you to open your Eyes, and renounce the Worship of false Gods. As for you my Brethren, that have receiv'd holy Baptism, persevere constantly in the Faith, and be not afraid of my Torments, for there's nothing so pleasant as to die for him, that died for us.

She

She would still have gone on with her Discourse, but The Officer, fearing her Words might work upon the Audience, took up his Lance, and with a mighty Force struck at her Side, but made no Impression. The Saint cry'd out twice together, the Lance is not sharp, then calling upon Jesus and Mary, the Officer redoubl'd his Blow, and pierc'd her clear thro' the left Side and out at the right Shoulder; with that, she yielded up her blessed Soul, in a Torrent of Blood.

Magda-
len and
her Son
crucifi'd.

Next after her, follow'd the incomparable Lady *Magdalen*, Widow to Don *John*. The Officers binding her very straight for Fear of missing their Blow, instead of complaining, she thank'd them for putting her to more Torment. But this was nothing to what she endur'd from the Sight of little *Lewis*, whom they were going to execute in her Sight. The Child seeing them tie his Mother, went of his own accord to the Executioners, praying them to fasten him to his Cross. *What* (said they) *are not you afraid to die!* No, (reply'd the Child) *I fear it not, I'll die with my Mother.* Then the Executioners took and ty'd him to his Cross, that stood right over against his Mother's, but drawing the Cords too straight, he gave a Schreek, which so tendred the President, that he commanded them to slacken the Ropes. The Innocent Creature being now rais'd aloft in the Air, fix'd his Eyes on the Mother, and she her's on him. *Son* (said she) *we are going to Heaven, take Courage, say, Jesus Maria.* The Child pronounc'd them, and the Mother repeated, making together a most harmonious Confort, that ravish'd the Angels with Joy, and drew Tears from all the Company, none excepted.

After they had hung in this Manner for some Time, one of the Executioners struck at him, but the Lance slipping aside, he miss'd his Blow. However if he spar'd the Child, it's certain he pierc'd the Mother to the Heart. Fearing then he might be daunted at such a Stroke, she call'd to him: *Son Lewis take Courage, say Jesus Maria, and Michael* at the same Time, stepp'd up, and exhorted him to Persevere constantly unto the End.

What's wonderful, the Child seem'd not in the least dismay'd, and what's more, he neither gave a Schreek, shed a Tear, nor shew'd so much as a Concern, but waited patiently till the Executioner redoubling his Blow, pierc'd him thro', and thro'. In this Manner was sacrific'd that little innocent Lamb, who died like our Lord, never complaining nor opening his Mouth, in his Mother's Presence.

In that mean While, the poor afflicted Mother suffer'd extremely, to see her Son so barbarously us'd in her very Sight. The Officer that was to execute her, brought the Lance reeking hot with the Blood of that innocent Victim, and after some little Pause, struck thro' the right Pap, and at once took away her Speech and Life.

There was now only remaining the fair and beautiful *Agnes*, The Lady Agnes put to Death. whom they reserv'd last, to consummate this glorious Sacrifice. Being lighted out of the *Palanquin*, she prostrated before the *Cross*, and blessed God aloud for doing her the Honour to let her die on the Wood of the Cross, which himself had sanctifi'd by his precious Death. That done, she made a Sign to the Officers to tie her, but not a Man durst so much as approach near her, all were so overwhelm'd with Grief, that they had not so much as any use of their Hands. She call'd to them again, and still they stood immoveable like Statues, and cou'd do nothing but weep and cry. The Saint perceiving their Weakness, extended her self after the decentest Manner she cou'd on the Cross, but not a Man yet had the Heart or the Power, to bind and lift her up in the Air, notwithstanding all the Threats and Menaces of the Officers.

Some Idolaters there present, betwixt the Hopes of a Reward, and a blind Zeal for their Religion, stept up on their own accord, and without the least Pity or Compassion, bound her close, and in this Manner rais'd her up aloft in the Air. The Spectators seeing a Person of her Quality, so delicate and tender, so prudent and modest, fasten'd to a Cross, and ready to suffer, for no other Crime, but that of being true and faithful to her God, cou'd not hold from Tears. Some look'd upon her with an Eye of Pity and Compassion, and wept most bitterly, others again cover'd their Faces, and were not able to look up at such a Spectacle, which was ready to tear their Hearts to Pieces. In the mean while she fix'd her Eyes on Heaven, and pray'd without Intermision, in Expectation of the fatal Blow; but not one offer'd to do her this Favour, in so much that the same Persons that bound her, were forc'd to take up the Executioners Lances, and do the Office for them; but being quite unexperient'd they gave her Blow upon Blow before she was quite dead. The Lady all the while fix'd her Eyes upon the *Ecce homo*, calling upon *Jesus* and *Mary* to her last Breath. Their Martyrdom fell on the 9th of December, 1603.

Several Christians after their death kiss'd the Crosses, cut Pieces of their Garments, and gather'd up Relicks of their Blood to keep. The three *Gislaques* took care to cover their Faces, and Bodies. The *Jesuits* press'd very earnestly to have the Disposal of them, but finding that *Canzagedono* was resolv'd to let them Hang all that Year, for a Terrour to the other Christians, they pray'd the *Gislaques* to get Chests ready, and put in severally the Bones of each, as they dropp'd down. Their Relicks were transferr'd afterwards to the *Jesuits* Church at *Nangasacki*.

Thirty Soldiers that kept Guard over Don *Simon's* Body, protested they saw a great Light over the House that Night he suffer'd, and several other Prodigies besides, which are not mention'd in our Relations from *Japan*. The same was also reported of these others, and attested by Persons worthy of Credit. The History of their Martyrdom, as we have now related, was wrote by the most Reverend Bishop of *Japan*, Father *Lewis Cerqueira*, and sent by him to our holy Father the Pope, and the King of *Spain*.

A young
Cavalier
converted.

The Blood of these Martyrs was no sooner shed, but it began to work Miracles in the Church. The Apostates begg'd Pardon of Almighty God for their Fault, and turn'd perfect Penitents, the Timorous and Heartless were confirm'd in their Faith, and the Zealots were inflam'd with the Desire of Martyrdom. The Heathens themselves mov'd with the Alacrity and Constancy of the Martyrs, became zealous Converts; amongst the rest *Jeciva Gisioie*, that beheaded Don *Simon*. He was his near Relation and Kinsman, for in *Japan* (as was said) the Noblemen look upon it as a Point of Honour and Courage, as well as Friendship, to be employ'd in the Execution of a Criminal.

This young Gentleman hearing the Discourse that pass'd betwixt Don *Simon* and *Cacuzaimon*, was strangely surpris'd at the Resolution of the Martyr. The Governour being his intimate Friend, did all he cou'd to make him dissemble his Religion for a Time, when that wou'd not do, he conjur'd him to retire into the Kingdom of *Fingo*, offering to take all Mis-carriages upon himself, and withall, a considerable Sum of Money to defray his Charges. But Don *Simon* was very plain with him upon the Matter, declaring he wou'd not loose so fair an Opportunity of shedding his Blood for all the Riches in the World. *Cacuzaimon* seeing him so bent upon it, was not able to keep his Countenance, and turning to a Side fell

a Weeping, which put Don *Simon* also into Tears. The young *Jeciva* who overheard all that pass'd, being no Stranger to Don *Simon's* Capacity and Judgment, concluded within himself, that this Religion of Necessity must be true, or else his Friend wou'd never choose to dye in it's Defence. However he acquitted himself of his Charge, but retiring soon after to *Nangasacki*, went streight to the Fathers to be Instructed, and was baptiz'd by the Bishop, to whom he gave the Sabre with which he beheaded Don *Simon*.

Cacuzaimon on the Contrary seeing he had lost his Friend on account of Religion, grew more furious savage than a wild Beast, resolving to revenge his Death on the Christians. To this End, knowing the *Gislaques* had distinguish'd their Zeal and Piety on that Occasion, he threw them all Three into Prison, intending to crucifie them as soon as Opportunity serv'd. These noble Heroes were in a Manner transported out of themselves at this happy News, but their Hour was not yet come; for whilst *Cacuzaimon* was drawing up Process against them, he fell himself into Disgrace, the Government was taken from him, and himself to appear at *Cumamote*, to give Account of his Conduct. By this Means the three *Gislaques* were set at Liberty for that Time. We shall see afterwards, how they illustrated the Faith by a glorious Sacrifice of their Lives.

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 baptiz'd by the Bishop, to whom he gave the Sabre with which
 he beheaded Don Simão.

Carcass on the contrary seeing he had lost his Friend
 on account of Religion, grew more furious savage than a wild
 Beast, resolving to revenge his Death on the Christians. To
 this End, knowing the Japanese had distinguish'd their Zeal
 and Piety on that Occasion, he threw them all Three into
 Prison, intending to crucifie them as soon as Opportunity serv'd.
 These noble Heroes were in a Manner transported out of them-
 selves at this happy News, but their Hour was not yet come;
 for whilst Carcass was drawing up Troops against them,
 he fell himself into Disgrace, the Government was taken from
 him, and himself to appear at Court, to give Account of
 his Conduct. By this Means the three Japanese were set at
 liberty for that Time. We shall see afterwards how they il-
 lustrated the Faith by a glorious Sacrifice of their lives.

THE

THE HISTORY OF THE Church of Japan.

The THIRTEENTH BOOK.

WE enter now upon the Year 1604, which prov'd in the Beginning very peaceable, and not a little favourable to Religion, the whole Empire being under the absolute Government of the *Cubo*, call'd heretofore *Dayfusama*. Being moderate and discreet, the People both lov'd and fear'd him, in so much, that nothing was wanting to compleat his Happiness, but the good Fortune to secure the Crown for his Son. To bring this Design about, which now took up all his Thoughts, he did three Things, which as he imagin'd, could not fail of Success.

*The State
of the
Church and
Empire of
Japan.*

The first was to heap up an immense Treasure, which he drew partly out of the Revenue of the Crown, partly from the Benefit of Commerce and Trade, and partly from the Gold Mines, that were lately discover'd in the Isle of *Sanda* towards the North. The second was to Interest all the Grandees in the Preservation of his Family, by a World of cross Matches be-

betwixt his own and their Relations. Lastly, to cover his Design upon the Empire, and withall to waylay the Affections of the great ones, (who bear a singular Veneration for the Memory of the late *Taycosama*,) he instituted several Feasts in his Honour, as to a Divinity of the first Rate, and celebrated them with as much Pomp, as Cost and Ornament could make them. Some Politicians were of Opinion, that he did this to draw *Taycosama's* Creatures to his Side, and withall to dispose them by Degrees to render him the same Honour too after his Death. This was the present Posture of the *Japonian* Empire.

As for Religion it flourish'd every where, and made vast Progress thro' all the Kingdoms, under so easie and peaceable a Government. The People being generally of a clear and penetrating Wit, needed little Perswasion to convince them of their Errors. This notwithstanding, there were two main Obstacles in the Way, that hindred them from embracing the Truth; one was the late *Taycosama's* Edict against the Christians, which still stood in Force, but above all, they had no Mind to clear themselves of a company of Vices and ill Habits so indispensibly necessary to be laid aside, in a Christian Life. Nevertheless, the Heathen Lords spoke well of it on all Occasions, and were free enough to let their Vassals embrace it.

But what gave our Religion most Reputation, was the gracious Reception that the *Cubo* himself was pleas'd to give the Fathers of the *Society*. Father *Organtin* going according to Custom, to complement the Emperour in the Beginning of the new Year, the Prince's Favourite, who spy'd him amongst the Nobles, and Bonzes, that were waiting for Audience, singled him out from all the Rest, and led him streight to the *Cubo's* Appartment, where he had the Honour to discourse him for two full Hours. So particular a Distinction gain'd the Fathers mighty Credit with the great ones at Court, and at the same Time mortified the Bonzes to the Quick, who with all their Interest, were not able to get Admittance that whole Day.

There were then in *Japan* a hundred and twenty, of the *Society*, who cultivated this Vineyard of our Lord with incredible Pains. The Persecution notwithstanding, which still in some Measure was on Foot, they baptiz'd within the Course of this Year, four thousand five hundred Persons. They had also two Seminaries, consisting of three hundred young Students, of the Country, besides *Dogicks* and *Japonian* Catechists, that

labour'd in Conjunction with the Fathers for the Conversion of Souls, which made up some eight hundred in all. These Students, and infinit poor People besides, subsisted entirely by the Alms and Charities of the Fathers of the Society, who were now reduc'd themselves to extreme Want. For having neither Lands nor Chattels in Japan, they depended altogether on the Christians of the Country, on the Portuguese Merchants, and the Princes of Europe.

But the Portuguese Ships being taken last Year (as was said) by the Holland Privateers, with all their Funds, they were under such Streights, that of Necessity they must have been forc'd to break up the Seminaries, if God in his great Providence, had not at that Nick of Time sent them Relief; what's particular too, it came immediatly from the *Cuba* himself; for hearing of the Merchants Loss at Sea, and withall inform'd what hard Circumstances the Fathers were in, he sent them three hundred and fifty *Taes* by Way of Charity, (each *Tae* being about fifteen French Pence) and at the same time order'd five Thousand more upon Loan. By which Means they made a tolerable shift for the Rest of the Year.

Tarazaba (as was said) being disgrac'd, and turn'd out of the Government of *Nangasacki*, was oblig'd to retire to the Islands of *Amacusa*. He made shew at first to Favour the Christians and the Fathers, but being restor'd after some two Years time to the *Cuba's* good Graces, by Means of his Valit de Chambre, he pull'd of the Mask, and promis'd his Gods to be reveng'd on the Christians.

Tarazaba
raises a
new Per-
secution.

Being one Day at Dinner with some Friends, one of the Company chanc'd to cast his Eyes on a Page that waited with a Grace and Modesty more than usual, asking what Country he was of? The Youth (who was hardly thirteen Years of Age) told him of *Nangasacki*. Then (reply'd the Gentleman) you are a Christian, for most of that Town (I know) follow that Perswasion. The Youth knew not in the World what to do, for his Master being infinitely averse to Religion, to confess the Truth, was enough to cost him his Life; on the other side, to dissemble the Matter (he thought) or to be Silent on these Occasions, was as much as to deny his Faith. In this Perplexity of Thought, he recommended the Matter to God, and after some short Pause, choosing rather to die than betray his Conscience, confess'd the Truth, and frankly told him he was a Christian. *Tarazaba* presently colour'd upon it, and began to swell with Anger: however to make

make shew as if he believ'd nothing of the Matter, Page (said he) you tell us but so, to make sport. Pardon me Sir, (reply'd the Child) I tell you nothing but down right Fact. There's no Jest in Matters of this Consequence, especially in the Presence of my Prince.

Not long before this, *Tarazaba* had taken his Father into his Family, in Order to bestow a considerable Pension on him; but understanding by the Son, that he follow'd the same Perswasion, he flew into a great Passion, and was half resolv'd to put them both to Death. However upon second Thoughts, fearing this might cause too much Noise, he alter'd his Resolutions, and purpos'd to try if he cou'd wheedle, or frighten them out of their Religion. He was two whole Days on these Attacks, and us'd all the Arts imaginable to second his Attempts, but finding them constant and resolute, he banish'd them out of his States. The other Christians in his Service, seeing the Storm ready to break upon them, begg'd leave to withdraw, and retir'd into other Countries, amongst the Christians to the Number of Threescore.

Tarazaba upon this was distemper'd to that Degree of Outrage, that he order'd all the Crosses and Churches to be demolish'd. There were at this Time in his Territories, upwards of ten thousand Christians that prepar'd for Martyrdom, wearing Beads about their Necks, to distinguish themselves from the Heathens. The Governour made publick Proclamation, that for the Future none shou'd wear these Ensigns and Marks of a foreign Religion, but was not obey'd. Finding then, that all wou'd quit the Country if he press'd them farther, he was forc'd to give the Matter over and leave them to Themselves.

The Con-
fancy of a
young
Christian
Gentle-
man.

The King of *Saxuma* did much the same to a young Gentleman of his Court, call'd *James Sacoramon*. He was Native of *Tingy* and Vassal to the late *Don Austin*, but retir'd upon the late Troubles into *Saxuma*, where the Inhabitants are generally more Superstitious, than in any other Part of *Japan*, *James* was only fourteen Years of Age, but so delicately shap'd, of so quick and ready a Wit, and of so generous a Disposition, that he drew the Eyes of all the Court upon him. The King was charm'd with his Modesty and Wisdom, that he resolv'd to marry him into his own Family, but on Condition that he wou'd renounce his Religion. The Youth gratefully thank'd his Majesty for the Honour he design'd him; adding, nothing shou'd be wanting on his Part, to merit so Advantageous an Alliance, Religion only apart, which he wou'd not change for the whole World.

The King was not at all dishearten'd at this Reply; however, the Matter fell for the Present. Some time after the young Gentleman going to *Cangoxima*, to give his Attendance at Court, one of the Nobles took him under Hand, and brought several Reasons to make him yield to the King's Desire. *You are young, (said he) and so no Wonder you stand in your own Light, but afterwards my Advice will appear good, and then you'll repent a thousand Times, for slipping so fair an Opportunity of advancing your Self and your Family.* The young Gentleman answer'd as before; that he was infinitely sensible of his Majesty's Intentions, and the Honour he design'd him by that Match, but withall, that he cou'd not purchase it at so dear a Price. *For (said he) were I so base as to betray my Conscience, I shou'd prove my Self unworthy of his Alliance. For the Rest neither Honour, nor Fortune, shall tempt my Fidelity, and Death it self shall not frighten me out of my Faith.* The Nobleman was surpris'd at his Resolution, and cou'd not but admire his Zeal for Religion.

All the Time he was at Court, he wore constantly about his Neck a Reliquary, to shew that he profess'd the Christian Religion, and all the Perswasion of Friends wou'd not make him off that Practise. The King finding his Contrivances ineffectual, resolv'd to attack him another Way, and (as he thought) on the weak Side too. He sent four Gentlemen to his Mother, desiring she wou'd use her Interest in this Effect. This pious Lady knew very well that in Case she refus'd to obey the Princes Orders, both she and her Son were sure to die. However, choosing rather to have her Son a Martyr, than King of all Japan, told them, she cou'd not in Conscience advise him to act contrary to the Law of God, but put the Case she shou'd be so base, most certainly he wou'd never hear her, being determin'd to die a thousand Deaths, rather than renounce his Faith.

She communicated this Answer to her Family, and they agreed by joynt Consent, to sign the same with their Blood. That done they all dispos'd themselves for Martyrdom, on a Presumption, that the King wou'd infallibly revenge the Affront. In this *James's* House there was a neat Chappel, where the Christians used to meet to say their Prayers. The Lady then conscious of the Danger, she and her Family were in at this Juncture, commanded them to begin the *Devotion of forty Hours*. *James* himself led the Way, the Pages follow'd, and the whole Family (in their Turns) made each an Hour of prayer. When this was over, *James* put the Question to his Mother,

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whether

whether Children as well as those that were struck in Years, were not equally capable of Martyrdom. The Mother reply'd, that in such Cases there was no Distinction betwixt Great and Little, Young or Old, all being Martyrs that suffer'd for the holy Faith. The Youth was so transported at this good News, that one might read it in his very Looks, and taking out his *Reliquary*, kiss'd it, and then set it on his Head, as an Instance of his profound Reverence to the Martyrs of the Son of God.

The King hearing the Resolutions of the Family, was in a thousand Minds what he shou'd do. Passion prompted him to Revenge, and Love to Mercy, in the Main, betwixt the Fear of displeasing the *Cubo* by Severity, and the Hopes of gaining upon the Youth at another Time, he was content to let the Matter rest. In the mean Time one of the *Jesuits* going to visit the King of *Saxuma*, the Christians related to him the whole Story. *James* himself also went to wait on him, and made his Confession, declaring when that was done, with Tears in his Eyes, he resolv'd to die a Member of the Church in spite of all their Efforts to the contrary; which so tender'd the Fathers Heart, that he cou'd not hold from weeping, and so ended this Persecution, as far as we cou'd learn.

A memo-
rable Ex-
ample of
Piety in
three
Children
towards
their Mo-
ther.

In the Year 1604 the Daughter of *Nobunanga* (late Empe-
rour of Japan) as also one of *Taycosama's* Nephews, receiv'd
Baptism at *Meaco*, where the Fathers were in no small Request,
on Account of the Honour that was done them by the *Cubo*,
when they went to visit him.

In the same Town also there happen'd a most remarkable In-
stance of Charity in three Heathen Brethren to their distressed
Mother. The Care is so rare, that I think my self oblig'd to
take Notice of it in this Place. These three Men labour'd
Day and Night, for the Relief and Support of their common
Parent, but finding after all that the Income would not an-
swer the End, they came to a strange Resolution among them-
selves. The *Cubo* by a Proclamation some Time ago, promis'd
that whoever brought in a Thief, and deliver'd him up to Ju-
stice, so as he might be punish'd, should have a round Sum of
Money for his Pains. By a Contract then amongst themselves,
it was agreed that one of the three should pass for a Thief,
and the other two to carry him before the Judge, in Order to
purchase the Reward for their Mothers Subsistence. The Qae-
stion was now, who should be the Victim? Upon fair Tryal
of Skill, the Lot fell upon the Youngest: He readily submitted

to be bound, and in this Manner was led before the Magistrate, where he frankly and publickly confess'd himself a Thief, upon which, Sentence pass'd upon him, and the Reward was given to the two Brethren, as the Law directed.

Before they left the Place, they had a Mind to bid their Brother farewell, and being (as they thought out of all View) they embrac'd one another and wept bitterly. But as good Luck would have it, the Judge happen'd by Chance to be in a Place where he saw all that pass'd, and infinitely surpris'd to see the Criminal make so much on the Persons that betray'd him, immediately suspended the Execution, ordering his Servants to dog the two young Men, and observe which Way they went. So soon as they got Home, they related the whole Story to their Mother. The poor Woman hearing her Son was Prisoner, fell a weeping and crying, protesting she would rather die, than live at the Price of her Child's Blood. *Go (said she) over affectionate Children, but unnatural Brethren, carry back the Money, and bring me my Son if yet alive. Or if he be dead, prepare a Coffin for me, for I'll rather starve for Hunger, than forgive him.*

One of the Judges Servants, that dog'd them to the House, over-hearing what was said, went streight to his Master, with the whole Story. The Judge sent immediately for the Prisoner, and betwixt Promises and Threats, forc'd him to confess the Truth. That done, he went to Court, to make the Report of it to the *Cubo*, who was so taken with the Humour and Generosity of the Action, that nothing would serve him, but he must have all the three Brothers brought to the Palace. As soon as they came into the Presence Chamber, he commended their Piety and Zeal; then order'd the youngest that offer'd to sacrifice his Life for the Support of his Mother, a yearly Pension of five hundred Crowns, as also five hundred more to each of his Brethren. Thus we see how the World is govern'd by providential Appointments, and that the Love of Children to their Parents, is even blessed in this Life with good Fortune and Success.

The *Cubo* was nothing so just to *Fideyori*, the late *Taycosama's* Son, as he was charitable to these Brethren. Japan was all in Suspence whether he would prove as good as his Word, and turn the Government over to his Pupil. So long as he had Enemies upon his Hands, and his Authority unsettled, he carried the fairest in the World, but finding himself firmly establish'd, he pull'd off the Mask, and shew'd plainly, that

The Cubo makes himself Master of the Empire.

he intended to usurp the Government, not only for himself, but to entail it on his Posterity. To this End, he sent for his Son, whom he had lately invested with the Kingdoms of *Quanto*. This Prince in Obedience to his Father's Commands, march'd immediately to *Fuximi*, at the Head of seven thousand Men.

Some Days after, he went to *Meaco*, where the *Dayri* complemented him with the Title of *Xogune*, which is the highest Pitch of Dignity in *Japan*. The *Cubo* would gladly have persuaded Prince *Fideyori* to have gone and complemented him upon this new Instalment, and he thought there was Reason enough for it too, as being his Father in Law by the late Marriage. But the Mother was positive against it, and alledg'd many Reasons for Excuse, protesting after all, that if they offer'd to insist upon it, she would rather open his Belly her self, than suffer him to stir out of the Palace. But would or would not, he must be forc'd to leave her, and pay dear for her Obstinacy.

After long Treaties on both Sides, it was concluded, that the Visit should be made by third Persons, and that the two young Princes should each depute the principal Officers of their Courts, to make interchangably their Presents and Complements, which was done. But this entangling of Affairs prov'd mighty prejudicial to *Fideyori's* Interest, for the principal Lords of his Party, seeing War ready to break out, and believing the Prince's Case desperate, retir'd privately from *Oxata* to joyn the *Cubosama*, and this Detection was manifestly judicial, Almighty God, punishing *Taycosama* in his own Kind. For as he usurp'd the Empire from *Nobunanga's* Heir, who was left under his Tuition, and Guardianship, so *Dayfusama* (whom himself had left Tutor to his Son) serv'd him in the very same Manner. The *Xogune* to win the Hearts of the People, gave great Liberalities amongst them all the Time he stay'd at *Meaco*, and so return'd Home to *Quanto* with his Troops.

The flourishing Condition of the Church of Japan.

The Church of *Japan* enjoy'd all this Year, a most profound Peace; for tho' the *Cubo* was not at all inclin'd to our Religion, however betwixt the natural Aversion to Violence, and a Fear of irritating the Christians, who might have joyn'd *Fideyori* with a powerful Army, he thought it not safe to give any Check to its Progress.

True, there were still some or other to give it fresh Disturbances, but the Lords in general, and particularly *Itacurandono* Governour of *Meaco*, and *Coxuquendono* the *Cubo's* Favourite, declar'd publickly in its Behalf. These two last were so charm'd with

with a Discourse that was made by the *Jesuits*, upon the Mysteries of our Faith, that they resolv'd to take them under their Protection, assisting them by their Bounty and Liberalities, to build this Year in *Meaco* it self, the fairest and most convenient Church in all the City. They had one before in the low Town, but this was rais'd on the high Town, and in that Quarter where the Nobility had liv'd. The Bonzes made Complaint of it both to the Governour and *Cubo*, but to no Effect.

About this same Time, came over some Religious of *St. Francis*, The indiscreet Vanity of some Spaniards. who hearing that the *Cubo* would be well pleas'd if the Spanish Ships put in at *Quanto*, promis'd every Year one Ship from the *Philippines*, and other Places under the Crown of Spain, laden with all Sorts of rich Merchandise. The *Cubo* accepted the Proposal, and in Consideration thereof, assign'd them a convenient Residence in *Jedo*. But in Lieu of a Ship, there came only some inconsiderable Bark, and not in *Quanto* (as was promis'd) but to other Kingdoms, pretending for Excuse, that the Port of *Quanto* was hazardous, and expos'd to the manifest Insult of Pyrats. The *Cubo* was so incens'd at it, that he wou'd not so much as be seen by these Fathers, when they came to visit him, and tho' the Spanish Masters did all that was possible to clear them, taking all the Fault upon themselves, he would not hear them.

In this mean while an English Pilot, well acquainted with the Japan Seas, offer'd to convoy up to *Quanto* a small Vessel, that was lately put in at a Port near *Meaco* from the *Philippines*, which convinc'd the *Cubo* that these Pretences of the Spaniards were all Tricks, and put a thousand Jealousies into his Head, saying with a deep Resentment, these Religious and Merchants had both deceiv'd him, but they should repent it afterwards.

What gave the finishing Stroke, was an unhappy Discourse that pass'd betwixt him and some Spanish Merchants, who came lately to Court, to make their Offerings; for asking amongst other Things, how many Ships arriv'd that Year at the *Philippines* from *New Spain*? And what they were laden with? The Interpreter true, or false, answer'd; That there came several, and withall, that they were laden with Soldiers, Arms, and all Sorts of warlike Ammunition. But why (said the *Cubo*) these Arms and Soldiers? The *Castilian* either to enhance the Power and Greatness of his Prince, or to hinder the *Cubo* from enterprising the War, as was projected by the late *Taycosama*, or

to pleasure in fine his own romantick Genius, indiscreetly reply'd, that these Preparations were design'd against the *Maluccas*. The Emperour now formerly believ'd the Report that was formerly made to *Taycasama* by one of the same Nation, that the King his Master did not so much seek to extend the Empire of the Gospel as his own, and that he only made the People Christians, to teach them to rebel against their lawful Prince.

Upon this, the jealous and suspicious Monarch dispatch'd immediately a Messenger with a Letter to the King of *Xinocini*, where these Merchants landed, ordering him upon Receipt of this, to ship off all these Foreigners, as well Religious as Seculars, and not to leave a Man of them in *Japan*. The King answer'd; that as for the Seculars, he wou'd see his Majesty's Orders punctually executed; but the Religious were all now out of his Territories, on their Way to *Quanto* and *Meaco*. The *Cubo* seem'd to take no farther Notice of it, but the Governour of *Meaco* fearing to be tax'd with Neglect of Duty, if they were tolerated in his States, forbid all Inhabitants of the Town to have Correspondence with them, or even to appear in their Company. These good Fathers (taught by Experience how to bounder their Zeal on such Occasions) thought it necessary to yield to the Times, and disguise themselves for Fear of drawing a Persecution on the Church, charging all such as came to visit them, to do it with the greatest Secrecy imaginable.

Honour
paid to
the Blessed
Sacrament
at Nanga-
saqui.

As for the *Jesuits* in *Nangasaqui*, they went on with their Ministry in the greatest Peace and Quietness possible. There was a Congregation erected under the Title of our *Lady's Annunciation*, where they train'd up Youth in Piety, and instructed young Clerks and Catechists in the Exercise of Ecclesiastical Functions. The *Bishop* made one of them Priest, and Constituted him Pastor of the Cathedral, which was dedicated to the *Blessed Virgin*. The same Year also 1605, was celebrated in *Japan* for the first Time, the Feast of the most blessed Sacrament. The Joy of the People on this Occasion, is hardly to be express'd. The Streets and publick Places were all hung with rich Tapistry: The *Bishop* carry'd the *Sacrament* under a most magnificent Canopy, the Clergy walking before, and the People following after in a formal and regular Procession. Nothing was heard round the Town, but the noise of Drums and Trumpets, and the roaring of great Guns. At every resting Place, they sung short Hymns in Musick, the Priests generally weeping

weeping for Joy, to see the Son of God led in Triumph, in a Place which hitherto had groan'd under the heavy Yoke, and Slavery of the Devil.

The Honour that was done to the *Blessed Sacrament* on this Occasion, help'd to improve a Zeal and Reverence for it in the new Converts. They conceiv'd so ardent a Desire of participating of this Celestial Food, that they deny'd themselves all Manner of Pleasures; believing withall, that after Communion they were oblig'd to an Angelical Kind of Purity. A young Woman tempted by a lewd Person to Uncleanness, cool'd his Passion immediately with these Words. *What? To defile my Body, that has receiv'd the Body of my Saviour?*

The Christians of *Fingo*, enjoy'd not the same Peace with those of *Nangasacki*. The Martyrdom of Don *Simon Gifore*, was mention'd above in the last Book. *Cacuzaimon* his intimate Friend incens'd to the last Degree against the Christians, for being the Occasion of his Death, and particularly the three *Gifques* that assisted at his Execution, resolv'd to wreak his Spite on them. He sends then for *John*, and severely rebukes him for following that Religion, as also for drawing others to the same Perswasion, and exhorting them to die in its Defence. *John* reply'd, with a great deal of Constancy and Modesty, and confess'd the Fact; but withall added, that he did not think it contrary to the Prince's Orders, all in *Japan* being free to follow what Religion they pleas'd. On the Contrary, he was of Opinion, that he could not render his Prince better service, than by teaching his Subjects the Law of Christ, which oblig'd them in all Things to subject themselves to his Commands, Religion and Conscience apart. They had a long Conference together, Part whereof is here set down, as I found it in his own Letter out of Prison, to the Christians of *Jateuxiro*.

John
Head of
the *Gif-*
ques
put in Pri-
son.

John's Letter to the Christians of Jateuxiro.

Cacuzaimon finding he could not gain upon me, either by Promises or Threats, question'd me about my Faith. I began with the Creation of this World, and shew'd him there was no Salvation out of the Christian Religion, and so for Interest's Sake he ought to embrace it. *Cacuzaimon* bearing me talk with so much Liberty and Freedom, began to smile, saying, It would be a pleasant Thing to see Judge that persecutes Christians, turn Christian himself. For my

Part

Part (he added) I never believ'd, that either Xaca or Amida, were the Saviours of Mankind. I Laugh at our Bonzes for telling us, we may be sav'd by only saying, Namvoidabut; and the same is of the Christians, that think it enough to call upon Jesus and Mary. I know Xaca hath many idle Impertinencies in his Writings, and I wou'd not swear but the Fathers may have the same. They come far off, and trump upon us as they please, but I'm not such a Fool as to believe all they say.

Being zealous to draw him (if possible) to the Knowledge of the Truth, I told him I was much of the same Opinion, and not for taking all these Europeans said for Gospel. But I listned first (said I) to their Reasons, and finding them standart Weight, surrender'd to them. For it's this only, that distinguishes us from brute Beasts, and this that teaches us to discern Truth from Falshood. Behold (said I) my Lord, the Heavens, and the Earth, who made these vast Bodies? Or did they make themselves? There are Numbers of Men also. Now look but back from Age to Age, from Generation to Generation, and you'll come at last to the first Man, and the first Woman, that were the Beginning, Origine, Source, and as 'twere, the Root of humane Society, from whence all other Men took their Spring. Now Sir, whence these two Beginnings of our Being? Did they descend from Heaven? If they came from thence, who made them there? And how fell they from thence? If they sprung out of the Earth, why only these two? And who gave the Earth the Faculty of producing a Creature more perfect than it self? You must confess then, there's one superiour, eternal, and omnipotent Being, that made these two First Persons, and is the Principle and Cause of all other Things.

Cacuzaimon heard me patiently, and tho' he saw very well, that I had Reason on my Side, however not to seem so, he Answer'd it was all Mystery; and shou'd rather think, that the four Elements uniting together by fortuitous, and chance Accidents, gave a Being to all Creatures, and these Creatures return'd again to their first nothing, by a Conflict of these same Elements amongst themselves.

I defeated this ridiculous System by telling him, that Hazard never produc'd any Thing constant, and regular, that nothing was more admirable than the Composition of Man's Body, that all the Parts of it are so well joyn'd and cas'd one within another, so perfectly united, so neatly shap'd, so happily contriv'd and appointed, to discharge their respective Functions and Employs, that it wou'd be Madness to believe such Order and Proportion the Effect of meer Chance, when the best Headpiece in Nature cou'd not contrive them better. I shew'd him after this, that our Body hath a rational and intelligent Soul,

Soul, which can't possibly proceed from a Cause, destitute both of Reason, and Understanding. It's true (I continu'd) all Bodies are compos'd of the four Elements, but the Union of these, requires the Art and Skill of an excellent Work-man; even as Pictures are made of Colours, but if these be not mix'd by some Artist in Painting, they cast but an odd and ridiculous Figure. Hitherto this pious Christian.

He do's not say the Governour relish'd his Discourse, but adds. That this unfortunate Politician not able to bear up against the Force of his Reasons, reprov'd him for taking away the Bones of the four Martyrs, to sell at Nangasacki. John told him, he gather'd them up for precious Relicks, not to sell, but for the Christians to honour. Thus ended that Conference, and John was remanded back to Prison.

Some while after they apprehended Michael Mizuixi a zealous and devout Christian, the same Man that translated the Saints Lives, and other Spiritual Books into Japonese. As for Joachim the third Brother, being then at Arima, the Governour in his Absence, seized on his Lady and threw her into Prison. So soon as Joachim had Intelligence of it, he confess'd and receiv'd the most holy Sacrament, and so went streight to Fateuxiro to surrender himself. The Governour being out of Town, the Lieutenant durst do nothing in the Matter till his Return. This notwithstanding, he was so very importune, that they were forc'd after three Days to discharge his Lady, and take him in her Place. Who can express the Sorrow of the Lady, and the Joy of the Husband? Why to seperate me (said he) from my Spouse? If it's Criminal to be a Christian, I am one as well as he; and since the Crime is common, ought not the Punishment to be so too? But it was impossible to gain upon them, either by Entreaties, or Tears.

Several other Christians imprisoned for the Faith.

The Three Gisiagues being now Prisoners together, for the holy Faith, embrac'd and encourag'd one another to Martyrdom. They were so transported to see themselves in Chains for the Love of Jesus Christ, that the Heathens were astonish'd at it. What shall I do: (said the Governour) with these sort of Men? Threaten them with Death, and they rejoyce as if one promis'd them an Empire; order them into Banishment, and they go as cheerfully as a Slave to Liberty. They look upon the Cross as a Royal Throne, and Mount it with feeling Joy, and Pleasure. After all, that Kind of Punishment is of too short a Continuance, to terrify them. We must make them Slaves, or banish them stark naked out of Fingo, they'll dread this more than Death.

Being now fix'd to this Resolution, he apprehended six and twenty of the principle Christians in *Fateuxiro*, commanding them in *Canzagedono's* Name, to sign an eternal Renunciation of the Christian Faith. This Order put the Faithful in a strange Consternation. Thirteen of them, partly terrify'd with the Thoughts of Death, and partly tender'd with the Tears of their Wives and Children, submitted to his Majesty's Pleasure; but the other thirteen stood firm and constant to their Purposes, presenting themselves before the Judge in order to suffer the utmost Severity of the Law. *Cacuzaimon* finding them so resolute, suspended the Execution till farther Orders; commanding in the mean Time, that the three *Gislaques* shou'd be kept close Prisoners, and withall to keep a watchful Eye upon the Crosses of the three Ladies, and little *Lewis*, that were executed two Years ago. For tho' the Bones were all dropp'd off and stole away, in so much, that nothing now remain'd besides some few Rags of Cloths, this notwithstanding, the Governour order'd that a Guard shou'd stand there Day and Night, to preserve these few Remains.

Whilst they were expecting fresh Instructions from Court, some Heathens, Friends of the Prisoners, mov'd at their Misfortune, innocently counterfeited the Hands of three of them, and carry'd it to the Judge as an Instance of their relinquishing the Faith. One of these call'd *Paul Euozagemon*, hearing what they had done, cut off his Hair (which in *Japan* signifies as much, as highly affronted) and told the Judges, that some had forg'd his Hand, for he was still of the same Perswasion, and in a Mind to suffer any Torments, rather than betray his Conscience. The Judges were infinitely surpris'd at it, and wou'd gladly have struck him out of the List, but he absolutely oppos'd it, declaring he wou'd appeal to the King himself, and detect the Forgery.

The Prisoners earnestly desire to suffer.

Father *Provincial* of the Society (who was then at *Arima*) hearing of the Imprisonment of the three *Gislaques*, and other Christians, return'd immediatly to *Nangasacki*, to confer with the *Bishop* of *Japan*, about the Methods for assisting, or releasing them out of Prison. After recommending the Matter to God by repeated Penances, and Prayer, it was resolv'd to send thither some Fathers of the Society. Several voluntarily offer'd themselves to make this Voyage, on manifest Hazard of their Lives, but the Lot fell on Father *Lewis* a *Japonian*, who was thought the most proper Person at this Juncture, to bear such a Commission. He went then according to Custom, to visit *Canzagedono*, in

in the Beginning of the new Year, taking with him another Religious and two Christians of *Fingo*, who offer'd themselves to bear him Company. Being arriv'd at *Fateuxiro*, he dispatch'd a Messenger to the Prisoners, with Advice of his Arrival; but the Guards kept so strict a Watch over them, that it was impossible to find Access, which oblig'd the Father to continue his Journey for *Cumamote*, to the Court. The King jealous that the Father when he made his Offerings, wou'd move to have the Prisoners discharg'd, positively refus'd him Audience, and so he was forc'd to return to *Fateuxiro*.

During his Stay at Court, the Guards signifi'd to the *Gislaques*, that the Jesuits were gone for *Cumamote* to procure a Pardon for them from the King. These valliant Soldiers fearing to lose the Crown of Martyrdom, wrote to the Provincial of the Society, in these Terms.

A Letter from the three *Gislaques* to Father Provincial.

YOur kind and obliging Letter replenish'd our Souls with exceeding Joy. We conceiv'd so ardent a Desire of dying for the Love of Jesus Christ, that nothing but a deep Sense of our own Unworthiness, could have hindred us from moving the Judge our selves, to do us that Favour. But being now imprison'd for confessing his holy Name, we bless and praise his Divine Majesty without Intermission, for so signal a Mercy, desiring from the Bottom of our Hearts, to suffer all the Torments imaginable for his Sake. Pray encourage and animate our fellow Prisoners to persevere constantly in the Faith, least some of them do not tread in the Footsteps of those that lately deserted their Colours. We are told that you sent one of your Religious for *Cumamote*; if the Design is to release us out of Prison, we protest against it, and in Lieu of obliging us, you'll do us the greatest Diskindness imaginable. All we crave is, that your Reverence, and the other Fathers of the Society, will please to be mindful of us in your holy Sacrifices, that we may be worthy to shed our Blood for his holy Name. This is all the desire of your dear Children, and humble Servants,

The three *Gislaques*.

The History of the Church of J A P A N.

Father *Lewis* was arriv'd at *Cumamoto* before this Letter came to the *Provincial*, but finding no Prospect of Audience, he sent back the Presents to *Arima*, and disguising himself like a poor Man, return'd over-land to *Jateuxiro*. He went into Town by Night, and lodg'd in a Christians House, where he continu'd for three Days, to hear the Peoples Confessions; but notwithstanding all his Diligence, and Interest, it was impossible to get Speech with the Prisoners, in so much that he was forc'd to write his Excuse, and this is their Answer to his Letter.

The Gifiaques Letter to Father Lewis the Japonian.

WE receiv'd your Letter, and do own our selves infinitely oblig'd to your Charity, for undertaking so long, troublesome, and perilous a Voyage on our Account. We shou'd be glad to see you, but the present Posture of Affairs will not allow it, for they keep us constantly in open View, and watch us Day and Night. Our Prison is that where the King keeps his Debtors, so narrow and streight, that we have not room to lie, insomuch, that we are forc'd to sleep as we sit. The Stench is so intolerable, that one of the Heathens is run Mad, and never gives over howling Day nor Night. The Cause of this Infection proceeds from the Ordure and Filth which daily grows upon us, the Goalor being order'd by the Prince not to cleanse the Prison, to force the Debtors by that means to discharge their Debts. As for us, through God's Mercy, we live very contentedly. John Zeimon will tell you more. Be mindful in your holy Sacrifices and Prayers, of three poor Sinners.

The Governour finding that neither Threats nor Hardships of a long and painful Imprisonment, wou'd abate their Courage, confiscated their Estates; and charg'd the other Christians that had not renounc'd the Faith, with the Maintenance of them and their Families. But these poor People being in no Circumstance to defray such Expences, the Bishop and Jesuits were forc'd to take that Concern upon themselves. These cruel Severities made many of the Christians half resolve to leave the Country, and nothing cou'd have hinder'd it, but the Hazard of loosing the Crown of Martyrdom, and the Fear of scandalizing the Faithful, as if the Apprehension

prehesion of Death had put them upon this Flight. One of this Number was a certain Convert *Bonzo*. This Man had so passionate a Desire of Shedding his Blood for *Jesus Christ*, that he even Petition'd the Officers for it, as a signal Favour.

In the mean while the *Jesuits* were hard at work to get Speech with the Prisoners, and at last brought it about. One of these *Japonian* Religious disguising himself like a Peasant, stole into the Prison with the Christian that carry'd them their Meat. He found them all so well satisfy'd, and so earnest to suffer Martyrdom, that the Time seem'd long till their Vows were accomplish'd. Amongst the rest there were two Children, betwixt six and seven Years of Age. Their Parents to train them up for Combat, us'd often to say, *Children, the Executioners are coming to crucify you. They'll cut off your Hands, and rip up your Bellies; have you Courage to suffer these Torments for the Love of Jesus Christ?* The Children answer'd, *They would not the Torments of the Body, provided their Souls went to Heaven.* The *Japonian* heard all this Discourse, much to his Pleasure and Satisfaction.

What yet added to his Joy, was, that in these three Days he stay'd at *Fateuxiro*, one of the Thirteen that renounc'd his Faith, becoming truly Penitent for his Fault, presented himself before the Governour's Lieutenant, and protested he would expiate his Crime by the Effusion of his Blood; praying and beseeching him to enroll him amongst the Prisoners, and to treat him in the same Manner as he did the Rest; he did it after so generous a Manner, that the Lieutenant was content to pleasure him in the Request.

Sufferings, tho' never so small, grow hard and intolerable with Length of Time. What these poor Prisoners endur'd, was enough to daunt the most resolute Mind, but the long Continuance made them in a Manner insupportable. They had now laid two Years rotting in this horrid Dungeon; when *Joachim*, what with the Corruption of the Air, and what with ill Dyet, fell Sick. The *Jesuits* of *Arima* so soon as they had Notice of it, sent one of their Priests in disguise to his Relief: He stole into *Fateuxiro* by Night, and was conducted by a Christian thro' the Guards into the hideous Prison; where they receiv'd him like an Angel sent from Heaven. All wept for Joy, and made their Confession to him. The sick Man (who before, thro' the Violence of his Distemper, was much out of himself) in the very Instant that the Father arriv'd, became sensible. He made a most exact Confession; and after that,

Joachim
one of the
Gislaques
dies in
Prison.

that, a Profession of his Faith before the rest of the Prisoners, which he wrote with his own Hand, before they took him Prisoner. It runs thus.

The Faith of Jesus Christ, being True above all Truth, and Pure above all Purity, I always made it my Prayer to God that he would give me Grace to preach it to the blind Infidels of Japan. This Desire daily improving in my Heart, it pleas'd God to honour me with Imprisonment for his holy Name, in this Town of Jateuxiro, where I was born. I embrac'd the Occasion with all my Soul, praying the glorious Queen of Heaven, that she would intercede with her Son, that I might persevere constant in his Service, and I hope he'll give me Grace to suffer all Kind of Torments for his Sake, tho' they should even tear my Body to a thousand Pieces. He put this Profession of his Faith into the Fathers Hands, and two Days after died very happily in the Prison. His Body was conducted by Water to Arima, and enterr'd in the Jesuits House near the holy Martyr Don John, who suffer'd three Years before for his Faith. The other two Gisiagues were condemn'd to perpetual Imprisonment. We shall see in the proper Place, the glorious End of their Labours and Sufferings.

Don Melchior Bugendono executed for the Faith.

In the mean While we'll recount the Martyrdom of one *Melchior Bugendono*, or *Bugenocami*, Lord of *Miri* in the Kingdom of *Aqui*, which happen'd in August 1605. His Valour, and warlike Atchievements, his Quality and Fortune, the vast Extent of his Knowledge, his Address in Management of Affairs, his courteous and obliging Behaviour, his strong and close Reasoning in Discourse, and the other excellent Qualities of his Mind, got him the Reputation of the most renown'd Captain, and ablest Minister of State, in all *Morindono's* Court. He liv'd for eighteen Years together, in the publick Profession and Exercise of the Christian Religion. He constantly affected a Devotion to our Lord's Passion, disciplin'd himself every Friday to Blood, and zealous to the last Degree of Suffering after his Example, an opprobrious, and painful Death. His greatest Pleasure was to converse with some of the Fathers, about the Methods of perfecting himself in the Service of God, and in Despite of all the Tricks and Practises of the *Bonzes*, he hinder'd the Fathers of *Amanguchi* from being banish'd out of the Town.

Tho' *Morindono* had a real Esteem for his Person, at the same Time being infinitely averse to Religion, and knowing he was their Head, and main Support, without any Regard to his excellent Qualities and former Services, resolv'd to take him

him off, and then banish all the Christians out of his States. He sent then by some of his Courtiers, to let him know, that he would be glad to have him renounce this foreign Religion, and return again to the Worship of the *Camis* and *Foroques*. Don *Melchior* reply'd to the Deputies, that he was ready to sacrifice all for his Majesty's Service, Religion only excepted, which alone could render him eternally happy. *Morindono* offended at this Answer, sent Word back, that unless he gave him this Satisfaction, he must expect to try the Length of his Sovereign's just Displeasure. *Melchior* who saw plainly they levell'd at his Life, being infinitely desirous to shed his Blood for *Jesus Christ*, pray'd the Messengers to return this Answer: Sir, If you are resolv'd to put me to Death for my Faith, let me beg that your Majesty will order them, to drag me thro' all the Streets and publick Places of *Amanguchi*, with a Rope about my Neck, and a Herald to make Proclamation as we pass, that I'm treated in this Manner, for professing the Christian Religion.

The King upon this Message, was transported to that Degree of an impetuous Rage, that nothing cou'd have hindred him from dispatching him that same Instant, but the Fear of rendering himself suspected to the other Princes of Japan, for taking of a Man of that distinguish'd Rank and Quality. He smother'd his Passion then for that Time, but hearing afterwards that *Dayfusama* had let fall some sharp Reflections on the Preachers, and inform'd by a *Bonze*, who was the chief Minister of State, that the Princes were order'd to expel all Jesuits out of their Dominions, he banish'd the Father then residing at *Amanguchi*, for ever out of his Kingdom. As for Don *Melchior*, he did not yet believe himself sufficiently authoris'd, to attempt on his Life.

He labour'd four Years together, what by Promises, and what by Threats, to bring him to his Lure. But Don *Melchior*'s Answer was still the same Story over again; he was ready to sacrifice his Life, and his All, for his Majesty's Service, Religion only excepted.

In the mean while, there happen'd a Quarrel betwixt two of the Courtiers, each form'd a strong Party, and both were ready to fall on, if Don *Melchior* by his wonted Prudence, had not interpos'd and made up the Difference. This Action got him so much Reputation at Court, that the King grew jealous of him, and resolv'd to take him off privately, lest the People shou'd rise and attempt to rescue him.

On the Feast of our *Lady's Assumption*, he order'd a Regiment of a Thousand Men to march and invest his House at *Faugi*, one of the strongest Holds of that Kingdom. Being arriv'd before the Place, one of the *Bonzes* and another Gentleman went in, and demanded Hostages of him in the King's Name. This was done to hinder the Criminal from standing in his Defence, for by the receiv'd Laws of *Japan*, if a Criminal makes Opposition, or attempts an escape, the Hostages are all to suffer with him. Don *Melchior* who saw very well, he was a lost Man, gave them his Son and Nephew for Pledges, and finding the House was still under Guard, prepar'd himself for Death.

Next Morning two Officers came to tell him he was condemn'd to die, and deliver'd him his Sentence in writing. Don *Melchior* read it very attentively, and did not so much as change Colour the whole Time, protesting he was innocent of all that was laid to his Charge, besides that of professing the Christian Religion. That done, he presented them with a Cord, praying they wou'd bind and drag him before *Morindono*, to suffer what Kind of Death he would please to appoint, for he infinitely desir'd to suffer contumely for *Jesus Christ*. The Officers exhorted him to die like a Man of Honour, and rip up his Belly in the Form of a Cross, promising to honour him after his Death in a particular Manner. Don *Melchior* told them he wou'd have nothing to do with their Honours, being resolv'd to die not like a desperate *Japonian*, but as became a good Christian, in Obedience to the Providential Appointments.

This said, he withdrew into another Room to dress himself, and tying the Reliquary about his Arm, return'd again to the Officers, in order to Suffer. He fell prostrate before a Picture of our *Lady and Saviour*, and recommending his Soul to God. One of the Officers struck off his Head, and so went away with it to *Morindono*. The barbarous and bloody Prince not yet satisfy'd with the Death of this Servant of God, order'd that his Wife, Children, and Nephew shou'd all be Massacred, and their Bodies burnt to Ashes, which was done accordingly. To finish the Work, he put to death his Son in Law also, who was a Christian, and a hundred and fifty and upwards of his Servants. The *Bishop of Japan* took Informations of this glorious Martyr, and sent them to *Rome*.

The Death of the Saints, without Distinction or Exception of Persons, is always precious in the Sight of God, and therefore to the Death of this illustrious Personage, we may joyntly that of a poor blind Man call'd *Damien*, who seal'd with his Blood, the Faith he had profess'd, and taught for many Years. He was Native of *Sacay* near *Meaco*, and receiv'd Baptism, in the Year 1585 at *Amanguchi*. Before his Conversion, he us'd to go from Door to Door, playing on a kind of Fiddle, and telling old Stories for a lively-hood, as is usual to most blind Beggars in those Parts. Being naturally eloquent, and witty, his Company was very taking. So soon as he was initiated with the holy Sacrament of Baptism, he became more knowing in the Mysteries of our Faith than any other Christian thereabouts, and being Zealous at the same Time, he went from House to House under Colour of diverting the People, with his old Stories and ridiculous Tunes, but in Effect to explicate to them the grand Mysteries of our Faith, and did it with so good a Grace, that several of the Idolaters were Converted upon it.

He labour'd in Concert with one of the *Jesuits*, that govern'd the Church of *Amanguchi*, to instruct the Christians, and extend the Gospel of *Jesus Christ*. But this Father being banish'd by *Morindono's* Orders, he was forc'd to take that whole Charge upon himself, preaching without intermission, baptizing, visiting and comforting the Sick, burying the Dead; in a Word, doing all the Offices of a Zealous Missioner. What mostly commended his Sanctity to the World, was that absolute Power over the Devils, chasing them out of possess'd Persons by Way of Authority and Command.

Morindono hearing of his Proceedings, and solicited by the *Bonzes* to beat down this Support of the Church, dispatch'd two Commissaries for *Amanguchi*, under Pretence of seizing on the late Don *Melchior's* Estate, but in real Truth, to put old *Damien* to Death. The Commissaries arriv'd there on the 19th of *August*, and took Lodgings in Don *Melchior's* House, ordering *Damien* to come thither to them about some Business. The blind Man easily penetrated into their Designs, and transported at the same Time, with the Thoughts of shedding his Blood for *Jesus Christ*, wash'd his Hands and Face, and taking Leave of his Wife, march'd out in the Company of two other Christians, in order to surrender himself to the Officers.

So soon as he came to the *Commissaries* Lodgings, they commanded him in the King's Name, to abjure the Christian Religion, promising him considerable Pensions, an Equipage for a Gentleman, a fair House, and all Things besides, that he could desire, and Death without Mercy, if he did not immediately obey. *Damien* without ever ballancing upon the Choice, answer'd with a generous Resolution: *Gentlemen, you propose unto me two strange Contraries, a happy Life and an ignominious Death, but since these Things are left to my Choice, I freely pitch upon the Latter, and had much rather die, than enjoy all these fair Advantages you now offer me.* This said, he began a handsome Discourse, of the Excellency and Truth of the Christian Religion, clearing all their Objections with so much Satisfaction; that the Judges were in admiration at him.

But being Men that relish'd the World, more than the Salvation of their own Souls, and seeing him constant in his Resolutions, they condemn'd him to die, and the Execution to be done immediatly, for fear the Christians if they got any Hint of it, shou'd cause a Tumult, or at least think of leaving the Country, to settle elsewhere. Towards Midnight then, they mounted him on Horsback, and conducted him by Torch light to the River side, to the common Place of Execution. Well, (said *Damien* to the Soldiers) *I perceive you are leading me to Execution for my Faith.* True, (reply'd the Guards) *the King will have it so, because notwithstanding the late Proclamation, whereby all Preachers were banish'd out of the Kingdom, you had the Impudence to stay behind, and preach the Gospel, against his Majesty's express Command.*

Damien hearing he was condemn'd to die for professing the Christian Religion, lighted off his Horse, and falling on his Knees, declar'd he found a sensible Joy in his Soul, for that he was thought worthy, to shed his Blood for the Name of *Christ*. Then he begg'd a little Time to prepare himself, and so fell to his Prayers first vocally, and then interiorly, by Way of profound Contemplation. That done, he stretch'd out his Neck, and the Executioner took up his Sabre, offering at the same Time (as many credible Witnesses depos'd upon Oath before the Bishop of *Japan*) to spare his Life in Case he wou'd renounce his Faith, which he generously refus'd, professing himself a Christian to his last Breath. Thus died the devout *Damien*, in the four and fiftieth Year of his Age, and five and twentieth of his Conversion. And now since God was pleas'd to choose amongst so many Idolaters a poor blind Musician for the

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the Light of his Church, we may well cry out with St. Peter, *Act. 10.*
In very Deed I perceive that God is not an Excepter of Persons, but
in every Nation he that fears him, and works Justice, is acceptable
to him. 35.

The Executioners knowing the King had a Mind to have his Death kept private, cut the Body all to Pieces, and threw them partly into the Sea, and partly into the neighbouring Forest, to prevent the Christians from finding the Relicks, but this notwithstanding, his Head and Arms were both found and conveyed to *Nangasacki*, where they were honourably interr'd in the Jesuits Church.

During this Persecution at *Amanguchi*, the Christians of *Meaco*, *Fuximi* and *Ozaca* enjoy'd a most profound Peace. These three Towns are the most considerable, and best Peopled in all *Japan*, and by Consequence, capable above all others to disperse the Light of the Gospel, thro' the whole Empire. *Meaco* was the usual Seat of the *Dayri*, *Fuximi* the Metropolis of the Empire, where the *Cubo* kept his Court. *Ozaca* indeed surpass'd it in Bulk, and nothing short of it in Dignity neither, because *Fideyori* the presumptive Heir of the Empire kept his constant Residence there. Most of the Quality in all these three Places, went frequently to visit the Jesuits, and see the Mathematical Instruments, which they brought over with them from *Europe*. The Fathers took this Opportunity, to preach and catechize before them in the Church, which had a good Effect: For in the Year 1605 they baptiz'd at *Meaco* (besides Children) 318, 215 also at *Fuximi*, and 260 more at *Ozaca*. *The heroic Courage of a Youth.*

It wou'd be endless Labour to reckon up every remarkable Thing that happen'd in these three Towns. This notwithstanding, I can't but take Notice of the Courage and Resolution of a Child that was hardly us'd for embracing the Faith. He had with him a Companion about some twelve Years of Age. Going one Day together in the Jesuits Church at *Ozaca*, they apply'd themselves to the Father, humbly requesting to be baptiz'd. The Father finding them serious in the Demand, ask'd them if they were sufficiently Instructed? They told him they had frequently assisted at the Lessons in the Church, and knew enough to qualify them for that Sacrament. Go then (reply'd the Father) and if you persevere constantly in these Purposes, I'll grant your Request. In the mean while return home, and come to me some other time. The Children inspir'd by the Holy Ghost, fell on their Knees, conjuring him with Tears in their

their Eyes, to baptize them without more ado. The Father was touch'd to the Heart with their Tears: However, for farther Tryal of their Constancy, and withall to take other necessary Precuations, reply'd, *You say there's nothing to hinder you from receiving holy Baptism; but have you leave of your Parents? I'm afraid not, otherwise they wou'd have sent some along with you.* The Children said they had, protesting they wou'd not stir from thence, till he had made them Christians. The Father astonish'd at so much Resolution, began to examin them in their Belief, and finding them sufficiently Instructed, and endu'd with Sense much above their Age, was forc'd to yield to their Desires, and baptiz'd them both.

It's not to be express'd what Joy they felt in their Souls at the Infusion of the *Holy Ghost*, who then took possession of their Hearts. The younger of them meeting one Day with the same Father, begg'd a Picture of him to hang in his Room. The Father believing it not convenient to expose such Things before the Family who were all Heathens, desir'd his Excuse; however by one Way or other a Picture was purchas'd, and he went joyfully Home to set it up in his Chamber, placing it almost in publick View. His Father going in one Day, and perceiving it, cry'd out; *What's this you little Cheat? Are you turn'd Christian? Tes Sir* (reply'd the Child) *I am so by the Grace of God, and thought you had given me your Consent.* What Sirrah (continu'd his Father) *I gave you Leave to forsake the Worship of the Gods? Either adore the Camis and Fotoques immediately, or I'll take off your Head.* The Child without the least Surprise, answer'd modestly again: *You may dispose of me Sir, as you please. Here take my Poniard, and strike off my Head if you have a Mind, for I'm resolv'd to live and die a Christian.*

The Father at these Words, foaming with Anger fell upon him, tore off his Cloths, stripp'd him naked, hung him over a Beam, and whipt him unmercifully, repeating again and again as he laid on; *Won't you adore the Camis and Fotoques? Won't you renounce the Christian Religion?* The Child without so much as once complaining the whole Time; cry'd out, *He both was and wou'd continue a Christian to his last Breath.* With that, the barbarous Parent redoubled his Blows, and gave not over, till the poor Infant was all in gore Blood; but finding he cou'd make no Impression on him, return'd him his Shirt, leaving him in this Manner expos'd to the Cold, which then was very severe; above all, his Relations and Friends came and insulted over

over him in his Misery. He suffer'd all these Hardships without opening his Mouth, answering their Affronts by a most profound Silence, and Patience. The Father equally astonish'd and out of Countenance, went to discharge his Fury on a Neighbouring Christian, whom he suspected to be instrumental in his Son's Change, threatening to banish him out of the Country. In the mean while one of the Fathers of *Ozaca*, made Application to the Governour, begging he wou'd interpose and stop the Fury of this barbarous Parent. The Governour did so; he sent for him, and told him, he had taken his Son and the Neighbouring Christian under his Protection, which put an End to that Persecution. The Constancy of this Child made the Heathens themselves confess, that whereas Wisdom was formerly the Portion of the Elders only, now by Force of Christian Religion, young Children were wiser than old Men themselves. Thus God perfects his Praises out of the Mouths of little ones, making them Proof against all the Cruelties of the most barbarous Tyrants.

We have seen the sad Adventure of *Constantine* King of *Constantine* *Bungo*, his base cowardly Humour, his frequent Apostasies, and his dissolute Manner of Life, and how severely God punish'd his Infidelity. The next Thing is to shew you a rare Example of his Penance, and the wonderful Clemency of God towards an unfortunate Child, of a devout Parent. Don *Simon Condera* having spar'd him his Life, which he deservedly forfeited by his ill Conduct, he was banish'd (as is said) from the *Cuba's* Court, and condemn'd to perpetual Exile in the Kingdom of *Deva*, on the remotest Frontiers of *Japan*. He led there a melancholly Life, but after the King of *Deva's* Disgrace, he grew more contemptible than ever. For being oblig'd to share Fortune with that unhappy Prince, he was reduc'd to such Streights, that he had not even common Necessaries for Life besides what was sent him by the Fathers of the Society, and some other Christians, who serv'd formerly under his Father Don *Francis*. Now Affliction giving Understanding, he grew sensible of his Crimes under these Chastisements. Don *Simon Condera* got him reconcil'd to the Church before his Banishment, but this last Disgrace, gave the finishing Stroke to his Conversion, he acknowledg'd the Hand of God in all his Misfortunes, and in Lieu of murmuring against Providence, he bore all his Crosses with heroical Resolution, Praising Almighty God for bringing him back to his Duty by these paternal Corrections, offering up his Sufferings in Satisfaction for his Sins, and

and mortifying his Body by continual Fasts, and bloody Disciplines.

The Fathers pray'd him to moderate his Penances, and not murder himself; but his Crimes (he cry'd) were so enormous, that no Penance was enough to atone for them. He wore every Day in *Lent*, and many other Days besides, a coarse Hairshirt, or Cord ty'd streight about his Body, and this together with rigorous Fasting, and bloody Disciplines, brought him so weak, that he fell into a Fever, which took him off in few Days. Perceiving his end to approach, he receiv'd all the Rites of the Church. That done, he bless'd and prais'd the Goodness of God, for letting him die a Member of the holy Church, so yielded up his Soul to God, five Years after his Banishment and Penance, and 1603 from the Birth of *Christ*. A memorable Example of the Justice and Mercy of God; of his Justice to an Apostate Prince, and of his Mercy towards a perfect Penitent. Every one attributed his Conversion and happy Death, to the Prayers of King *Francis* his Father, and the Vows of the *Jesuits*, who never ceas'd in all their Sacrifices, Prayers, and Penances, to intercede for the Salvation of this unfortunate Prince, whose Father had done so many good Offices to the Church, besides his Charities to their Society, protecting and maintaining it to his last Breath.

The Life
and Death
of Maxen-
ca Niece
to Don
Constantine.

The same Year also died Princess *Maxenca*, Niece to Don *Constantine*, and Daughter of one of the *Congo's*, who was one of the principle Officers in the *Dayri's* Court. When *Taycofema* stripp'd her Uncle of the Kingdom of *Bungo*, her Grandfather who was passionately fond of her, took her along with him to *Nangasqui*. She was then only Seven Years of Age. At Twelve, she found a strong Inclination in her self, to make a Vow of Chastity. Her Grandfather and Director whom she advis'd with upon the Matter, both dissuaded her from it, till she grew up farther in Years, but she was so very pressing and importune with them in the Matter, that they were forc'd to yield to her Desire: On Condition, that she wou'd not cut off her Hair, nor wear any other Habit besides the common.

Maxenca transported out of her self with Joy, for having accomplish'd her Desires, made a Vow privately at the Foot of the Altar. That done, looking upon her self as the Spouse of *Christ*, she thought she was oblig'd to love him more than all the World besides, that were not under Tye of such a Vow. She began then by encreasing the Number of her Prayers, Mortifications,

tifications and Penances. She went more frequently to the holy Sacraments, made constantly three Meditations every Day, and took such Satisfaction in spiritual reading, that she could not hold from Tears, nor forbear expressing her Comfort in her very Countenance.

She never affected or lov'd any Sort of allowable Diversions. All her Pleasure was to speak of God and his Saints, particularly of the blessed Virgin, whom she lov'd with so soft a Tenderness, that she could not even look upon her Picture without melting into Tears of Devotion. Three Days before, and three Days after hers, and her Son's Feasts, she fasted with Bread and Water; the same also she did on those of other Saints, which she was devoted to. She fasted rigorously both *Lent* and *Advent*. Several Days before *Christmas*, she slept on a Straw Mat, in Imitation of the Child *Jesus* that was laid in Hay. But these Penances running at last to Excess, her Confessor at the Entreaty of Friends, was forc'd to moderate them.

After holy Communion, she remain'd often for an Hour's Space, as it were wrapt in a Kind of Extasy. The same also happen'd to her in Time of holy Mass. She would gladly have been clad like those Women in *Japan* that renounce the World; but finding her Parents would not condescend she pray'd to be habited one Day at least like a Beggar, which was granted. Having then these tatter'd Garments in her Hands, she prostrated before our Lady's Image, and setting them devoutly on her Head, thank'd the Mother of God for clothing her in her Ivery, tho' for one Day only.

I pass over her several Virtues, and other remarkable Instances of her Sanctity, to come to her Death. Being wasted away with long Penance, and Fasting, she fell sick, suffering for Months together, extreme Pains, with most invincible Patience. Being sore tormented in her Head, they were forc'd to cut off her Hair, some eight Days before her Death, which pleas'd her to the very Heart, as being the Thing she long'd for with greatest Earnestness. Perceiving her End to approach, and thirsting to drink of the Chalice of our Lord, she pray'd he would let her feel the smartest Pains, that ever Creature endur'd in the last Agony of their Lives.

It's impossible to express, how she long'd to see *Jesus Christ*, and his Blessed Mother. A devout Person telling her these Desires would suddainly be accomplish'd, her Heart was so transported, that she felt no Manner of Pain; saying, her Soul was swimming in an Ocean of Delights. She entertain'd her self

Day

Day and Night with the Crucifix, and was often heard to cry out, *O my most sweet Lord! I beg prostrate at the Foot of thy Cross, that you'll please to save my Soul, which was redeem'd by your precious Blood.* At last, finding her self to faint away, she fix'd her Eyes on Heaven, saying, *In manus tuas Domine, commendo Spiritum meum,* and render'd up her Soul to God. What shall we say of such a Life, and such a Death? May we not cry out with those Courtiers, of whom *St. Austin* speaks, that the Poor, the Blind, young Children, and delicate Princesses, storm Heaven by Violence, whilst our Christians in *Europe*, descend by whole Sholes into Hell. Who wou'd not be astonish'd to see Persons brought up in the Darkness of Infidelity, renouncing the Pleasures of this World, to pine away in Austerities and Penances, when Christians inspir'd with so clear Lights, prevented with so many Graces, laden with such infinite Favours, and animated by so rare Examples, set eternal Happiness at naught, plunging themselves into the worst of Disorders, and preferring an imaginary Good, before Thrones of Glory prepar'd for them in Heaven.

An Aff-
front of-
fer'd to St.
Michael's
Picture,
and severe-
ly punish'd.

Before we leave *Meaco*, it's worth our Remark to see how God reveng'd an Indignity that was there offer'd to the glorious *St. Michael* the Archangel. A certain Pagan being gone upon Business to *Nangasacki*, found in his Room an Image of *St. Michael*, having look'd attentively upon it for some Time he drew his Sword, and by a diabolical Kind of Fury fell stabbing it in several Places; saying, He would see, whether God would punish him for the Outrage. That done, he took Journey Home, but was hardly well got out of the House, till Heaven struck him with a strange Sort of Distemper, which forc'd him in great Torment to his Bed. Then he saw clearly that the Hand of God was upon him for his Crime, and calling for one of the Jesuits confess'd his Fault. The Father instructed and baptiz'd him, and presently after he recover'd his Health.

The Governour of *Nangasacki* for the Year 1606, was one *Ioian* a Favourite of the *Cubo's*. Father *Lewis Cerqueria*, the second Bishop of *Japan*, having waited there a long Time for an Opportunity to visit the *Cubo*, communicated to him his Design. The Governour who had a mighty Respect for this Prelate, offer'd him his Interest at Court. Being then one Day in Discourse with the *Cubo*, amongst other Things he acquainted him with the Dignity of a Christian Bishop, what Authority he had over the Christians, how he was respected by the

Portuguese, what Interest he had to preserve Peace and Commerce betwixt the two Nations, and a deal more to this Purpose; which took so well with the Prince, that he was pleas'd to give the *Bishop* Leave, to come and visit him at his own Convenience.

Isian gave Advice of it to the *Bishop*, and so embark'd for *Ozaca*, where he stay'd two Days, expecting fresh Instructions from Court, which was then kept at *Fuximi*, about a Day's Journey from *Ozaca*. Several great Lords that were intimate with the *Cubo*, sent to complement him upon his Arrival, and *Isian* furnish'd him with the Convenience of a Ship as far as *Meaco*. The *Jesuits* and Christians, receiv'd him there with great Joy. From thence he went to *Fuximi*, and was conducted to the Palace, after the *Japonian* Fashion, where the *Cubo* did him great Honour, treating him as a near Relation of the *Dayri*, a Ceremony, for Persons of the first Rate only. He wore also that Day his Robes, which are never us'd but on grand Solemnities. To be short, he thank'd the Prelate for his Visit, and order'd his principal Lords to shew him the Palace, and Citadel of *Fuximi*, and *Meaco*.

The *Bishop* of Japan visits the *Cubo*.

Such Honour done to the *Bishop* of Japan in his late Audience, made the Christians believe, that the *Cubo* wou'd prove favourable to their Cause, but these Hopes in a Manner vanish'd, by two unlucky Accidents that happen'd immediatly after. One came by the Death of a Lady of Quality, that dy'd Christian. Her Husband who was a Heathen, desir'd the *Bonzes* to make the Funeral after the Fashion of the Country, but at the Prayer and Entreaty of his Mother in Law (who was a Christian) the Orders were countermanded, and the Body was Convey'd to the *Jesuits* Church. The Fathers perform'd the Exequies in their New Church at *Meaco*, and so vast a Concourse of People flock'd thither, that the *Bonzes* were all ready to burst with Anger. They went open Mouth to the *Cubo*, with Complaints against the Fathers, and manag'd their Point so dexterously withall, that he cou'd not hold from expressing his Resentment upon it. What's more, the Matter wou'd not have stopp'd their neither, if his Favourite *Canzuquedono* had not interpos'd; representing to him how much it concern'd the Interest of Commerce to keep Fair with the Christians, that this petty Disturbance was meer Envy and Spite in the *Bonzes* against these Religious, that he must not wonder, when they came from the other World to teach his Subjects the Law of the true God, if they did their utmost to compass that

Troubles at *Meaco*, and *Ozaca*.

Design, mostly, since the poorest *Bonze* in all *Japan*, affected nothing more than to have many Followers of his Sect. This Way of reasoning appeas'd the *Cubo* and laid the Storm.

The other Accident, was much the worse of the Two. Prince *Fideyori's* Mother displeas'd with some Ladies of the Court, for receiving Baptism without her Consent, at the same Time stirr'd up by the *Bonzes*, to revenge the Quarrel of the Gods, made Complaint of it to the *Cubo*. The Prince to pleasure the Lady, and shew what Concern he had for her Person, commanded the Governour of *Ozaca*, to publish the following Proclamation, and fix it in all Places of the Town.

CUbofama hearing that Several of his Subjects contrary to the late Edict, have embrac'd the Christian Religion, is highly offended. Wherefore let all Officers of his Court be careful to see his Orders observ'd. Moreover he thinks it necessary for the Good of the State, that none shou'd embrace that new Law, and for such as have already done it, let them change immediately upon Notice hereof. The 24th of the fourth Moon.

This Proclamation put the Christians in a general Consternation, but observing it was not couch'd in the ordinary Style of the Court, and withall that it was publish'd only, to calm the passion of an exasperated Woman, the Fright went off. What's more, the very Heathens themselves made no Account of it; insomuch that the Fathers baptiz'd this Year 1606, some Eight thousand, without reckoning little Children into the Number.

The Arrival of Father *Rodriguez*, Interpreter to the late and present Emperour, help'd much to settle these Disorders; for coming to Court to inform the Emperour of the Miscarriages at Sea in the last Storm, he presented him in the Name of Father *Provincial* with a striking Clock, that mark'd the Course of the Sun and Moon. The *Cuba* was infinitely taken with so curious a Rarity, and order'd the Clock to be set up in one of the Towers of the Citadel of *Fuximi*, so that all might see it.

Father
Alexander Va-
lignan
dies.

They reckon'd this Year in *Japan* 124 Religious of the Society of *Jesus*, but two of these died and went to reap the Fruit of their Apostolical Labours. The first was Father *Zachary Campion*, Native of *Placenza* in *Italy*. He taught formerly Divinity at *Macao* in *China*, and died seventeen Days after his Arrival in *Japan*. The other was Father *Alexander Valignan Provincial* and Visitor of *Japan*, the same that conducted to *Goa*, the four Embassadors that were sent to *Rome*. He was truly

truly an illustrious Personage, and exemplar religious Man, famous all over the Indies, China, and Japan, for his rare Virtues, and signal Services to the Church. He twice visited Japan by his Superiour's Orders in the worst of Times, and made it his whole Business to furnish it with able Workmen. He govern'd all the Indies in Quality of Provincial, founding every where Houses and Colleges, and labouring indefatigably himself, to extend the Empire of Jesus Christ. Lastly he went for China, partly to visit the Fathers, and partly to comfort the new Converts, having Leave from the Mandarins, to go where he pleas'd a Favour granted to few in those Parts. In a Word, notwithstanding his great Years, and broken Health, he was preparing to penetrate farther into that vast Empire of the East, but God was pleas'd to accept the Will for the Deed, as happen'd heretofore to St. Francis Xaverius, calling him to Heaven, to recompence his Labours. Few Apostolical Men, were more esteem'd in their Life time, or more lamented after their Death, then this Father.

The Superiours of the Society, to repair so great a Loss, sent over six of their Religious on board a Portuguese Vessel bound for Japan. Coming betwixt the Straits of China and this Island there arose so furious a Tempest, that they were forc'd to cast Part of the Merchandise and provision over board. The Wind tore all the Sails to Pieces, the Top Gallant only excepted, and The Ship was so bent, that the very Keel of her was plainly to be seen. The Passengers and Mariners giving all for lost, by common Consent made a Vow to our Lady of Nangasacki, that in Case they escaped this Danger, they wou'd go in Procession from the Port to the Church, with the Sail on their Shoulders, and leave it there before the Image of our Lady for a standing Monument of so signal a Deliverance. They no sooner made the Vow, but the Wind chopp'd about, the Storm calm'd, the Ship turn'd right upon her Keel, and they happily made the Port of Nangasacki, on the Eve of the Blessed Virgin's Assumption. All the Seamen and Passengers perform'd their Vow with great Devotion, walking thro' the Streets, and most of them bare-foot, with the Sail on their Shoulders.

There are many other memorable Actions of the Christians, and visible Instances of divine Providence over his People, which I'm forc'd to pass by, for Fear of swelling my Work beyond the limited Bounds. Particulars, I know affect the Mind more than Things in General; however I must be forc'd

A Storm
calm'd by
a Vow to
the Blessed
Virgin.

overlook several rare Examples of Virtue, for Fear of checking some certain nice Palates, that seem better pleas'd with the Ideas of Virtue, than Virtue it self.

Father
Provinci
al visit
the Cubo

Tho' the *Cubo* seem'd favourable enough to the Fathers of the Society, and receiv'd the *Bishop* and Father *Redriguez* with the usual Marks of his Esteem, still he wou'd not revoke the Edicts against them, but on the contrary declar'd more than once, that he had no Mind that any of his Subjects shou'd turn Christians, and this was the Reason that no Superiour cou'd have Access to him. It's true he gave Leave for Father *Vallghan* to come to Court, and was pleas'd to receive him after a curteous and obliging Manner, but then he went in Quality of Embassador from the *Vice-Roy* of the *Indies*, and tho' the *Provincial* sent every Year one of his Religious, to complement him in the Name of the whole Body, this notwithstanding none of the Superiours themselves had ever seen him to this Day.

In the Year 1607 he declar'd to the *Bishop* in his Audience, that in Case Father *Provincial* had a Mind to visit him, he shou'd be very welcome. Several Friends of the Society then at Court, sent Advice of it to the Father, praying him not to slip so fair an Occasion of paying his Respects to the *Cubo*. The Father humbly thank'd them for their kind Intentions, but before he durst move in that Matter, it was thought convenient to have the Opinion of *Canzuquedono*, the Emperour's Favourite, and great Protector of the *Jesuits*. We must not confound this *Canzuquedono* with *Canzagedono* King of *Fingo*; for this First favour'd the Christians on all Occasions, and the Latter a sworn Enemy to the very Name. This Lord then finding the *Cubo* well dispos'd, wrote to Father *Provincial*, advising by all Means to hasten his Journey.

After repeated Prayers and Penances, for good Success of the Voyage, he set out from *Nangasaqui* on the 5th of May, 1607, in his Way for *Foqu*, where the Emperour then kept his Court. He pass'd thro' *Meaco*, *Ozaca*, and *Fuximi*, and was receiv'd in all these Places by the Christians with particular Demonstrations of Joy. Being arriv'd at *Foqu*, they presented him to the *Cubo*, who was pleas'd to treat him with a more than Ordinary Civility, for whereas he never uses to speak to Persons (of what Rank and Quality soever) when they come to wait on him, he thank'd the Father over and over again for his Visit; and when he was gone, spoke many Things in his Commendation before the Nobles, enlarging upon his Authority.

city over the Fathers in China and Japan, how all these were govern'd and directed by his Counsels, how advantageous his Residence at Nangasacki prov'd to the State, and shew'd the Ladies what Presents he made him in the Visit. We do not find them mention'd in our Memoirs, but more than probable, they consisted altogether of our European Curiosities. The Christians one and all prais'd God for his good Success, and hop'd it might prove favourable to Religion.

Canzuquedono shew'd his Kindness to the Father on this Occasion, for having News that very Day, that the King of Je-qui-en; who was Natural Son to the Cubo, was dead, he stopp'd all the Posts, and took care that the Emperour should not have Notice of it till next Morning, for Fear the Father shou'd be disappointed in his Audience. This young Prince was so tenderly belov'd by all his Subjects, that eight Gentlemen of his Court ripp'd up their Bellies in Form of a Cross, to accompany him into the other World.

After the Cubo had spoke so favourably of Father Provincial before the Court, he told Canzuquedono, that since he was come as far as Foku, he wou'd be glad to have him pass on to Jedo to see his Son, that was to succeed him in the Empire. Canzuquedono after the Court Mode, assur'd him (true or false) that the Provincial had the same Thoughts when he parted from Nangasacki. Then he propos'd to have him see the Silver Mines that were lately discover'd in the Kingdom of Issu, offering to furnish him with a Ship, which he us'd himself, and to set down the most convenient Ports for his embarking. So many Instances of the King's particular Favour and Esteem infinitely rejoyc'd this good religious Man, but being not able to endure so great a Fatigue, he pray'd his Majesty to dispense with him in this last, because it was purely for his own Satisfaction, and nothing relating to his Service. The Cubo accepted of the Excuse, but at the same time commanded Father Rodriguez to go in his Place, and make Report of it to the Provincial.

Jedo the Capital of Quanto and at that present the Metropolis of the whole Empire. It lies twelve Days Journey from Mea-
ro, four from Foku, and 350 French Leagues from Nangasacki, on the Frontiers of Japan to the East. The Cubo having made himself Master of the Tens, left all Quanto to his Son. The Streets of this Town are four French Leagues in Length, and hence it's easy to guess at its vast Extent. Before Daysusama's Accession to the Crown, it was not near so considerable. In the Year 1606. he environ'd it with strong Walls, in which he employ'd

A Description of Jedo the Capital of the Empire.

employ'd above three hundred thousand Hands. All the Kings of Japan have their Palaces here, but that of the Emperour's surpasses all the rest. There's nothing but Towers all nine Stories high, rising Pyramid-wise, and cover'd at Top with pure Gold; as also delicious Gardens, Galleries, Terraces, spacious Courts, Bastions, and other magnificent Works, built purposely for Ostentation and Pleasure. The Street that fronts the Palace is upwards of sixty Foot broad, set on either Side with Pine Trees, which in the Summer Time make a most pleasant Shade, and beautified with noble Palaces which are all built for the Convenience of the *Xogune*, when he comes to visit his Father.

On the same Road also stands a Mountain of Fire, famous for its Beauty, Height, and whirling Flames. It's so very high that one may see it three whole Days Journey off. It's round and rises at Top like a Pyramid. We may properly enough divide it into four Regions. The highest is commonly cover'd with Clouds, the second with Snow, the third with Forrests, the fourth (which serves by Way of Basis and Foundation) is of so vast an Extent, that it confines on three or four different Kingdoms. They have several Temples there dedicated to their Gods, for this Mountain was always in mighty Veneration in Japan, and visited from all Parts, chiefly in the Month of August, the Snow being then all melted, and the Passage clear to the very Top. They choose the Night-time for travelling in, for the Sight of those deep Precipices in the Day, would be enough to turn their Heads, and make them fall down.

To return to our Text: After Father Provincial and Father Rodriguez had taken Leave of the *Cubo*, they went streight to *Jedo*, and in their Passage thro' the Kingdom of *Sangami*, had a Sight of the Ruines of the famous City of *Cumamura*, where the *Cubo's* and *Xogune's* formerly kept their Courts. It's currently reported, that there were upwards of two hundred thousand Houses in that Town alone, but when these Fathers went that Way, they were reduc'd to near five hundred.

Father
Provinci-
al arrives
at Jedo.

In the Year 1605, one of the Jesuits searching after new Discoveries, run over this whole Country as far as *Jedo*, which lying on the Extremities of Japan, was hardly well known in those Days. In all these Travels, he saw but one Christian, and he a was Physician. His Wife and Children were all Infidels; this notwithstanding he preserv'd his Faith uncorrupt, in the Middle of that infidel Nation. He had read over six Times

over

over all Grenado's Catechism, and the Guide of Sinners translated into *Japoneze*; and this reading help'd him to confirm those Christians in their Faith, that came from Time to Time, to visit him, and to confound the Heathens, that had the Courage to dispute with him. This good Man hearing that one of the Jesuits was arriv'd in those Parts, went out to meet him with his Beads about his Neck, and kindly invited him to to his House.

What oblig'd the Father to pass into *Jedo*, was a Report that some few Christians there, stood in Need of Help, as being in Danger of Losing both Lives and Fortunes: For the *Cubo* going some Time before to visit his Son, and hearing that there were several Christians in the Town, commanded the Governour to draw a List of them, and oblige them either quit their Religion, or the Country. This Edict being dictated by the *Cubo* himself, many thought it would be put in Execution all over *Japan*, but the Governour upon narrow Search, finding only ten Christians, in the whole Town, gave the Matter over, charging the Inhabitants on Pain of Death, not to receive Baptism.

One of these ten, hearing the *Cubo* and his Son intended to force the Christians to a Renunciation of their Faith, presented himself on his own Accord, before the Governour, offering to suffer any Torments on that Score. Then he prov'd the Truth and Sanctity of it, with so strong reasoning, that the Governour was astonish'd at it, and cou'd not hold from commending his Virtue and Constancy. Notwithstanding these Broils and Troubles in Town upon the late Edict, the Father did not fail to pay his Duty to the *Cubo* and the young Prince. They both receiv'd him kindly, his Business was dispatch'd, and they presented him with some small Rods of Silver, an Offering frequently us'd in *Japan*.

Two Years after this, came Father *Provincial* with Father *Rodriguez*, to compliment the *Xogune*. He receiv'd him with a great deal of Ceremony, being clad in his Robes of State, and thank'd him (as his Father had done before) for taking so troublesome a Journey on his Account.

The *Xogune* had two Governours, call'd *Fondasadono* and *Sagamidono*, both entire Friends of the Society, and Men that made it their Business to train up the young Prince in the same Perswasion. For greater Honour to the Father, they both waited on him to the outermost Hall of the Palace. Father *Provincial* went some Days after to visit *Fondasadono*, and

and after the first Compliment of Respect was over, he pray'd him to let the *Xogune* know, that next to God, his whole Business was, to serve his Majesty, to the uttermost Extent of his Power; that he studied all the Ways imaginable, to keep his Subjects within the Compass of their Duty to his Commands, and to give them a Knowledge of the true God; that in *Japan* there were infinite, different, and opposite Sects, and every Man free to choose and follow which he pleas'd; all the Favour then he begg'd at his Hands was, that he would please to grant the same Toleration for the Law of God, so conformable to good Sense, and commended by the Reasons themselves.

Fondasodono told him, his Request was both reasonable and just, that his Religion was pure and holy above all others of *Japan*, that he would really second him, as soon as Occasion serv'd, and in the mean while, there was his Word for it, so they took their Leave. Father *Provincial* return'd back the same Way, but not in the same Company, for Father *Rodriguez* went by Sea to view the Silver Mines in *Issu*, Brother *Paul* was stopp'd by the *Xogune* at *Jedo*, to set up a striking Clock, that was sent him from *Nangasacki*, and the other Father struck towards *Canzugue*, some three Days Journey from *Jedo* towards the North, where no Jesuit had ever been before. He met there some Christians, that receiv'd the Faith in the Progresses to *Meaco* and other Towns of *Japan*. Every Man of them confess'd to this Father, praying he wou'd use his Interest with the Provincial, to have some Priest come over thither once a Year, or oftner, to administer unto them the holy Sacraments.

The Bishop
of Japan's
great Zeal.

The Harvest was great, and the Workmen as few. The Bishop of *Japan* took true Pains, to cultivate and improve this barren Soil. In the Year 1607, *Nangasacki* being entirely converted he fix'd his Residence in that Town. He had divided it before into five Parishes, and three of these provided with Pastors of the same Nation. There were also two Confraternities, one of the Name of *Jesus*, the other of our *Lady*, and both of them stock'd with Men of eminent Virtue and Merit. Lastly, There was a House of Mercy and Hospital, which diffus'd a sweet Odour of Sanctity over all *Japan*. These and such like Charity's, being not in Use amongst those Infidels.

The same Prelate went last Year into the Kingdom of *Arima*, where he confirm'd more than seventeen thousand People. He visited also the Islands of *Gotto*, where he confirm'd three thousand more, who by these Means were wonderfully strengthen'd

in the Faith, admiring the Charity and Patience of this good Shepherd, who took so much Pains and Trouble about his Flock.

The Fathers of the Society animated by his Zeal and Example, ran over the whole Country in Quest of Souls. One of them going into *Saxuma* (then under the Government of the Tyrant *Canzagedono*) fell in with a new Sect of Men call'd *Lengicuru*. It's thought they came from the *Indies*, for *Lengicuru* in *Japanese*, signifies a Country in the *Indies*, East of *Japan*. The Father found amongst these People a certain old Christian, and upon Examination, perceiv'd he was baptiz'd by *St. Francis Xavierius*. The *Jesuits* went two several Times to cultivate that Soil, which receiv'd the Divine Seed from the Hands of that glorious Apostle; but the *Bonzes* made so strong Opposition against them, that they were forc'd to retire, and leave the Country to the Providence of God, as *St. Francis Xavierius* had done before.

The Father finding they had formerly receiv'd the Gospel, instructed all that came to hear him, and baptiz'd five; amongst the rest, an old Woman call'd *Mary*. Before she was admitted to the Sacrament, he ask'd if she had no superstitious Belief about her, or any other such like Thing, that was given her by the Heathens? *Mary* presently pull'd out two old Pair of wooden Beads, but cou'd give no Account where, or how she came by them. Upon this, some of the Neighbours accus'd her of Sorcery, saying she observ'd the Ceremonies of the Heathens, and cur'd many sick Persons with these Beads. The Father ask'd her how she us'd them? *I apply* (said she) *one of my Beads to the sick Person, begging of God that he'll please to restore them to their Health, as he sees most expedient for his Glory, and the Salvation of their Souls*. She shew'd him also a Medallion, and an *Agnus Dei*, as also a little old Taffety Purse, and in it a Relick lapp'd up in a Scroll of Paper, with these Words upon it, *Lignum Crucis*; adding, *I know not what these Things may be, but this I'm sure of, they have a secret Virtue, that cures all Manner of Diseases*. The Father gather'd from hence, that these Beads and Reliquary had been formerly belonging to *St. Francis Xavierius*, and now wrought Miracles after his Death.

It was in this same Kingdom of *Saxuma*, and the Town of *Jateuxiro*, where the two *Gisfaques* were kept Prisoners. They instructed and animated the Christians that came to visit them, converting their Prison into a Kind of a Church. *Canzagedono* who had Notice of it, resolv'd at first to put them

Death, but upon second Thoughts, was rather for removing them into the Desert, to starve there of Hunger and Cold, and wou'd certainly have done it too, if one of the Courtiers had not prompted that they wou'd take this for a Favour, because the God whom they adore, had fasted himself in such a Wilderness: Then (reply'd the King) *let them lie where they are, but no more Christians to look after them. Change the Guards, and be sure they treat them with all the Severity imaginable.*

To have some Idea of what these valiant Soldiers suffer'd in their Confinement, we are to take Notice, that the Prisons of Japan are quite different from these in Europe, for they are both straight, low, shut in with Rails, and encompass'd with Guards on all Sides. The Prisoners lie expos'd to publick View, and what's worst of all, open to all Sorts of Weather, and not Room to lie down in neither; insomuch, that only the poor, and more notorious Malefactors are condemn'd to these Kind of Goals. As for the Nobles, and wealthy Persons, they either make them forfeit their Estates and banish them, or else they behead them, and make them rip up their Bellies at their own Homes. *Canzagedono*, who was certainly a most barbarous Prince, positively forbad the Goalers to cover the Prisons in Winter with Mats. What's more, he wou'd not so much as let him cleanse it neither, hoping by this Cruelty, to make them clear their Debts. In this Prison then were the two *Gislaques*. The Tyrant verily expected to make them renounce their Faith, by this hard and cruel Usage, but God at the same Time inspir'd them with new Courage to suffer this, and infinite more. We shall see afterwards how Heaven crown'd their Patience with a glorious Martyrdom.

The Con-
fancy of
a Christian
burnt a-
live.

Whilst *Canzagedono* King of *Fingo*, was persecuting the Christians in his States, *Morindono* King of *Amanguchi*, labour'd on his Side to drive them all out of his States. After he had put to Death blind *Damien*, and the valiant *Melchior Saxodono*, the two main Supports of Christianity in his Realm, being inform'd that one of his Vassals call'd *Canosancho* inherited their Zeal, and asserted the same Faith in *Amanguchi* it self, he resolv'd to make him away, and this was the Occasion.

Canosancho had a Brother call'd *Justin*, a most zealous Defender of the Faith. But unfortunately he fell into Acquaintance with a young Heathen, and that League of Friendship betwixt them prov'd the Ruin of both. For the young Man, having stole from his Father a Piece of Silk of great Value, brought it to *Justin*, and deposited it in his Hands.

Hands. *Justin* knew not in the World, how to carry himself in the Matter; but in the Main, betwixt the Fear of disobliging his Confident, and the Hopes that no farther Mischief wou'd come on't, since the Parties concern'd were all so near Relations, he imprudently yielded to the Concealment.

The Theft being discover'd, and the Case brought before the Court, *Justin* saw he was a lost Man, so went streight to *Firoxima* (some three Days Journey from *Amanguchi*) to meet with a Priest, to whom he confess'd, and after receiv'd the holy Sacrament, as for the last Time. Being return'd Home, the young Heathen impudently deny'd the Fact, charging it upon *Justin*, with whom the Silk was found. Upon this they committed him to Prison, and confiscated his Estate. He prepar'd himself then for Death, with a true and hearty Repentance for his Sins, and pious Discourses, which had so good Effect, that three of his Fellow Prisoners turn'd Converts, and receiv'd Baptism.

In the mean while, the Father prosecuted them vigorously, and both of them deny'd the Fact. The Governours of *Amanguchi* to discover the Truth of the Matter, order'd they shou'd both clear themselves by the Oath of Fire (as was said above) *Justin* declar'd that being a Christian it was not lawful for him to swear by the *Camis* or *Fotoques*, but any other Oath what they pleas'd; or farther, if the other Party touch'd the Iron and was not burnt, he was willing with all his Heart, to pass for guilty.

In the mean while the Governours remov'd the Process, and carry'd it before the King's Council, but being all of them profess'd Enemies to the Christians, and to *Canosancho* in particular, they condemn'd his Brother *Justin* to be dragg'd for three Days together about the Streets, then to be burnt alive, and his Wife to be crucif'd. Whilst they were leading him in this Manner about the Streets, he declar'd all the Way as he went, that out of the Christian Religion, there was no Salvation. At the three Days End they led him to the Place of Execution, where spying vast Crouds of People gather'd together, he begg'd Leave to say a Word or two before he died, and then began this Discourse. Gentlemen, you see I'm going to be burnt by a slow Fire. I die most willingly to satisfy the divine Justice for my Sins, and hope he'll please to accept of these Sufferings, in Part of my Debt. For what remains, being within some few Moments, to appear before the Author of my Life, I here swear and protest unto you, that there's no God, but that of the

Christians. It's he that made us, and only he that can save us. For Instance of this grand Verity, I here embrace the Stake, The Violence of the Torment shall not make me so much as flinch, or move my Body, and by this you will see, there's no other God but he, whom I adore.

This said, he hung his Reliquary about his Neck, and the Beads over his left Arm grasping the Stake with his right, and so pointed to the Executioner to take his Time. He was all environ'd about with Piles of Wood, which lay at an Arms length and more from his Stake. So soon as they had kindl'd the Fire, *Justin* cry'd out, *Jesus Maria*, and then stood immovable like a Statue. his Body rosted and broil'd at this slow Fire, and yet never once complain'd, or stirr'd so much as a joynt the whole Time. What's wonderful, died to the Astonishment of all, in a standing Posture, which was taken for a pregnant Proof of the Faith he taught, since nothing but divine Power cou'd inspire mortal Men, with so much Constancy and Courage.

There happen'd divers Prodigies at his Death, which I forbear to mention, but what surpris'd every one was, that his Garments were not so much as touch'd, nor his Hands broil'd as constantly happens to all Sorts of People that suffer this Kind of Death. This Prodigy and his Patience together, made so deep an Impression on Peoples Minds, that nothing was spoke of for many Days after, but his Death. The King himself, tho' a sworn Enemy to Religion, cou'd not hold from saying, that *Justin's* Death shew'd it had something in it of Divine, and what serv'd to confirm him in this Perswasion, was the like ending of *Justin's* Wife, for being sentenc'd to be crucifi'd with her Head downward, she imitated the Constancy of her Husband in all Respects, pronouncing distinctly to her last Breath, *Jesus, Maria*.

A strife betwixt two Christians who shou'd suffer. A bold and daring Christian call'd *Quimura Mancio*, seeing the Body of the Lady on the Cross, and that of *Justin's* lying amongst the Ashes, resolv'd within himself to steal them, and give them Christian Burial. He communicated this Design with *Cano-Sancho* his intimate Friend, and both agreeing in the same Thought, they convey'd away the Bodies privately in the Night. The next Day Hew and Cry was made after the reputed Thieves, and every one believ'd, that some of *Justin's* Relations, were the Men. The Governour on this Presumption, confin'd *Cano* to his own House. *Mancio* hearing what had pass'd, went of his own Accord to *Saxodono*, and confess'd the Fact

Fact. *Cano* on the contrary took all the Blame upon himself, declaring that *Mancio* was only an Assistant to him in the Matter, and in this Manner both of them contended, which shou'd die for his Friend.

Saxodono was astonish'd at the Candour, Faith and Constancy of these two Friends. The Dispute lasted fifty Days. In the mean while, the King press'd *Cano* earnestly to renounce his Faith, but finding that *Mancio's* Presence help'd to make him more resolute, he banish'd *Mancio* out of the Town. That done, he sent for *Cano*, and told him, that being convicted of stealing away the Bodies of Persons that had been executed by the Laws of the Land, he cou'd not hope to escape Death; this notwithstanding, (said he) if you'll only pleasure me in my Demands, I'll overlook what's past, and bestow new Favours on you. *Cano* humbly thank'd his Majesty for his kind Intentions, but withall declar'd he could not comply tho' he should be sure to suffer more than his Brother *Justin* had done before him. *Morindono* nettld at this flat Denial, bid him go take Leave of his Wife and Children, hoping their Tears at least, wou'd soften his Heart, and work him into a better Humour, but the Hero was Proof against all Assaults. In that mean while, News was brought to *Morindono* that the *Cubo's* Son was dead, which oblig'd him to hasten with all Speed to Court, and so the Matter fell for that Time, and how it ended afterwards we know not.

It may not be amiss to take Notice here, of the miserable Blindness and ridiculous Superstitions of these poor Heathens. *Morindono's* Aunt being lately dead, her Husband advis'd with the *Bonzes*, about the Cause of her Death, and these Impostors told her, that the *Demon* of the *Cats* call'd *Gato*, had kill'd her, for letting the Dogs worry a Cat in her House, and therefore in Satisfaction for this heinous Offence, he ought to build a Chappel to the *Demon* of the *Cats*. The Inhabitants of this Place have a mighty Veneration for Cats, as near resembling the Devil, whose malicious Practices suit well enough with this Beast, and because Cats live mostly on Rats and Mice, it's a Kind of Sacrilege to destroy these Vermine. Who would think rational Men cou'd be capable of such idle Fooleries, and yet such is the blind Fate of those that serve the Prince of Darkness.

The Children of Light (Christians I mean) have a more refin'd Thought, and nobler Sentiments. A certain Cavalier of the Kingdom of *Saxuma*, gave a faithful Instance of it this Year,

The Japanese
ridiculous
Superstitions.

The Mar-
tyrdom of
Don Leo.

Year, by shedding his Blood for the Cause of *Jesus Christ*. He was born at *Toney* in *Saxuma*, and then at the Age of nine and thirty Years. From the first Instant of his Conversion, he spoke perpetually of Almighty God. When his Friends invited him at any Time to play and divert himself, he said Time was so short, and Eternity so long, that there was no Time to spare, mostly, since all was nothing, but the Life that never could have an End.

The *Tono* highly resenting, that he should offer to turn Christian without his Consent, sent to him, and bid him choose whether he would, renounce his Faith, or die. *Leo* reply'd, that for his Life, it was at his Service, but his Soul was in the Hands of God, that he might freely dispose of the one, but not of the other, for as he was ready to die for his Majesty's Service, so he was most willing to shed the last Drop of his Blood in Defence of the holy Faith. The *Tono* knowing he had to do with a Man that was not to be frighten'd out of his Opinion, resolv'd to try the Power and Interest of great ones with him, his Friends and Relations all join'd with them to the same Purpose, begging he would at least dissemble his Faith for a Time. The Cavalier answer'd, *That Men of his Character were not afraid of Death, That being well born, he thought it below him to entertain such mean Thoughts, and being a Christian, he was oblig'd to be just to his Promise, and keep his Faith. For the rest (he continu'd) if any out of mistaken Friendship, do tell the Tono, that I am dispos'd to receive his Commands, I'll go my self and prove him a Lyar to his Face.*

The *Tono* finding him inflexible in his Resolutions, proceeded to Sentence, and condemn'd him to lose his Head, ordering eight of his Soldiers to go early in the Morning, and see him executed in his own House. *Leo* receiv'd them very graciously, declaring he would make no Opposition, as the *Bravo's* commonly do on these Occasions. They would gladly have persuaded him to die like a Man of Honour, and murder himself, but he protested against it, saying, Heathens might think it so, but the Law of God taught it otherwise, forbidding expressly to attempt either on their own or other People's Lives.

After that, he wash'd his Face, and clad himself in his best Robes, as if he had been going to a Feast : Then turning to his Lady (who was a Heathen) by Way of Farewel, he added. *Madam, if you love me, and desire to bear me Company after Death, make your self a Christian, for in the State*

you are now in, we shall be separated for all Eternity, as Heaven is from Hell, and the Saints from the Damn'd.

He had two Sons, the one a Heathen, and the other a Christian. The first was seventeen Years of Age, and the other seven. Addressing himself then to the Elder he said. *Son, you neither want Sense nor Courage, therefore if you love your Father, you'll tread in his Footsteps, and hasten after him to the same Place. That done, he kiss'd the younger, saying: Adieu darling Favourite take Example from thy Father, to die, rather than renounce the Faith.* Having now taken Leave of all his Family, he march'd out towards the Market Place; this he did of his own free Choice, that every one might bear Witness, he died a Christian. Then he quitted his Sword and Dagger, and taking his Beads, together with an Image of our Lady, he continued some Time in Prayer. That done, he made a Sign to the Executioner to do his Office, who Immediately struck off his Head. The younger Child was condemn'd also at the same Time, but by the Prayers and Entreaty of Friends, they were pleas'd to spare his Life. His Martyrdom happen'd at *Sirassa* on the 17th of Septemb. 1608.

Next after *Leo*, follow'd the two *Gislaques*, and their Children, whose Martyrdom we have gather'd out of the best, and most faithful Relations, that have been sent from Japan. When *Don John*, and *Don Simon* (whose Passion is mention'd above) were executed at *Fateuxiro*, there were three several Governours of that Place; viz *Cacuzagemon* that put to Death his Friend *Don Simon*, and afterwards turn'd Christian; *Noiri Faquigemon*, and *Canigesofioie*. *Faquigemon* who was a most barbarous Tyrant, died suddainly. His Son call'd *Noiri Quinzo*, succeeded him in his Place, but not in his Humour, for he prov'd to be of a sweet and affable Temper, infinitely tender of the poor distress'd Christians, and particularly of the two *Gislaques*, who had laid four Years rotting, in that loathsome above mention'd Prison.

One Day rendering an Account of his Government to *Canzagedono*, he desir'd to know his Pleasure about the two *Gislaques*, who had been so long in Prison? His Design was to procure their Enlargment, but the barbarous Tyrant catch'd presently at this Word, and commanded, that both they and their Children, shou'd be put to Death. He was once resolv'd to Dispatch the Wives too, but by Advice of *Canige* the third Governour, this Part was moderated. *John* and *Michael* hearing they were condemn'd, receiv'd the News with unexpressible

Joy,

Joy, ordering the Children to be in a Readiness to accompany them.

On the 11th of January 1609, the *Bongio* or Judge, pronounc'd Sentence against the two Prisoners. *Michael* ask'd what Death they were to suffer. You shall have your Heads struck off, (reply'd the Judge) No (said *Michael*) since we are to die for the Love of Jesus Christ, let it be on a Cross, in Imitation of him. That's too great an Honour (cry'd *John*) Torture us all the Ways imaginable, and hew us to Pieces. It shall be so (reply'd the Judge.) And this he did, because it was resolv'd to cut them to Pieces after their Death, for Fear the Christians should steal away their Bodies, as they had done before *Justin's* and his Wive's.

So soon as they had Notice of it in Prison, *Michael* by one Way or other, made Shift to procure a fine white Robe to wear at his Execution, and tho' for four Years past he had neither cut his Hair, nor shav'd his Beard, there was still an Air of Majesty in him, that made him appear venerable. The Governours were for some Time in a Debate, whether they should not put them to Death privately, for Fear of a Tumult, but the Rumour of the intended Execution being all over the Town, it was now past the *Bongio's* Cunning. He commanded the Soldiers then to drag them with Cords about their Necks, to the common Place of Execution, and to dispatch them immediately. The Prisoners march'd out, praising God, for this long desir'd Favour, and thanking the People for honouring the Triumph with their Presence. *Michael* walk'd so fast, that the Executioner cou'd hardly keep up with him: As for *John*, betwixt his Weakness after a long Sicknes, and the Difficulty of breathing, by the Streightness of the Cords, it was all he could do, to follow at a slow Pace.

Whilst they were on their March, the *Bongio* dispatch'd a Messenger to fetch their Children. *Michael* had a Son call'd *Thomas*, at the Age of twelve Years, and *John* another, call'd *Peter* of six. The Parents of little *Thomas* had train'd him up for Martyrdom, from his very Cradle. He had so ardent a Desire of shedding his Blood for the Faith, that when he was us'd to weep (as Children commonly do) they only said he was not fit to suffer Martyrdom, and that immediatly quieted him. When he heard they were going to put them to Death, he ran presently to dress himself, and coming to the Soldier, desir'd he would lead him to his Father. He overtook him at the Town Gates, waiting for his Brother *John*, who was yet come

come up. The Child at the first Sight of his Father cry'd out, *Father behold your Son Thomas, who is like to have the Happiness of dying with you, for the Faith of Jesus Christ. I am not afraid of Death, on the contrary I desire it; because by that Means, we shall go both in Company together to Heaven.*

They now waited only for little Peter, but the Child tarrying longer than was expected, the *Bongio* (who had Orders to hasten the Execution) jealous that the People wou'd rise, order'd them to be put to Death upon the Spot, which God permitted, that the Blood of his Martyrs might not be confounded with Malefactors, that are executed in publick Places. The first that suffer'd was *Michael*, whom they beheaded at the first Stroke. The Officer wou'd have taken the Child aside, but he oppos'd it saying, *He would die by his Father's Side.* He was led then to the bleeding Body, and falling on his Knees, cheerfully presented his Neck to the Sword. One of his Arms was tied up in a Scarf, which hinder'd him from joining his Hands; this notwithstanding, he kept them as near together as was possible, and saying, *Jesus Maria*, receiv'd the fatal Blow, without so much as changing Colour.

Next to him came *John*, who died with so much Devotion and Cheerfulness, that the Heathens themselves, cou'd not but take Notice of it. There now only remain'd his Son *Peter*, who happen'd to be from Home, when the Officers came to search for him. The Child hearing them speak some Time before of his Father's great Sufferings in Prison, cry'd out, *Alas! They had much better put him to Death; for he suffers too much in Prison, and none takes Care to carry him Meat. I shall die with him I know, and I am well pleas'd, because I shall die a Martyr.* The Soldiers coming to his Grandfather's House, found the Child asleep. They awaken him then, and tell him he must go and die with his Father. What's strange, he was not in the least afraid on the contrary fortifi'd with the Holy Ghost, he offer'd on his own Accord, to accompany them. The Soldiers led him by the Hand, and the little Creature walk'd as fast as the Legs wou'd carry it, which drew Tears from all the Spectators, seeing a tender Child go so pleasantly to die.

Being come to the Place of Execution, he fell on his Knees with a smiling Countenance, and seeing the Soldier draw his Sword, lifted up his Head, joyn'd his Hands, and in this Manner, with the Neck stretched out, stood expecting the fatal Blow. The Soldier was so mov'd with this Spectacle, that he

was forc'd, to sheath his Sword, declaring he had not the Heart, to do his Office. Two others also being deputed in his Place, withdrew weeping, and crying, as if they themselves had been under the same Fate. Every one infin'd excus'd himself, infomuch, that they were forc'd to hire a *Coreyan* Slave, who having neither Art, Courage, nor Strength for such an Action, discharg'd a mighty Blow on his Shoulders, and struck him to the Ground. He redoubled his Stroak again and again, but not able still to take off the Head, he was forc'd (as I may say) to saw it in Pieces, a Cruelty that put the whole Field into Tears, none cou'd hold from weeping, seeing this Innocent Lamb so barbarously us'd, by an Executioner, that was more cruel than the very Savages themselves.

St. Ambrose hath an admirable Panegyrick on *St. Agnes*, who was martyr'd at the Age of thirteen Years, which we may properly apply to our Saint without straining the Text. We may say with the holy Doctor; that his Devotion was above his Age, and his Kirtue above Nature. He was only six Years of Age, which render'd the Cruelty of the Tyrant most detestable. But this Death also shews the invincible Force of Faith. He presented his Body to the Executioner, and was ready to suffer Death, before he knew what it was to die. They cou'd not find Fetters little enough to bind his Hands. He march'd to Death, as if it had been to a Feast, with a round Pace, a smiling Countenance, and an unalterable Resolution. All wept besides himself, and every one was astonished, to see a tender Infant, Prodigal of that Life, he hardly begun to relish; an Assertor of Divinity, at an Age, when he was not Master of himself. What did they not do to amuse and terrify him, and still he was Proof against all their Batteries. He fell on his Knees, he pray'd, he joy'd his Hands, and presented his Neck to the Executioner, who stood trembling as if himself had been under the same Arrest, not daring to lift up his Hand to give the fatal Stroak. All were afraid besides the Child, and his Danger which render'd all the Spectators, never once mov'd himself. I thought my self oblig'd to this Encomium of the Martyr, and hope the Reader will not take it amiss that I presum'd to borrow the Pen of a Doctor of the Church, to honour his Triumph.

The Christians who were present at the Execution, ask'd leave of the *Bongio* to interr the Bodies, and press'd him so Home too, that he was forc'd to yield to their Request. The Relicks therefore were all carefully gather'd together, and the very

very Earth it self, on which the Blood had dropp'd, all clean scrap'd, insomuch that the *Bongio* cou'd not hold from making this Reflection, to use his own Words: *These People have found out an infallible Rule to save themselves by.* I know not whether he understood himself better than *Caiphas*, when he said it was necessary one shou'd die for the People, but it makes no Matter. He order'd all their Heads to be fix'd on Poles, and set upon the Gates of the Town. As for the Bodies, they were transfer'd to the *Jesuits* Church at *Arima*, *Peter's* only excepted, which was convey'd to *Conzura*.

Michael had a Daughter whom the Christians stole away, and remov'd her to *Arima*, where she was forc'd to beg her Bread. God afterwards mov'd a Person of Quality, to ask her in Marriage for his Son. The *Jesuits* who had her under their Charge, pleaded her Poverty and Want of Fortune in Bar; no Matter (said the Gentleman) she is Daughter of a Martyr, and I have where withall to supply her Wants. I esteem her more, than the fairest and richest Fortune in all Japan, so the Match was concluded. See here what an Estimate a Japonian Christian sets on our holy Faith, can Europe shew the like?

The Christians did not signalize their Constancy at *Fingo* Three only, but at *Firando* too, where the Persecution was always on other Per-
Foot, even from the first Foundation under *St. Francis Xavierius*. Sons of
There was a Christian of distinguish'd Quality, call'd *Gaspar* Quality
Nixiguenca, principal Lord of *Jamanda*. He marry'd a Lady executed
call'd *Ursula*, a Woman famous for her Birth and Piety, and Faith.
by her had several Children. The eldest was call'd *John*
Niximataiqui, an accomplish'd young Cavalier, and one that
gain'd a mighty Reputation in the Court of *Firando*. He had
also a Daughter nam'd *Mary*, whom he Married to the Son of
Sandoquisan, Governour of one Part of the Island *Iquitfuqui*, but
a most peevish Heathen.

The Lady was no sooner under his Power, but he began by Tricks and Artifices to divert her from her good Purposes; nothing wou'd serve him neither, but he must make use of her Father's Authority, giving him to understand, that unless his Daughter wou'd conform to her Spouse's Principles, she must expect to be very uneasy with him. *Don Gaspar* wrote to his Daughter, exhorting her to Constancy in the Faith, tho' it shou'd cost her Life, and she resolv'd at the same Time to walk by this Rule. But finding her Father-in-law wou'd never make an End of his idle Importunities, she thought it was high Time

to secure herself, so away she went to her Father, and took Sanctuary in his House.

Candoquisan mad at this suddain and precipitous Flight (which he pretended as injurious to his Son) sent Word to her Father, that unless his Daughter return'd, he wou'd repent it. *Don Gaspar* excus'd himself, alledging his Daughter was at her own Disposol, and so ought to make immediate Application to herself. The Lady after frequent Messages to the same Purpose, sent back Word, that she cou'd not return so soon, for Reasons not proper to mention at that time. *Candoquisan* very well understood her Meaning, and in violent Passion wrote to her again in these Terms: *I know all your private Reasons center in nothing but a positive Headiness in your Religion. At the same Time you know, the King of Firando will not suffer any such Thing in his States. What wou'd he say then, if he hears that you violated the most sacred Bonds of Marriage on this Account. Return then Daughter if you be wise, and submit to better Counsels. For if you don't, I must be forc'd to give Account both of you and your Family to the Prince, and the Consequences of this are obvious to every one.*

Upon this Letter she was at a Loss, and knew not what in the World to do. She was not so much concern'd for herself, as for her Father, Mother, and Brother, who were sure to die on her Account. What was worst of all, her Father was gone from Home, and she had no Opportunity of advising with him, and in the mean Time the Messenger press'd for a speedy and positive Answer. Having then recommended the Matter to God, she call'd for Pen and Ink, and reply'd in this Manner.

It's true, Sir, what you say, Religion is my only Motive, and it's what I'll never forsake. Do your Pleasure, for Threats shall never frighten me out of my Faith. Death to a Christian is a Blessing, not a Punishment. If you have a Mind to frighten me, threaten me with Life, and not with Death. By this means I shall be in some measure more oblig'd to you than my own Parent, because you'll procure me a better Life than that he gave me.

Mary return'd this Answer, and shew'd it to her Father when he came home, who was pleas'd to approve of it, only there wants a few Grains, (he added) which might have been thrown in, had I been in the Way. *Candoquisan* believing that *Don Gaspar* inspir'd her with these generous Sentiments, resolv'd to be his Death. To this End he made Use of a certain Bonze that had a great Sway at Court; this Bonze told the King, that the

the Christians in the Island of *Iquitzuvi* met publicly, and exercis'd their Religion in Contempt of the Laws, and that wou'd not serve them neither, but they seduc'd his Majesty's Subjects, and made their Profelytes.

The King being a lew'd Man, and profess'd Enemy to our Religion, joyn'd with him in Commission with another *Bonze* of the *Jamabuxis* Sect, ordering them to make a Progress thro' his Kingdom, and try all the Christians they cou'd meet with. These two incens'd Judges make streight to *Iquitzuqui*, where *Don Gaspar* liv'd, and finding that he and his whole Family made publick Profession of the Christian Religion, and that he in particular had baptiz'd some Days before, three Children in the Absence of the Priest, as also that he proclaim'd Holy-Days and Fasts, and besides had several Spiritual Books by him, Translated into the Mother Tongue, condemn'd him to die together with his Wife, and their Son *John*.

They send then immediately for *Don Gaspar* to come before them. The holy Man hearing they certainly design'd upon his Life, fell down on his Knees before a Picture of our Saviour, and having recommended himself to Almighty God, rose up and went streight to the *Bonzes* Lodgings without any Concern. So soon as he was enter'd into the Room, two Soldiers fell upon him, and offer'd to bind him. *Hold Gentlemen* (said he) *it is not customary to bind Persons of my Quality before they know the Reason. You are a Christian* (cry'd the *Bonzes*) *and such as you shall die. True,* (contin'd *Gaspar*) *I have been so from my Infancy, and if this be the Cause, tie me as much as you please, I'll not dispute my Life.*

He spent that whole Night in Prayer. In the Morning the Governour came to see him, advising him by all Means to renounce his Faith, and save his Life. *Don Gaspar* prov'd by dint of Reason, that this stood neither with his Honour, nor Conscience, as being the only Religion in the World in which he could be sav'd. The Governour was struck with the Discourse, and going out of the Room, *Don Gaspar* pray'd he would let him die on a Cross in Imitation of our Lord. But the Governour told him, that since the *Tono* had given no such Orders, and that Punishment moreover being not in Use in those Parts, it was not in his Power to serve him. *At least* (reply'd *Gaspar*) *let me die where the Cross stood before the Troubles, and where my Relations were all interr'd.* Content (said the Governour) So far as I have Power you may reckon upon it. They conducted him

him then to the Place of Execution, as he desir'd, and after praying there for some Time on his Knees, he pointed to the Soldiers to do their Office, but the Governour by Way of Honour to his Friend, wou'd behead him himself, and did so, permitting the Christians to dispose of his Body as they had a Mind.

That same Day the Officers went to his House, where his Wife *Ursula* and his Son *John* were both under close Guard. They told them their Errand was not to put them to Death, but to banish them out of the Country, together with *Don Gaspar*, who was gone some little Way before. The Mother and the Child reply'd again, they knew he was dead, and all their Hopes now was to bear him Company. As they were marching then on the Road, the Soldier drew his Sabre, and let fly at *Ursula's* Head, but the wound being not mortal she had Time to fall on her Knees, and in this Manner died at the second Stroak, calling upon *Jesus* and *Mary* to her last Breath.

John who walk'd before, hearing the Blow and his Mother's Voice, turn'd short about, and perceiving what was the Matter, fell on his Knees, and the Soldier in that Instant struck off his Head. Their Martyrdom fell on the 14th of *Novemb.* 1609. *Gaspar* and *Ursula* were each of them four and fifty Years of Age, and their eldest Son five and twenty. *Mary* grew sad and disconsolate, for being the Cause of her Brother's and her Parents Death; above all, because it was not her Fate to share with them in the same Happiness, both she and her Brother *John's* Wife, being left out of the List.

Anaval
Combat be-
twixt the
Japonians
and Por-
tuguese.

To these tragical Deaths at Land, may be join'd, what happen'd the same Year at Sea. The *Portuguese* being at Odds with the *Japonians* of *Nangasacki*, several were kill'd on both Sides in the Scuffle. So soon as the Heat of the Business was over, the *Japonian* Magistrates sent to the *Portuguese* to surrender the Author of these Disturbances, but they opposing it, the Matter was carried before the *Cubo* at *Sacran*, and as the *Portuguese* were never call'd on, or so much as allow'd to plead on their own Defence, Sentence pass'd upon them by Default. These Men came over, on Board a Merchant Ship, commanded by a stout and valiant Captain call'd *Andrew*. Now the *Cubo* being disgusted with that Nation on some other Accounts, dispatch'd an Express to the King of *Arima*, who was a Christian, ordering him to post immediatly to *Nangasacki* and, and put all the Crew to Death, the Captain himself not excepted.

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Andrew who had some Hint of their Intentions, did all he cou'd to save himself, and wou'd not let a Man of them go Ashore. Moreover he sent a Summons to the *Portuguese* Merchants in Town, ordering them to come immediatly on Board him, but the Design being Discover'd by the King of *Arima's* Guards, all were seiz'd on to Fifty, and these narrowly escap'd too, out of their Hands. So soon as Night came on, the Captain cut his Cables, and stood off to Sea, intending to make a Port some two Leagues off; but in Place of going off privately (as he ought to have done) he publish'd it to the whole Town, by a Discharge of his great Guns.

The King of *Arima* hearing of his Retreat, detach'd several Light Frigats with Soldiers in them, to give him Chase along the Coasts. But the *Portuguese* soon clear'd themselves of these small Craft by their heavy Canon, which either funk or shatter'd most of them to Pieces, insomuch that they forc'd them to sheer off, and glad that they cou'd tow into *Nangasqui*, with their few Remains. *Andrew* happily deliver'd from this Danger, hoisted out all his Sails, in order to make the next Port, but the Wind chopping about, was forc'd to lie by for two whole Days, at the Mouth of the River.

In the mean while, the King of *Arima* set out another Squadron, and a fort of Machine on board one of them, built Towerwise with two hundred Musqueteers in it; but so shelter'd by Beams of Wood, that were box'd one within another, that it was impossible for the Enemies Canon to annoy them. The Fleet then sail'd out of *Nangasqui* with three thousand Men on Board, and bore streight down upon the *Portuguese* Ship. The Captain seeing that strong force coming against him, did all he cou'd to fetch the Wind, and make the best of his Way, but it fell so dead a Calm, that he was forc'd to alter his Course, and push it to a Fight. He play'd with his great Guns on all sides, and did mighty Execution, but the Ship being laden, and no Wind, it was a hard Matter to tack about, and give a broad Side. On the Contrary, the Enemies Machine, moving by help of Oars, fell a Stern and fired upon them without Intermision, insomuch that the *Portuguese* were forc'd to abandon their Canon, and run to their Musquets and artificial Fires.

Whilst they valiantly defended themselves in this Manner, an Accident happen'd that quite defeated all their Hopes. One of the *Portuguese* going to throw a Fire-Ball at the Enemies Machine, the Fire (as ill Luck wou'd have it) took hold

hold of their Mizzen, which they had not time to furl. and burnt so terribly, that the Men, were forc'd to leave the Combat, to extinguish the Flames; but in Place of casting it into the Sea, they drew it a Stern where it broke out worse than ever, and in Conclusion got past their Mastery. The Captain seeing what Danger he was in, call'd to his Men, to prepare themselves for Death, the Enemies surrounding them at the same Time, and firing upon them without ceasing. But thinking to make themselves Masters of the Ship, and her Cargo, the Captain commanded his Men to set Fire to the Powder, and immediatly the Hatches blew up in the Air like Claps of Thunder, the Ship split in two, and betwixt the Fire and Water, all vanish'd in a Minutes Time. The *Portuguese* endeavouring to save themselves by swimming, were all drown'd by the *Japonians*, and amongst the rest the Captain himself, who was shot by a Musquet Ball. He confess'd himself before the Battel began, to a *Spanish Austin Fryar*, whose Body was found at the Shoar Side amongst some other *Portuguese*, and the *Jesuits* of *Meaco* took Care to bury them all in their own Church. As Providence wou'd have it, there was not one of these Fathers on Board, for the Captain prudently foreseeing the Danger, and knowing how necessary they were in *Japan*, wou'd not take one of them along with him. They reckon'd the Loss of this Ship to a Million. The Enemies indeed had little Advantage by it, but the Christians who had most of their Subsistence on Board her, suffer'd extremely, insomuch that the Fathers were forc'd to turn off Part of the Seminarists, and even to disperse themselves about the Country, where the very Heathens took Compassion of them, and assisted them in their Necessity.

The *Cubo* who had Notice before the Fight, that the *Portuguese* had put themselves on Board the Ship, for Fear the King of *Arima* shou'd not succeed in the Expedition as was expected, had order'd his Men to put to Death all the *Portuguese*, both in *Nangasaku* and elsewhere, as also to banish the *Bishop*, and all the *Jesuits* throughout *Japan*, and the Governour was actually preparing to execute this Commission, when by a great Providence, in comes *Arimandono* Conquerour in the Battel. The Joy was so great on this Occasion thro' the whole Town, that they took no farther Thought of revenging themselves on the *Portuguese*, and the King of *Arima* obtain'd Leave of the Governour for the *Jesuits* to continue in Town till farther Orders. Behold what Kind of Life these poor Religious led

led in Japan, always under the Sword of Persecution, and in hourly Expectation of Banishment, or Death.

The *Cubo* being a wise and discreet Prince, govern'd the Empire for thirteen Years together with the greatest Tranquility imaginable. Some three or four Years before, he settled his Residence at *Suranga*, so call'd from the Kingdom where it lies. In the Year 1611, he march'd at the Head of seventy Thousand Men to *Meaco*, not reckoning into this Number infinite other Troops which follow'd after, under the other Generals.

These warlike Appearances allarum'd all the Country, and it pass'd every where for Current, that his Design was upon *Fideyori*, who still kept close in his Citadel of *Ozaca*, tho' he was now upwards of four and twenty Years of Age. The *Cubo* being arriv'd at *Meaco*, sent to pray an Interview with him in the Town. This Message put the young Prince into a terrible Fright, and perplex'd the Mother to that Degree, that she cou'd not rest, on a Perswasion that the *Cubo* intended to seize his Person, and make himself Master of the Empire. Both then excus'd themselves, and notwithstanding the repeated Instances of the *Cubo* to the same Purpose, they protested against it, declaring they wou'd rather die than stir out of the Fortress. The *Cubo* on the contrary insisted upon it, and so in all Appearance, nothing but the Sword was like to end the Dispute.

In the mean while some Lords that had a Kindness for the Prince, finding Things were gone this Length, that he must either die, or submit to the *Cubo's* Pleasure, took upon them to reason the Queen into a Compliance, as they did. He set forward then to *Meaco* with a most magnificent Train. So soon as he drew near the Place, the *Cubo* sent his two Sons to complement him, under the Title of Sovereign of Japan, yielding him every where the first Place. This unexpected Honour took away all Jealousies and Suspensions, and he enter'd *Meaco* in a Kind of Triumph, every one running out to see him, as being the first Time he had ever appear'd in Publick since his Father's Death. Being enter'd into the Palace, the *Cubo* receiv'd him with all the Marks of Respect and Kindness, as became the Presumptive Heir of the Crown, and his Grandchild. On this Score he walk'd by his Side, but in all other Kinds shew'd such Difference to him, that the Prince was not able to dissemble his Joy. What quite remov'd all Manner of Suspensions from his Thoughts, was the *Cubo's* Tears

A a upon

upon the Memory of *Taycosama's* Favours, which so tender'd the Company, and the young Prince in particular, that he cou'd not but make his Remark, how dangerous it was to be led away with Jealousies. In Effect, the Wars and Ruin of States, generally take their Rise from this Source, and one may say, that it's nothing but an ill grounded Suspicion that for most Part, disturbs the Peace of the Common-wealth.

They made Presents on both Sides, but those of the Prince's were more esteem'd. He treated both the *Cubo*, his Children and the Lords of the Court, and so return'd Home to *Ozaca*.

It's easie to imagine the agreeable Surprise of the jealous Mother on this Occasion, seeing her Son beyond Expectation return Home loaden with Honours and Presents. Some few Days after, the *Cubo* sent his Sons with Presents to return the Visit. The Prince regal'd them with a magnificent Feast, and in every thing out did them in their Liberalities and Presents. These reciprocal Marks of Amity and Friendship betwixt them took away all Apprehension of War, as was expected upon the *Cubo's* Arrival.

*The State
of the
Church of
Japan.*

All Things being thus adjusted betwixt them to the Satisfaction of both Parties, the Fathers of the *Society* (who were dispers'd about the Country to beg Charities and Alms, for their Support) baptiz'd this Year, eleven thousand People, and several of them, Persons of better Fashion. In the Year 1611, died *Canzagedono* King of *Fingo*, a profess'd Enemy of the Christian Religion, and as Heaven wou'd have it, he was seiz'd with an Apoplexy on the very Day he was intending to renew the Persecution against the Faithful. The Lords of the Empire also generally gave Leave to the Fathers to preach the Gospel in their States, insomuch, that nothing now was wanting to compleat their Establishment, but the Consent, and repealing *Taycosama's* Laws, which for politick Ends, were still kept in Force. Tho' the Prince himself seem'd less favourable to the Cause, this did not hinder the Fathers from fixing a Residence in *Suranga* where he kept his Court, nor from penetrating into *Conzuque*, which was part of his hereditary Estate.

The same Year the Bishop of *Japan* erected at *Nangasacki*, a *Confraternity* of the most Holy Sacrament, which began by a solemn Procession, where all the Brotherhood assisted in scarlet Robes, with white Tapers in their Hands. Every Month also, they were present at high Mass, and communicated at the same Time with great Devotion. It's not to be express'd how this help'd to encrease the Fervour of the Christians, towards the Holy

Holy Sacrament. They us'd to go frequently in the Day-Time to adore it, and at Night, when the Church Doors were shut, they have been seen standing in the Porch, praying for a considerable Time.

They reckon'd at this Time in Japan 117 Religious of the Societies, and 64 of these in Holy-Orders. Father *Passius* having visited the Province, return'd back to *China*, and four others died the same Year in the Country; viz. Father *Anthony Cordero* a Portuguese, who had labour'd for 21 Years together in Japan, Father *Bernard* of Arragon. Father *Peter Rodriguez*, a Portuguese, who had liv'd there upwards of 25 Years; and Father *Gregory Cespedes* of Madrid, a Man much celebrated for his Labours and Sufferings in that Mission, for the Course of four and thirty Years.

The Grief for the Loss of these able Men, was much abated by the happy News which arriv'd there at the same Time, of the Beatification of St. *Ignatius* of Loyola Founder of the Society of *Jesus*. They made a solemn Procession on this Occasion, where forty Priests assisted in Copes, without reckoning into the Number, the Religious of St. *Francis*, St. *Dominick*, and St. *Austin*, who then resided at *Nangasacki*. The next Day the Bishop officiated in *Pontificalibus*, and the Ceremony concluded with Illuminations of Joy. The same Order was observ'd at *Arima*, where the Queen being sore handled with a dangerous Distemper, was presently cur'd by Invocation of this Saint. I forbear to mention several other Miracles which God wrought the foregoing Years in Japan by Intercession of this grand Zealot of Souls; this partly because Persons of little Faith are apt to take Check at such Relation, and partly because I do not find any of them mention'd in the Process of his Canonization.

I also omit the edifying Deaths of several zealous Christians, which were frequently accompanied with Prodigies, to come to the Martyrs. It's no hard Matter to guess how ready these devout People were to lay down their Lives for the Faith, by the Disposition of a little Infant of four Years of Age, which I'm next to speak of. The Prince of *Farima* having publish'd an Order against the Christians, at the Instigation of a certain *Bonze*, who accus'd them for conspiring his Death, one Part of them left the Kingdom, and the rest all prepar'd themselves for Martyrdom.

*The Zeal
of a tender
Child.*

A certain *Neophyte* going one Day into a neighbouring Christian's House, ask'd a little Child of some four Years of Age, whether he wou'd renounce his Faith, in Case they came to put him to Death? *By no Means* (said the Child.) *Will you suffer Martyrdom then?* (reply'd the *Neophyte*) *My Father, Mother, and I* (continu'd the Child) *will be all of us Martyrs? But do you know* (added the *Neophyte*) *what it is to be a Martyr?* Yes (said the Child) *to have our Heads struck off for the Faith:* The *Neophyte* then to try him farther, added, *Poor Child, you'll do nothing but weep and cry, when they come to put you to Death. What cry?* (said the Child) *No: I'll laugh, I'll stretch out my Neck to the Executioner, and say Jesus Maria.*

This same Year 1611, dy'd Father *Ito Mancio*, Head of the late Embassy to *Rome*, from the three Princes of *Japan*, to render Obedience to the Vicar of Christ, under *Gregory the XIII.* Being honour'd by all the Princes of *Europe* in his Travels, he was no sooner return'd Home, but he consecrated himself to God in the *Society of Jesus*. His Example drew after it his other three Companions in the said Embassy, to the same State. They liv'd most exemplar Lives, and ended their Days, some by a natural Death, others by Martyrdom, as we shall see in its proper Place. Father *Ito Mancio* dy'd at the Age of three and forty Years, having spent one and twenty of them in the *Society*, in the Service of God, and the Salvation of his Neighbour.

This Loss was design'd to be repair'd by a Reinforcement of seven other Companions of the same *Society*, who were sent this Year for *Japan*, but the Ship falling in with the *Chinese Pyrates*, they were every Man put to Death, to the great Affliction of the Fathers, who depended much on these Recruits, in Order to bear up against the Fury of the Persecution, which we are next to treat of.

T H E

THE HISTORY OF THE Church of Japan.

THE FOURTEENTH BOOK.

I Enter now into a Field of Battel, where we shall see ^{The Cause} Heroes triumphing over the Enemies of our Faith, by ^{of the Per-} a Constancy that appear'd on their very Face, amidst ^{secution} as cruel Torments as were ever inflicted on the first Martyrs of the Church. But to proceed orderly in this Matter, let's first examine the Reason of this Persecution. The *Cubo* now absolute Master of *Japan*, having remov'd the Seat of his Empire to *Suranga*, six Days Journey from *Meaco*, built there a strong Citadel by Way of securing his Treasury. The same Year also 1612, he marry'd his eldest Son (who was near upon forty Years of Age) to one of the late *Nobunaga's* Nieces, *Taytosamia's* Wife's Sister, and Prince *Fideyori's* Aunt, appointing his Residence at *Jedo*, the Metropolis of *Quanto*. Finding then that Prince *Fideyori* grew up in Experience and Valour, under the wise Conduct of his Mother, and fearing to leave his Son after his Decease, so powerful an Enemy on his Hands, he resolv'd to put him out of

of Capacity of hurting him, by wasting his Treasures, which are said to be the very Nerves of War, himself hoarding up immense Riches in the Mean while, by the Benefit of Commerce and Trade. But having lately broke off with the *Portuguese*, his next Business was to strike in with the *Hollanders*, who lately put in at *Firando*. These People then infinitely ambitious of trafficking in *Japan*, promis'd of Hand to furnish him with all the Merchandise both of *China* and *Europe*, but being nothing so Powerful then as they are now of Days, instead of those rich Ladings, they brought in nothing but some inconsiderable Wares, and Abundance of Cheese, which the *Japonians* never Eat of. The Emperour much dissatisfy'd with this kind of Traffick, resolv'd to call back the *Portuguese*, and at the same Time to keep fair with the *Hollander*. To this End, he sent an Embassy to the *Jesuits* of *Macao* in *China*, praying they wou'd use their Interest with the *Portuguese* to return back to *Japan*, which was easily effected, and the Commerce settl'd as before.

To establish it also on a lasting Foundation, he suspended for a Time the Execution of the penal Laws against the Christians, but towards the End of the Year 1611, the Persecution broke out again more furious than ever, and these were the Reasons, as all the Historians of *Japan* do agree. I said *All* for I do not reckon in this Number a certain modern Author, whom Men of Honour and Integrity do set aside, for his manifest Calumnies, Impostures, and perpetual Contradictions. What I have to say of his Work is; it may serve to please illiterate Persons, and Enemies of Truth. Waving then the Reports of this empty Talker, we'll gather the Truth from purer Springs, I mean, the Relations of such Religious Men as travell'd to *Japan*, in Quest of Martyrdom, and grew gray in that painful and laborious Mission. Behold then the true Reasons of this Bloody Persecution, as they are set down by these illustrious Personages.

The first, as was said above, was a Jealousie in the Emperour of the King of *Spain's* Power, who had now penetrated into the *East-Indies*, where he grew formidable to this new World by a constant Course of Victories, Lording it on the Seas, obliging the crown'd Heads to abandon their Ports, and even to build him Castles there, for a Fence against themselves. Now having subdu'd *Malaca*, the *Moluccas* and *Philippines*, which are in a Manner Frontiers of *Japan*, these Infidel Princes, were jealous to the last Degree, that he was carrying

on Practises under-hand with the Christians, who desiring nothing more than a Prince, of their own Perswasion, wou'd be sure (as they thought) to joyn him upon the first Descent in the Country.

These Fears and Apprehensions were still improv'd, by an ill contriv'd Flam of the Spanish Pilot above mention'd. This *Castilian* to make a Shew of his Master's Greatness, pull'd out a Map, and Mark'd out the vast Extent of his Dominions in this, and the other World, adding he made Use of the Missioners under Colour of Religion, to dispose Peoples Minds for accepting of his Yoak. It's not to be imagin'd how this vain and fabulous Story wrought upon them, what Jealousies it gave them of the Christians, and what Apprehensions they were under of a foreign Invasion.

What yet helpt to settle them in these Perswasions, was the Temerity and Rashness of another *Spanish* Pilot, who seeing so many of their Ships wreck'd on the Coasts of *Japan*, had the Face to sound the Ports of these Islands at Mid-day. He did it, it's true, without any ill Design at all, and the *Japonians* that saw him made no farther Matter of it. But some *Hollanders* that were than at Court, being lately wreck'd on the same Coasts, partly in Aversion to the King of *Spain*, and the Catholick Cause, and partly to engross the whole Trade to themselves, gave his Majesty to understand, that in *Europe*, to sound Ports in this Manner, was a plain and open Act of Hostility, that the *Spaniards* were a proud, and ambitious Sort of People, that sought to Lord it over all the World besides, and the Religious their Emissaries and Spies, who under Colour of Piety, seduc'd Princes Subjects, and dispos'd them by Degrees to submit to the *Spanish* Yoak; in a Word, for Proof of what they said. The Princes of *Germany* and *Holland* had both banish'd them out of their States, as Enemies, and Disturbers of the publick Peace.

The *Cubo* upon this Discourse fully convinc'd that the Religious who had made such vast Progres in the Country, design'd upon the Crown, resolv'd after the Example of the *European* Princes, to banish every Man of them out of his Dominions. The *Xogune* his Son hearing of his Intentions, order'd his Officers to make strict Search after all Christians and Religious in his Province, in Order to have them banish'd immediately out of the Country, but the wise and prudent Governour modestly diverted him from it, by representing that in Matters of this Consequence, he ought not to prevent his Fathers

ther's Designs, for that wou'd look as if he had a Mind to play the Master, and condemn his Conduct all along. From this Time, none ever mention'd the Christians before the *Cubo*, but he still dropt some harsh reflecting Word or other, that plainly discover'd his Malice and Spleen. All that hinder'd him, from shewing himself barefac'd in the Matter, was a Fear, that they might joyn with Prince *Fideyceri*, whom he now resolv'd in good Earnest to set aside. But an unhappy Intrigue of the King of *Arima's* being discover'd at the same Time, he was not able to contain himself, and this was the Business.

Don *Protase* King of *Arima*, was a Christian Prince, by his Means, the whole Kingdom submitted to the sweet Yoak of *Jesus Christ*, and Religion flourish'd there for many Years. Himself also stood a long Time constant to his Purposes, but beginning to relent in Fervour, he fell from ill to worse, and abandoning himself to his Passions, and Ambition in particular, he was inveagl'd in an ill Piece of Practice, that in Conclusion prov'd his Ruin. He had a Son call'd *Michael*, of the same Perswasion, with himself, and this Gentleman was fairly marry'd to a certain Princess in the Face of the Church. This is not that *Michael* that went Embassador to *Rome*, but his Cousin, who was then not much above two Years of Age. This young Prince, vain and proud to the last Degree, and ambitious to extend his Dominions, resolv'd to insinuate himself into the good Graces of the *Cubo*; and the properest Methods, as he thought, for so doing, was to divorce his Lady, and then marry the Emperour's Grandchild. Don *Protase* (call'd afterwards *John*) freely consented to the Motion, and this he did in Confidence of recovering the Kingdom of *Figen*, which formerly was annex'd to his States, and he thought it little less than his Due neither, in Consideration of his good Services to the State, by the late Victory over the *Portuguese*, to the Scandal of all the Faithful.

This considerable Piece of Service then, together with the Honour of being so near allyed to the Emperour, by his Son's Match, made him sure of his Game. There was a certain Christian at Court call'd *Paul Daifagui*, the errantest Cheat in Nature, but one that was all in all with *Cazugedono* the Emperour's Favourite. Don *Protase* (whom we shall call from hence forward by the Name of *John*) happen'd to be acquainted with this *Paul* and imparted to him his Design, promising him vast Sums of Money, in Case he would bring this Business to pass.

Paul

Paul promis'd all, but did nothing, amusing the poor Prince from Time to Time, with fresh Assurances on Condition he wou'd not be sparing in Remittances of Money, in Order to waylay the Affection of the Courtiers.

The Intrigue was carried on for a whole Year in this Manner. In the mean while, *Paul* grew vastly rich, by the Prince's Liberalities and the Prince fed himself with the empty Promises of this idle Impostor; but perceiving his Funds to sink apace, he press'd *Daisaqui* Home to make an End of the Business. *Daisaqui*, to cover his Villany, made him believe the Thing was done, and all ready to pass the Seals, and withall sent him a Copy of the Grant as he pretended, couch'd in such Terms as he knew wou'd please the Prince. King *John* took all he wrote for Gospel, but finding the Patents were not sent within the Time, as was expected, and that *Paul* still press'd for new Supplies of Money, he grew jealous of his Conduct, and began to suspect the Cheat.

To clear this Difficulty, he resolv'd to go himself to Court, together with his Son, and his Daughter-in-Law, hoping the *Cubo* in Consideration of his Grandchild, wou'd immediatly dispatch the Business. Don *Michael* who had renounc'd the Favour and Friendship of Heaven, to please Men, form'd a Design worthy so base an Impostor and Apostate, intending to strip his Father of the Kingdom, under Pretence of procuring him another in Exchange. He advises him then by all Means to halt at *Fuximi*, till he had dispos'd the *Cubo*, promising to send him Word in the mean Time, how Matters stood at Court. Things being thus concerted betwixt them, Don *Michael* went streight to the Emperour at *Suranga*, to whom his Lady open'd all her Grievances, railing against her Father-in-Law as one that had no Regard at all to her Birth, treating her more like a Servant than the Emperour's Grandchild, that in Lieu of turning the Kingdom over to them, as was customary in *Japan* at such Years, nothing would serve him but new Provinces, that he had no Kindness for the Children by the second Venture, and so there was Reason to fear, that others might be advanc'd to her Prejudice.

The Emperour who had no Kindness at all for Prince *John*, either because he had settl'd the Christian Religion in his States, or in Regard of the Crimes that were charg'd upon him by the Governour *Sisioie*, was much startl'd at the first Onset, and told his Daughter, he would take the Matter into Consideration. In the mean while, Prince *Michael* went to wait on

Canzuquedono, telling him that *Daisaqui* had receiv'd vast Sums of Money from his Father, in Order to purchase by his Means the Kingdom of *Figen*, and withall they had Notice, that the Business was done. *Canzuquedono* protested he never heard him once mention that Concern, but for Fear any should accuse him of taking Bribes, he went streight to the Emperour, and related to him the whole Story. The Emperour presently took Fire at it, ordering *Paul* to be seiz'd, and King *John* to come immediatly to Court.

This poor Prince blinded with Passion, verily believ'd that the *Cubo*, was going to give him the Investiture of *Figen*; but instead thereof, to his great Surprise, they arraign'd him at the Bar for high Misdemeanours, and unfair Practises. The Matter being examin'd, *Paul* was declar'd an Impostor, and as such, condemn'd to be burnt by a slow Fire, together with his Wife. But he was pleas'd afterwards to mitigate the Sentence in Relation to the Wife ordering she shou'd be led to the Place of Execution, and assist at her Husband's Death. The poor unfortunate Man acknowledg'd his Fault, and dy'd penitent for the Expiation of his Sins, the Wife all the while encouraging him to trust in the Mercies of God, and be constant in his Faith.

As for Prince *John*, the Emperour took his Government from him, and condemn'd him to perpetual Banishment. There's nothing so effectual to call an ambitious Man back to himself, as reverse of Fortune. This unhappy Man seeing himself disgrac'd at Court, grew Penitent for his Faults, begg'd Pardon of God with Tears in his Eyes, and submitted to the Sentence in Satisfaction for his Sins, and here we'll leave him, till Opportunity serve of treating of his tragical Manner of Death.

*The Empe-
ror banish-
es the Chri-
stians from
Court.*

The Emperour who had expressly forbid the Nobles to turn Christians, seeing no Regard was had to his Orders, resolv'd to take an Account of his own Family, and make them exemplary for a Terrour to the rest. To this End he pitch'd out fourteen of the Heads, and ask'd them how they durst disobey his Commands? They answer'd with an unanimous Consent, that there was a God above, and rul'd over the Kings and Princes of the Earth, whose Voice all must hear; that this God expressly forbid them to adore Devils, or transfer his Worship to insensible Creatures, that his Laws did not at all absolve them from Obedience to their Sovereign, on the contrary, by turning Christians they contracted a new Obligation
of

of serving him with an inviolable Fidelity, and for Instance of it, they were ready to sacrifice Lives and Fortunes in his Majesty's Service, but to dispute the Orders of the grand Sovereign of Heaven and Earth, whom the Emperours themselves were oblig'd to serve, was neither fair nor just; for the rest, Religion apart, they were entirely at his Majesty's Devotion.

The Emperour not at all satisfy'd with this can did and modest Answer, sent them Word, that being his Vassals, they were bound to a perfect and entire Observance of his Commands, and a Violation of this Nature deserv'd Death. However in Consideration of their past Services, he was pleas'd to spare their Lives, but at the same Time confiscated their Estates, and condemn'd them to perpetual Banishment, forbidding any Prince or Nobleman in the Country, on Pain of his high Displeasure, to harbour or furnish them with Subsistence. These Valiant Champions so soon as Sentence was passed, march'd off cheerfully with their Wives and Children, praising God that they were found worthy to suffer for his holy Name.

The Governours of the Provinces seeing the Emperour had banish'd fourteen of his Courtiers, partly to please the Prince, and partly out of an Aversion to Religion, commanded all under their Obedience to return to the Worship of the Gods. Some few comply'd, but the Generality protested against it, insomuch, that above four hundred wealthy and substantial Persons, were in a Moment almost, reduc'd to Beggary, wandering with their Wives and Children about the Country, and none all the while to harbour them, besides the Christians, who in Contempt of the Emperours Orders, gave them where withall to support their Lives.

The fourteen Lords had not the same good Luck, for the Guards took Care to hinder them, from doing such good Offices. The Honour I have for the Church of Japan, and its Members puts me under a Necessity of recounting in this Place, the Combats and Victories of these Noble Exiles.

The Head of this glorious Troop, was call'd *Didaquez Gonnoia*. He was a young Nobleman at the Age of four and twenty Years, descended of an illustrious Family, and so innocent in his Manners and Conversation, that he was generally propos'd as a perfect Model of true Virtue; insomuch, that it was a common Saying amongst them, when any one lean'd to a pious and devout Life, he was going to turn a *Didaquez*. He received Baptism six Years before his Banishment, but was so

The admirable Constancy of some Christian Lords banish'd for the Faith.

replenish'd with the Holy Ghost, that he thought there was no greater Pleasure in the World, than to honour God himself, and bring others to the same Knowledge. The Heathens were charm'd with his Affability and Sweetness, and generally believ'd him, the most accomplish'd Man in his Time. Every one admir'd to see a young Cavalier in so dissolute a Court, keep his Purity without Taint. He built in his own Territories a fair and goodly Church, and erected also a Confraternity of the *Blessed Virgin*, with an Obligation on all the *Sodalists*, to invite the Heathens to an Exposition of the Christian Doctrine by one of the Fathers of the Society. He purchas'd for them besides, at his own proper Expence, a House in *Suranga*, and settl'd a Fund for one of the Fathers to reside there, for the Conversion of the Infidels. In a Word, he himself, converted both his Wife, Brothers, Sisters and the whole Family, his Mother only excepted, who still continu'd a peevish Heathen.

At the Beginning of the Persecution, he chanc'd to be absent from Court, but hearing the Signal was given, he went streight to the *Jesuits* House to receive the holy Sacraments, and entertain'd himself the whole Night with the Thoughts of Martyrdom. Before his Process was over, he was call'd by some Business or other, into the Kingdom of *Micava* about three Days Journey from *Suranga*, and in that mean while the Council drew up a List of the Catholick Noblemen, condemning them to perpetual Banishment, and *Daifaqui* at the Head of the Roll. So soon as the News came to his Hands, he was just transported out of himself with Joy, praising Almighty God for reducing him to Poverty, for his Sake.

He immediately quitted his House, Possessions, and Friends, and march'd out chearfully together with his Wife, and a young Child of two Years of Age to a poor Village, where all was wanting but Patience and the Cross. He wrote from thence several moving and edifying Letters, which for Brevity's Sake, I here omit.

The earnest Desire of two Brethren to suffer Martyrdom.

But at the same Time, I must take Notice of a rare Example of Faith, Charity, and Constancy, in two Brethren of this exil'd Troop. They call'd the one *Joachim*, and the other *Bartholomew*, both of them were young Men, and both of them under Twenty Years of Age, and late Converts. Being absent from Court when the Names were taken the Commissary who had a Mind to stand their Friend, left them out of the List; but the Brethren hearing that Search was made after the Christians,

Christians, and believing the Jesuits would prove the first Victims in the Persecution, they posted to Suranga, and took up their Quarters in the College, disposing themselves for Martyrdom by the holy Sacraments of Confession, and Communion.

The Fathers there gave them an Account of Transactions at Court, that they had drawn up a List of the Christians, and presented it to the Emperour, and withall that they two were not of the Number. *Alas!* (they cry'd weeping and lamenting their Misfortune) *It's our Sins that forc'd us from Suranga, where we might have gain'd the Crown of Martyrdom. They did not think us worthy to be reckon'd amongst the Servants of Jesus Christ.* In this Manner they continu'd the whole Night weeping, with such a lively Sense and Feeling of their Misfortune, that the Company was not able to hold from Fears.

In the Morning, they address'd themselves to the Governour, saying, Sir, it happen'd we were absent, when they call'd over the Roll of the Christians in the Court, and so by Mistake, are left out, but being now return'd Home, we beg you'll please to take in our Names, and signify unto the Officers, that we are Part of the Number. The Governour surpris'd at their Discourse, conjur'd them to hold their Peace, for it was as much as their Lives were worth, if ever it was known. Go (said he) and make no more Noise, and here's my Word it shall pass no farther. Sir, (reply'd the Gentlemen) dont miscalculate our Meaning, we came not hither to beg our Lives, but to pray you would set us down in the List, amongst the other Christians, which we value more than a thousand Lives put together; and if you wont listen to us, we shall be forc'd to appeal to the Emperour himself for Justice.

The Governour was amaz'd at these Threats, and for Fear of the Consequences that might ensue, was forc'd to apply himself to the Commissary, and acquaint him with this Resolution. The Judge (who admir'd the Gentlemen for their Youth, and excellent Qualities) believ'd they might possibly change their Sentiments, in Case they were juridically cited before him, and so sends away for Bartholomew, to make his Appearance in the Court. The young Man seeing himself cited to the Bar, was overjoy'd and earnestly recommended his Cause to God. The Judge was seated in a Throne, with some fourscore Gentlemen about him that were assembled thither on Purpose to assist in the Tryal. This majestick and terrible Court, was enough to daunt a young Man of seventeen Years of Age, especially when destitute of all Council and Advice, and in so
nice

nice a Matter, where Life and Fortune lay at Stake. But the Son of God verify'd on this Occasion his Promise to his Disciples, by infusing a divine Wisdom into their Souls, which all the Tyrants in the World cannot resist.

The Judge making a Sign for him to advance, put these Questions to him: *Bartholomew art thou a Christian?* And immediatly all were attentive to hear the Event. The young Man then answer'd readily, and with an audible Voice, *Yes, Sir, I am, and intend to continue so, to my last Breath.* How long (added the Judge) *have you follow'd that Perswasion?* For these two Years (said Bartholomew) But dont you know (continu'd the Judge) *That the Emperour expresly forbids all People to embrace that Law?* I know (reply'd Bartholomew) *that the Emperour of Japan forbids it, and the Emperour of Heaven and Earth commands it, who shall I obey?* The Judge finding himself pinch'd, eluded the Difficulty, saying he knew no other Gods but *Xaca* and *Amida* and these he ought to obey. Then he tempted him with Riches and Preferments, and threaten'd him with an ignominious Death in Case he did not comply.

But these Flatteries and Threats made not the least Impression upon him; The Cubo (said he) *promises perishable Goods, and threatens with temporal Evils, but the great God of Heaven, promises eternal Life to such as keep his Commandments, and denounces eternal Death to those that violate his sacred Orders, who wou'd ballance on the Choice?* For the rest (he added) *if I prove perfidious to my God, I shall not deserve to be honour'd by my Prince, for Kirtue only can be worthy of Recompence, and to renounce it is certainly the blackest of Treasons.* That done, he dilated himself upon the Sanctity of our Religion, and fill'd with the Spirit of God, cry'd out; *Let the Heavens hear me, and the Earth listen unto my Voice, and all present give Ear unto what I say, and bear Witness, I would rather be burnt alive, hew'd in Pieces, and suffer all the Torments imaginable, than break the least Commandment of God.* He pronounc'd these Words with so loud a Voice, and such Zeal of Spirit, that the Court was in Amaze at it, as never dreaming of such an Answer, from a Youth of seventeen Years of Age.

The Judge seeing him so determin'd, call'd in his Brother. The young Man surpris'd to see *Bartholomew* at the Bar, before so numerous a Court, and Stranger to what had pass'd, fix'd his Eyes upon him, and saw presently by his pleasant Countenance, that he was Master of the Field; that done he prepar'd for the Attack, but the Judge fearing to be confounded before

before so great an Assembly, dismiss'd the Court without examining farther, and went to make his Report to the Emperour, who order'd them to be sent into Banishment with the other Twelve. When the Sentence was read before them, they express'd a Joy above what can be express'd, and went streight to the Jesuits College with the welcome News. Now, my God, (said they) *we are your Servants, because you are pleas'd to honour us with a Part in your Sufferings. O happy shou'd we be! If with the Loss of our Places, Honours, and Fortunes, we might lay down our Lives too for your Sake.*

Amongst these fourteen Exiles, there was one call'd *Casioie*, an old experienc'd Captain, Governour of a strong Castle, and one of the Emperours Creatures. He appear'd at first determin'd to die for the Faith, but being baptiz'd only two Months before, together with his Son, betwixt the Fear of forfeiting his Estate, and the Hopes of ingratiating himself with the Emperour, he wickedly renounc'd his Religion, and gave Advice of it to the Governour. The Emperour in Lieu of commending the Action, treated him with the greatest Contempt imaginable, calling him Fool, base, and Coward, for betraying his Conscience, to preserve a temporal Fortune, and so this unhappy Man, might truly say with a famous Courtier of our Nation, *Because I study'd to please the King more than my God, I lost the Favour of both.*

The Cubo not content with banishing the Lords of his Court, resolv'd to wreak his Spite on the Ladies too, for he chose out three viz. *Julia, Clare, and Lucy*, who were all of a more distinguished Quality than the rest, and resolv'd to make Examples of them. He shut them up in a Chamber, where they were visited by his Wives and the other Ladies of the Court, who did all that was possible to make them forsake their Religion; representing to them their Youth, and Fortunes, the Prospect of new Preferments, the Torments that were prepar'd for them as Banishment, Fire, Gibbets, and all that Passion and Cruelty cou'd invent, but these dreadful Appearances made not the least Impression on their constant Minds.

The Ladies made Report of it to the Emperour, who instead of admiring their Courage, conceiv'd so passionate an Indignation against them, that nothing wou'd serve him, but he must make them away. Immediatly he began then with *Julia* Native of *Corea*, whom Don *Austin* took Prisoner in the late War, and brought over with him to *Japan*. She was endu'd with all the Advantages of Body and Mind, that cou'd be desir'd

desir'd in a Lady of Quality. Don *Austin* that generous Christian, who makes such a Figure in this History, took Care to have her instructed in the Faith, and train'd her up in a steady and eminent Course of Piety. After his Death *Dayfusama* charm'd with her admirable Perfections, took her into his Court, and gave her a considerable Post amongst the Ladies of the first Rank, where she shin'd like a Sun amongst the lesser Stars.

The Emperour hearing the three Ladies were inflexible in their Resolutions, took out *Lucy* and *Clare*, and then order'd the Bed-Chamber Ladies, to make one Attack more on *Julia* apart. They us'd all the Arts imaginable, enlarging upon her Obligations to the Emperour, who had rais'd her from the mean Condition of a Slave, to the first Offices in the Court, and made her the Envy of Queens themselves, such Favours deserv'd at least an Acknowledgment from her Hands, and all he requir'd, was only a Deference to his Will in Point of Religion. For the rest, having engag'd his Word to see the Laws observ'd, it was neither reasonable nor fitting he shou'd give himself the Lye, to pleasure a positive Woman, whom he had rais'd from nothing, to a Kind of Equality with himself. This notwithstanding, he was content to leave her free to her own Thoughts, provided she wou'd give any exteriour Sign of her Submission to his Orders; and besides there was not any Thing she cou'd desire of him, that he wou'd not grant upon this Compliance. But withall, in case she still held out, and oppos'd his Will, she must then expect to suffer all the Torments that his injur'd Majesty cou'd inflict. In a Word, they fell about her Neck, conjuring her with Tears in their Eyes, not to expose herself wilfully to these Cruelties, which might so easily be prevented.

Julia heard all they said with great Patience and Calmness, but so soon as they began to tender upon it, she had all the Difficulty in the World to Command herself. Nevertheless, rallying all her Forces together, and fortify'd by the Holy Ghost, she humbly thank'd them for their Kindness to her, declaring she shou'd think herself the most ungrateful Person in the World, if she did not acknowledge the Favours of the Emperour, to whom she was indebted for her Life, Liberty, and Fortune. But (said she) shall I tell you Ladies; there's another Emperour in Heaven, whom I stand much more oblig'd to. It's he that gave me a Being, and now conserves it; it's he that redeem'd me out of Hell even before I knew him, and now that I

have

have consecrated my self to his Service, what Ingratitude would it be to feign Ignorance, and dissemble my Religion to please Men, in Contempt of his divine Ordinances and Appointments? He protests he'll renounce those in the other World, that renounce him in this. Don't think Ladies, then to frighten or flatter me out of my Faith. My Tongue shall never betray my Heart, for in Despite of all Torments, I'll keep my Faith with the Sovereign Lord of Heaven and Earth.

This Answer put the Ladies into Passion, and seeing her make so ill a Return to their Kindness, they lanch'd into sharp Invectives, saying a thousand reflecting Things against her, which she bore with a great deal of Patience. What's more, in the Heat of the Fit, they went and accus'd her for stealing sometimes out of the Palace without Leave. The Emperour order'd Informations of it to be drawn up in due Form, and upon the main, it was made out, that she never had gone any where, divine Service only excepted, and then there were constantly such Persons about her, as were responsible for her Conduct; so the Lady's foul Practises serv'd only to justify her Innocence. The Prince seeing she wou'd rather die than submit to his Pleasure, proceeded to Sentence, and condemn'd her to perpetual Banishment, in the Island of *Oxima*. They conducted her then in a Litter to *Agiro*, fifteen Leagues from *Suranga*, where she was to embark for the Island. In the Journey she found so much Pleasure in the Thoughts of being banish'd for the Love of *Jesus Christ*, that it was a Pain to her to be carried in the Litter, and she was so importune with the Guards, that they were forc'd to set her down, and let her walk bare Foot, through hard and stony Ways, in Imitation of our Lord, who went not to *Calvary* (said she) in a Coach, but on Foot, and that with hard Labour and Fatigue too. But being tenderly brought up, she went not far before her Strength began to fail, infomuch that they were forc'd to take her up again, and the rather, for Fear Persons should reflect upon them in their Return, for being severe upon a Lady of her Merit. Being arriv'd at *Agiro*, they found a little Bark ready to waft her over to *Oxima*, but before she went on Board, she call'd for Pen and Ink, and wrote as follows to Father *Francis Passius* then Visiter of the Society of *Jesus* in Japan.

Reverend Father,

GOD hath been infinitely merciful to me, in taking me out of the Court after so many rude Combats. I am banish'd into the Island of Oxima. I can never enough admire, and praise the divine Providence, for doing me the Honour to let me suffer Banishment for his Sake; a Favour I esteem more than all the Riches and Pleasures of the World. I am dispos'd to suffer all Kind of Afflictions, both patiently and cheerfully. Don't be concern'd, but remember me in your Sacrifice, and Prayers, and write as often as you can. They call me on Board, and so I must conclude with the Assurance, that I shall always remain, Reverend Father,

Your very humble and obedient Daughter
and Servant in our Lord,

The 26 of the
third Moon.

Julia.

Some Christians being on the Key, when she was going to embark, she turn'd towards them, and wept, not for her Banishment (as she said) but because she was now probable to bid Farewel, to holy Mass, and the Use of the Sacraments; and above all, because there was no Hopes left of suffering Martyrdom for Jesus Christ. A certain Christian who was there present, told her he heard a Father say, that the Church honour'd several Saints for Martyrs, that dy'd in Banishment, tho' they never shed their Blood for Jesus Christ, and this Answer gave her so much Satisfaction, that she wrote in that very Instant to the Father, to thank him for teaching so comfortable Doctrine.

She set sail then for the Island of Oxima, where she did not rest past thirty Days, till they came to remove her to another little small Island, call'd Nixima. There she met with the other two Ladies, that were banish'd on the same Account. It's not to be express'd, how they all rejoyc'd to meet again in this desert Place, but the Satisfaction was of no Continuance, for within the Compass of fifteen Days, they shifted her again to a hideous and rocky Place call'd Cozuxima, where there were only seven or eight poor Fishermen, that liv'd in straw Huts, who had much ado (with all their Pains and Labour) to give her a Being, and this was

was the Emperour's Desire too, to force her by these Hardships, to renounce her Faith, and return to Court

But she was Proof against all his Batteries. We may gather her Virtue out of a Letter she wrote to *Meaco*, to Father *Moreyon*, who baptiz'd her. She says there, that she esteem'd her self rich upon that Rock, and led a more pleasant Life than in the Court it self through the Abundance of spiritual Delights, which God in that forlorn Solitude, was pleas'd to pour into her Soul. She was afflicted indeed for being depriv'd of the Benefit of holy *Mafs*, but this Loss was repair'd again by daily Prayer, and continual Contemplation of Heavenly Things. *I imagine (says she,) this Rock to be Mount Calvary, and prostrate my self before the Cross, to beg Pardon for my Sins, in a Disposition of Mind to die with our Lord. I also frame my self present at holy Mafs, and at every Part of the Sacrifice, meditate on something of the Passion, which replenishes my Soul with an Ocean of Delights.* Now thinking she was to finish her Days in that Place, she begs of the Father to send her the Lives of Saints, and an Hour-Glass to regulate her Meditations by, as also two Lights, a little Bell and Picture of the Priest at *Mafs*, for a more lively Representation of the holy Sacrifice of the Altar. Behold the Celestial Manna which God rain'd down in this Desert, for the Food of this devout Soul, who for his Love, had left all the Flower and Fat of *Egypt*. Let us leave this innocent *Magdalen* in the chaste Embraces of her Spouse, to see the tragical End of King *John*.

He liv'd in Exile, weeping for his Sins. and doing most severe Penance, for Affliction (as was said) open'd his Eyes, and made him see his Failings. All his Satisfaction was to read pious and devout Books, meditating on our Lord's Passion, which relishes best, when one bears Part with him in his Sufferings. Being naturally of a hot and cholerick Temper, many believ'd these Sufferings wou'd oblige him to some desperate Attempt, but God in Consideration of his good Services to the Church, favour'd him with so extraordinary Graces, that of a Wolf, he became a Lamb; of an ambitious Prince, an humble Penitent; and of a scandalous Christian, a true Model of Perfection.

Queen *Justa* his second Wife, who was baptiz'd by Father *Alexander Valignan* in the Year 1599, being a pious and devout Lady, accompany'd him in his Banishment, and help'd much to ease his Troubles, by the Sweetness of her Conversation, and good Books. Being thoroughly acquainted with his Life and

Practise, he pray'd her to note down what Faults she had observ'd in him, since they first liv'd together. He read them over, in Order to excite himself to a lively Sorrow, and make Satisfaction for the Scandal, retracting all he had said or done before his domestick Servants. His whole Desire was to atone for them by his Death, and God was pleas'd to hear his Prayer. It was procur'd by his unnatural Son Prince *Michael*, who not content with turning him out of his Kingdom, cou'd not be at quiet till he had his Life too.

This Barbarian for Fear his Father (who still kept Correspondence with some of the Lords,) shou'd be restor'd to his ancient Rights, resolv'd at all Hazards to make him away. Having then communicated his Intentions with *Sisioie* Governour of *Nangasacki*, the first Contriver of this Mischiefe, by a detestable Sort of Wickedness, he suborn'd Witnesses to go and accuse his Father before the Court, of several Sorts of Crimes, which he knew him to be Innocent of. The Emperour who had no Kindness for that Prince, made no Scruple to believe all that was said, and while the Fit of his Passion was on, without Regard to Forms of Tryal, or so much as hearing what he had to say, for himself, pass'd Sentence on him immediatly, and condemn'd him to lose his Head.

The Governour's Son of *Meaco* was dispatch'd with five Hundred Men, to see the Orders put in Execution. They arriv'd at the Place on the Fifth of June, 1612. and invested the House early in the Morning, sending him Word that he must either kill himself, or lose his Head. The Prince being daily prepar'd for Death, was not at all startled with the News, he told the Officer, that he neither wanted Resolution nor Courage to die like the Brave, but being a Christian, and that Law forbidding him to attempt on his Life, he wou'd rather choose to pass for a Coward, than a Rebel to God; so let them approach boldly, for he was resolv'd to make no Opposition, and they shou'd see the Difference betwixt the Death of a Christian, and an Idolatrous Prince.

By a receiv'd Custom in *Japan*, when any Person of Quality is to die by the Hands of Justice, his Servants are either to rescue him, or die in his Defence. Prince *John's* Men were all preparing to do their Duty, but he interpos'd, praying them by all Means not to resist the Will of God, declar'd unto them by the Prince, and to throw down their Arms, and make Way for the Guards, to come and seize him. They had all the Difficulty in the World to surrender to his Entreaties, but the

the Prince being bent upon it, and conjuring them to it by the Love they bare him, they were forc'd to acquiesce.

Moreover, foreseeing they wou'd kill themselves after his Death, he made them all swear, and sign it under their Hands, that they wou'd use no Violence to themselves. That done, he dispatch'd one of his Servants to the Captain of the Guards, to beg a little Time in Order to prepare himself for Death, the Captain who made sure of a bloody Combat, was surpris'd to the last Degree at this Christian Resignation, and readily granted his Request. In the mean while he wrote to several Persons, amongst the rest, to *Sisoie* the Author of his Death, and to Prince *Michael* his barbarous Son, praying they wou'd pardon him, as if he had given them Occasion of Offence.

Then he order'd them to read the Passion of our Lord, by Way of inciting him to a true Sorrow for his Sins, and for Want of a Priest, he fell on his Knees before a Picture of our Saviour, and confess'd aloud the Sins of his whole Life, humbly craving Pardon of the Company for his ill Example, and hard Usage towards them, which put all into Tears. Then he order'd them to spread two Mats one upon another on the Ground, and at the Bottom to set up a *Crucifix* betwixt two Lights. When that was done, he fell on his Knees, and loos'd his Shirt to prepare his Neck for the fatal Stroke, but being a Thing infamous in *Japan* to die by the Hands of the common Executioner, he pitch'd on one of his own Officers, and the Gentleman was glad of the Occasion, because it was to do his Master a Piece of Service, and to preserve his Credit.

Princess *Jasta* his Lady, assisted all the while at the Execution, and with a Masculine and Christian Fortitude, exhorted him from Time to Time to put his Confidence in God. He continu'd for a long while in a most profound Silence, then recommending his Soul to God, he bow'd down his Head, and making a Sign to the Officer, was beheaded at the first Stroke. His Queen took up the Head, kiss'd it, and so retir'd to her Chamber to make an End of the Sacrifice, by cutting off her Hair in Token she renounc'd the World; her Ladies and Domesticks, did the same.

So soon as the Execution was over, two Captains coming into the Chamber, and seeing the Body extended on the Mats, burst into Tears. They gave Leave to have it enterr'd in the Night, with the Rites of the Church, and themselves at the Head of their Men accompany'd it to the Grave. Divers Christians

Christians do testify, to have heard in the Procession, the Voices as 'twere of Priests singing the Prayers of the Church. The Officer that beheaded him heard the same, and ask'd the Lady *Justa*, whether she had not taken Notice of it? The Lady confess'd she did, but believing that none (besides her self) had observ'd, she was resolv'd to keep the Matter private.

Thus died Prince *John* of *Arima*, call'd heretofore *Protas*, who first signaliz'd his Zeal in propagating the Christian Faith, and then his Impiety in persecuting the Christians. Princess *Justa* his Lady was guarded strictly after her Husband's Decease, and Prince *Michael* put in full Possession of all his Father's Estate. He was the very Counterpart of his Vices, and as unlike him in Virtue, being the bloodiest Tyrant that ever persecuted the Church of God in Japan. But his Reign is short, and he must suddenly feel the Weight of God's heavy Justice, and receive the Reward of a Parricide, and Apostate.

A Per-
secution
rais'd by
the King
of Arima.

To begin with the Persecution rais'd by him, when he went from Court to take Possession of his Father's Kingdom (which was given him on this Condition, that he wou'd renounce the Christian Religion himself, and require the same of all his Subjects) he retir'd to *Ximabara*, and from thence dispatch'd three Commissaries, who of Christians became Apostates, and Persecutors of the Church, to dispose the People to receive the Emperour's Commands. He follow'd also himself soon after, and began the Persecution, by pulling down all the Crosses that were found in his Way. Being arriv'd at *Arima*, he set out a Proclamation, requiring all his Subjects on Pain of Death, or Banishment, to renounce the Christian Religion.

The Christians seeing the War proclaim'd, ran presently to their usual Weapons, of Prayer, Penance, and Sacraments. Five Hundred Gentlemen took an Oath amongst themselves to Die, rather than Renounce the Faith, and this was the Form. *We here under-written, do swear by our Lord Jesus Christ, by his holy Mother the Virgin Mary, and by all the Choirs of Angels and Saints in Heaven, that thro' the Grace of God, happen what will, we for ourselves will persevere Constant in the Faith; and farther we do promise to act no wise contrary to this Oath.*

In the mean while the Jesuits were so taken up in hearing Confessions of those that prepar'd for Death, in administering Sacraments, and exhorting to Martyrdom, that they were fore'd to send the Catechists and Seminarists, from House to House to animate the Christians; and some Ladies did the same to those of their own Sex.

Several

Several Inhabitants were cited before these perfidious Judges, who try'd all Ways imaginable to frighten them out of their Faith. On the tenth of June, 1612, twenty Families retir'd into the Woods and Forests, and five more were banish'd. This Sort of Exile is worse by much than Death it self. For first of all, Father, Mother, and Children, all share alike. Secondly, They take nothing along with them, besides the Cloaths they wear. Thirdly, It was not lawful for them so much as to converse with People. Lastly, Every one was forbid to comfort and assist them in their Wants, and all the Ports and Passages block'd up to hinder them from escaping out of the Country.

The Prince fretted to the Heart to see his Subjects so steady in the Faith, and believing this came from the Fathers of the Society, who (true Shepherds like) kept constant Watch over their Flock, sent on the 13th of June of that same Year, to tell them, that the Emperour having forbid all Exercise of the Christian Religion, it was not lawful for him to harbour them in his States, and so they must prepare to leave the Country with all Speed. Father *Matthias Cores*, Rector at that Time of the College of *Arima* gave Notice of it immediatly to the Bishop and Provincial at *Nangasacki*, and they both agree'd to comply with the Orders, leaving still two or three in Disguise, to take Care of the Church.

There were then in Japan 118 Religious of the Society, and Sixty three of these Priests. They all labour'd with so much Fervour and Zeal, that in Despite of Persecutions, the Number of the Faithful encreas'd daily, insomuch, that the Number of Persons baptiz'd in the Year 1613 only, amounted to upwards of 4350. The three disguis'd Missioners in *Arima*, took so much Care in their Charge, that the Enemies were not able to prevail against the Faithful there, with all their Practises. A certain *Bonze* seeing the Flock destitute of their Shepherds, thought it wou'd be no hard Matter, to make them quit their Faith. To this End, he advis'd the Prince, to summon them all to his Palace, in Order to swear Allegiance to him according to the ancient Custom of the Country, by setting the Book of the *Camis* and *Fotoques* on their Heads, and this too, on Pain of high Treason.

The Christians upon this Proclamation, began to conceive Hopes of shedding their Blood for *Jesus Christ*. They resolv'd then by joynt Consent, to protest against that impious and abominable Book, in a Disposition at the same Time to die for his

his Majesty's Service, and to swear true Allegiance, and inviolable Fidelity to him as was requir'd. The Prince having a Hint of their Intentions, did not think it Prudence to expose himself to a publick Affront, and so prorogu'd the Convention till another Time. This Prorogation instead of blunting their Zeal (as was expected) help'd to make the very Apostates enter into themselves, and brought many of them back to their Duty. In Effect, several of these poor unfortunate Creatures, not able to endure the Reproach of their own Conscience, and so fair an Opportunity at the same Time of repairing their Fault, went streight to the Governour, and retracted what they had done, declaring they wou'd live and die in the Christian Religion.

The Governour surpris'd at the Change, acquainted the Prince with their Proceedings, which put him into such a raging Madness, that he resolv'd to put them every Man to Death. But upon second Thoughts, by Advice of his Council, he was pleas'd to mitigate the Sentence; so he took off the Heads of some Few, and the Rest he banish'd out of the Country. Those that were condemn'd, suffer'd Death with generous Constancy, and the Rest grew perfectly disconsolate, for they envy'd the Martyrs Happiness, believing themselves unworthy Members of the Church, because they had not the Honour to shed their Blood for *Jesus Christ*.

Amongst these great Souls, was Princess *Martha*, the true and legitimate Wife of King *Michael*, whom he had lately divorc'd, to marry the Emperour's Grandchild. She was only one and twenty Years of Age, and yet suffer'd this Disgrace with true Christian Patience. The proud Rival, not thinking her Marriage secure, so long as *Martha* continu'd in the Kingdom, did all that was possible to mortify her. She wou'd gladly have perswaded her to marry again, but the pious Lady knowing it was unlawful in her Husbands Life Time, gave no Ear to it. They condemn'd her then to pass the rest of her Days, in a little straw Hutt betwixt two Mountains, where she thought her self more truly happy, than in the Palace it self.

The admirable Constancy of tender Children.

This Resolution did not only appear in Persons of riper Years, but in very Children themselves, which shews us the Force and Virtue, of divine Faith. Two Children of fourteen Years of Age, struck a Bargain betwixt themselves, to suffer any Torments whatever, rather than deny their Faith. Moreover they agreed, to obey their Parents in all Things, Conscience only

only apart; and this Contract was sign'd with their own Blood, which they forc'd out of their Bodies, with a sharp Discipline.

One of the Governour of *Arima's* Guards, meeting one Day a little Child with the Beads about his Neck, rebuk'd him for it, and demanded the Beads. The Child told him, it was not lawful to trust an Idolater with sacred Things. *I'll kill you then* (reply'd the Soldier.) *Kill me, with all my Heart* (said the Child.) And falling on his Knees, he open'd his Coller, and joyning his Hands, was ready to receive the Stroke. The Soldier admiring his Resolution, took him up, kiss'd him, and so retir'd.

The like we read of a Girl of eight Years of Age. Her Father bringing Home a Cross, which the Tyrant had beat down, and saying he would rather part with his Life, than so precious a Treasure, turn'd towards the Girl, saying, *all my Concern is for the little Creature, for what will become of her, when I am gone? Father* (reply'd the Child) *be not troubled for me, make the Executioner put me to Death first, and you'll have no Difficulty to follow.* The Father was so tender'd at these Words, that he could hold not from Tears.

In *Japan* (as was remark'd above) its customary to put Wives and Children to Death with the Criminal. In the Persecution at *Arima*, several Christians to spare their Childrens Lives, would gladly have remov'd them out of the Country, but they constantly protested against it, weeping and crying to that Degree, that the Parents were forc'd to desist, and leave them to themselves.

In the Kingdom of *Bungo* where Religion had flourish'd some Years before, every one was preparing himself for Martyrdom, upon an Order of the Prince, requiring all his Subjects to return to the Worship of the Gods. A Girl of six Years of Age, seeing her Mother busy working a Garment to wear at her Execution, begg'd she would make her such another. *I have one by me* (said the Mother) *for you, and another for your little Brother.* The Girl well pleas'd with the Answer, went streight to her eldest Brother, saying, *My Mother hath made Robes for all but you, to wear at our Execution. If you chance then to survive, take heed of renouncing Jesus Christ.* By this Fervour of the Children, we may guess at the Piety and Devotion of Parents who train'd them up in this Manner to Martyrdom.

The Con-
fraternity
of Martyrs.

Sasio who of a simple Tradesman was become Governour of *Nangasacki*, and chief Secretary of State to Prince *Michael*, did all he could to stir him up against the poor Christians; and the *Jesuits* at the same Time, labour'd as hard to keep these up to their Duty. Amongst other Means, they erected this Year a Confraternity of Charity, under the Name of the *Confraternity of Martyrs*, and it contain'd five or six Articles.

First, To be ready to suffer Banishment and Death, for the Faith of *Jesus Christ*.

Secondly, To lay aside all private Animosities, and Discords, and prepare for Martyrdom, by Fasting, Praying and Mortifications.

Thirdly, To meet twice a Week, in Order to treat of Ways and Means for conserving Religion, and maintaining this Confraternity.

Fourthly, To note in these Assemblies, what Faults they observ'd in one another's Conduct, and impose some Penance for the same.

Fifthly, None to be admitted into this Confraternity that have renounc'd the Faith, before they give sufficient Assurances of their sincere Conversion, and do Penance for the same.

Lastly, That the Charities for the Poor, as also for the distress'd in Banishment, and the diseas'd, should be deposited in the Hands of one of these Societys.

This Confraternity was first erected at *Arima*, where the Persecution began, and so thro' the Neighbouring Towns, amongst the rest in *Aria*, which this Year was consecrated by the Blood of several Martyrs. So soon as the People about, came to hear of this new Institution in Defence of the holy Faith, a Matter of three thousand in a few Days list'd themselves, swearing they would rather die than renounce their Faith.

What's yet more wonderful: The Children after the Example of their Parents, instituted a like Confraternity amongst themselves, with Rules suitable to their Age, and took Care to see them observ'd to the Letter. In this Manner both great and little, inspir'd by the Holy Ghost, long'd impatiently for Martyrdom, preparing themselves to this End, by frequent Confessions and continual Penance.

Prince

Captain
Thomas
and his Fa-
mily mar-
tyr'd.

Prince *Michael* was content till now, with banishing the Christians out of his States, or if he put any to Death, the Number was small, and these he took off privately, for Fear of being tax'd of Cruelty. But *Sasioie* who had a Mind to ruin this Prince, as he had done his Father before him, on a strong Presumption that the Emperour would bestow the Kingdom on himself, put him on a Project which he was sure to be baffled in, and this was the Thing: He must force all his Subjects to renounce the Christian Religion. Now the Kingdom being generally of that Perswasion, there was no Way in the World to compass it, but by Torments and Death, and that was his Desire, for by this Means (as he reason'd to himself) the Emperour would infallibly take Exceptions at his Severity, or Conduct, and either of them was enough to make him forfeit the Kingdoms, as unfit for Government. *Sasioie* then being one Day in Company with that Prince, amongst other Things told him, that being shortly to make his Court to the Emperour in the Beginning of the new Year, there was Reason to fear he would not be very welcome, if he did not in some Measure perform his Promise, and force his Subjects to worship the Gods; therefore in his Opinion, he ought by all Means to express his Resentment before-hand, and make some of them at least exemplary, for a Terrour to the rest.

The Prince who had Orders to steer by the Directions of this Impostor, gave Notice to all his Subjects, that they must either renounce the Faith, or die. Upon the first Rumour of this Persecution, such vast Crouds flock'd to *Arima*, in a Confidence of gaining the Crown of Martyrdom, that the Prince began to be afraid of himself. At the same Time he dispatch'd a Messenger to *Sasioie* (who was gone back to *Nangasacki*) to let him know, that he durst not proceed any farther for Fear of a Tumult. *Sasioie* believing that if any Disorder happen'd, it would all be imputed to his ill Conduct, advis'd him by all Means to yield to the Times, and in a few Days he would meet him at *Arima*, to consider farther on the Matter.

In Effect, not long after he went on Board, one of the King of *Arima's* Frigats, but was much surpris'd to see Beads about their Necks, and believing it was done by Way of Affront, commanded them to pull them off, and fling them over Board. But they one and all protested against it, saying they would rather die than be guilty of so horrid an Impiety, and so *Sasioie*, was forc'd to dissemble the Matter till he got to *Arima*, where he did not fail to improve the Story before the Princess, and

both together perswaded the King to make a bold Attempt, before he went to Court.

The Prince who was govern'd entirely by their Perswasions, made Choice of Don Thomas a great Captain, and one that had distinguish'd himself in the late Kings Time, by his great Services both to Church and State. At the Beginning of the Persecution, rather than to part with a Person of his Merit, he was content to tolerate him the free Exercise of his Religion; but afterwards, by the Instigation of the Princess his Lady, he sent for him to Court, and press'd very earnestly to have him renounce the Christian Religion after his Example, and submit to the Emperour's Orders. Sir (reply'd Thomas with a generous and warlick Sort of a Speech) *that Soldier deserves Death, who leaves his Colours, and runs over to the Enemy. For my Part I was lifted in holy Baptism under the Standart of the King of Kings, and wou'd you have me, by the blackest of Crimes, forswear my self, and bear Arms against him? No more (I beseech you) on this Subject, for I hate Baseness, and Treason.* So he took his Leave.

In Japan, to speak in this Manner to the Prince, is punishable with Death, and so Don Thomas took Care to prepare himself, by Fasting, Praying, Mortifying himself, and frequenting the holy Sacraments, which were administer'd to him by one of the Fathers, of the Society. The Prince was still averse to meddle with this great Man, but *Sasioe* being bent upon it, perswaded him, that his Fortune and Establishment depended upon it, for the *Cubo* who was still under Apprehensions of a Revolt, wou'd in some Measure be eas'd of these Troubles, if he heard the Christians were left without a Head, and these Reasons made so deep an Impression on his Spirit, that he commanded the Governours of *Arima*, to put Don Thomas, and his Family to Death in his Absence.

Some Friends of this Servant of God, hearing what had pass'd, went streight to Don Thomas's Lodgings, and advis'd him to make his Escape in the Night. Thomas answer'd, *he was not us'd to turn his Back to the Enemies of his Prince, and wou'd never fly before those of his God, that he had shed Blood enough, in the Quarrel of Men, and he wou'd now Sacrifice the Remainder, for the Honour of Jesus Christ, that he was not afraid to die for so good a Cause; on the contrary he wou'd travel to the End of Japan to gain the Palm of Martyrdom.* At least (they added) *save your Mother, Brother, Wife, and Children.* No (reply'd Thomas) *I love them too well, to make them loose the Crown prepar'd for them by Heaven, which I my self am in Pursuit of. I thank you for the*
good

Good News; and believe, it pleases me more than if you had told me, I was proclaim'd Emperour of Japan. His Friends withdrew in Admiration at his Virtue, and Thomas pass'd that Night in Prayer, to dispose himself for Death.

Next Morning about nine of the Clock, one of the Governours sent for him, under Pretence of advising with him about some new Piece of Building in Hand. Don Thomas who knew very well his Designs, imparted the good News, to his Family, and embracing them, took his Leave, and went cheerfully to die. The Governour, feign'd as much Kindness and Respect, as if he meant the Best in the World, for there's no Nation under Heaven, that knows the Art of Dissembling better than Japan. After some Discourse of Buildings, he invited him to Dinner, but before they sat down to Table, he call'd for a Sword, and shewing it to his Guest, ask'd him *what he thought of it? If it was not proper to take off a Head with?* Thomas suspecting his Design, took it into his Hands, and then return'd it again saying, *it was well made, and fit for his turn*; with that the Governour plung'd it in his Side, and stabb'd him dead on the Spot.

His Brother *Matthias* also, was taken off, much after the same Way. One of the Governours sending for him, when his Brother was gone, he took Leave of his Friends with a Gayity and Pleasantness more than ordinary, in Confidence he was to die that same Day. Going then to the Governour's Lodgings, he ask'd, if he had any Service for him? *No* (reply'd the Governour) *not I indeed, but the Prince hath*, and at the same Time drawing his Sword, he ran him through. *Matthias* receiv'd the Mortal Wound with his Hands up to Heaven, and dy'd with *Jesus*, and *Mary* in his Mouth.

So soon as these two were dispatch'd, the Officers posted to Don Thomas's House where they found his Mother, his Wife, and three Children, two Boys, and one Girl. They call'd the Mother *Martha*, his Wife *Justa*, the two Sons *Justus*, and *James*, the Daughter's Name is not known. Being enter'd into the Room, they address'd themselves to the Mother in these Terms: *Madam, your two Sons are both put to Death by Order of the Prince, for disobeying his Commands, and not changing their Religion, and you and the two Boys, James and Justus must die immediately for the same Cause. But as for Justa and her Daughter, the King gives them their Lives.*

This dismal unexpected News, wrought very different Effects. *Martha* transported out of her self, to hear her Sons were
Martyr'd

Martyr'd for the Faith, lifted up her Eyes to Heaven, and bless'd Almighty God, for calling her to the same Happiness, and *Justa* on the contrary abandon'd her self to Grief, weeping and crying, to be thus separated from her Husband and Children. When these first Sallies were over, *Martha* call'd her two Grandchildren, who were only nine and eleven Years of Age, and kissing them said: *Your Father and your Uncle are both put to Death for the Name of Jesus Christ, I am also going to suffer for the same Cause, and you shall bear me Company; would not you be pleas'd to see your Father in Heaven?* The Children answer'd without the least Surprise, they desir'd nothing more; all their Concern was to know whether it was true, and when it was to happen? *Just now* (says *Martha*) *go take Leave of your Mother, and prepare for Death.* The Children expressing in their Countenances a Pleasure to suffer for *Jesus Christ*, made several little Presents to their Nurses, distributed their Toys amongst their Playfellows, and so went to their Mother.

Martha put on a fine white Robe, and made two others for her Grandchildren. In this Manner, she went to take Leave of her Daughter-in-Law, who was pleas'd on one Side, to see so many Martyrs of her Family, and disconsolate on t'other, because she was not one of the Number. Her Mother brought many Reasons to comfort her under this Affliction, as the Merit of surviving the rest of the Family, and the Prospect over and above of compassing her Ends, but *Justa* answer'd all by Tears and Sighs.

But when she saw her two Children in their white Robes at her Feet, to ask her Blessing, she was not able to contain her self. *Adieu, dear Mother* (said they) *we are going to die. We are going to be Martyr'd.* The Mother strove all she cou'd to dissemble her Grief, for Fear of casting a Reflection upon Religion. She kiss'd them both, and then with much ado got out these following Words. *Go Children die courageously for the Faith, and tread in your Father's Footsteps. When you come to the Place of Execution, shew that you are Christians by contemning Death. You are going to pass from Earth to Paradise, from a miserable and transitory Life, to an eternal one in Heaven. Behold your Father and Uncle stretching out their Arms to help you, behold the Angels with Crowns to set on your Heads, behold Jesus Christ inviting you to his Palace. Go then Children, go to Heaven, and die cheerfully for him that dy'd for you. When you come to the Place of Execution, fall on your Knees, loose your Collers, stretch out your Neck,*
joy

joyn your Hands, and cry out to your last Breath *Jesus Maria*. O how unfortunate am I, that I cannot bear you Company!

Saying this, she burst out into Tears, and wept bitterly upon the Childrens Faces, the Soldiers themselves too tender'd upon it, and fearing to betray their Weakness, pull'd the Children from her, and threw them into the *Palanquin* with their Grand-mother. They recited the *Pater* and *Ave* and other Prayers as *Martha* suggested to them on the Road. Being come to the Place of Execution, the two Children lighted first out of the *Palanquin*, and *Martha* follow'd them. The vast Concourse of People that were gather'd together on this Occasion, did not at all discompose them, for seeing the Executioner with his drawn Sword, they made up to him, and falling on their Knees with their Hands joyn'd, and their Collers loose, stretch'd out their Necks on their own Accord. The Company was not able to hold from Tears, insomuch that the Field eccho'd again, with the Cries and Lamentations of the Multitude, for these two tender Victims, who went to Slaughter like Lambs, not opening their Mouths to complain. Every one trembl'd for them, and they themselves were not concern'd, the very Executioner was seiz'd with such a pannick Fear, that he cou'd not lift up his Hand.

James, who was the youngest of the two, alighted first out of the Litter, and stood next to the Executioner. After continuing some Time in this Posture, he cry'd out thrice together *Jesus Maria*, and immediatly his Head was struck off, and fell down at his Brother's Feet. Wonderful Prodigy! The Child was not at all daunted at the Spectacle, on the contrary, fortified by the Grace of God, and animated by his Brother's Example, cry'd out *Jesus Maria*, and presented his Neck. He said it only once, for the Executioner in the Apprehension of a Tumult, dispatch'd him, before he could repeat it the second Time.

Martha beheld this Spectacle with a feeling Concern, and at the same Time, could not but be pleas'd at the Constancy of the Children. That done she advanc'd with a grave and modest Pace, without any Sign of Fear, as is usual to Persons of her Sex. Having then taken Leave of the Company, she pull'd two Reliquaries from about her Neck, and sent one to her Daughter at *Nangasacki*, and the other to Don *Francis*, Son to the late King of *Arima*, and Brother to Prince *Michael* the present Regent. She had brought him up from a Child, and now seem'd to invite him to suffer, as it happen'd a few Days

Days after. Then she distributed some other little Things amongst the Christians that were present, and kneel'd down to her Prayers, which continu'd for a full Hour's Space. When those were ended, she fix'd her Eyes on Heaven, and bowing to the Ground, stretch'd out her Neck, and the Executioner struck it off at the first Blow. But what's very remarkable, it leap'd up twice together in the Fall. Thus in one Day died the Mother, two Sons, and two Grandchildren, who by the Effusion of their Blood, gain'd a glorious Crown of Martyrdom. *Martha* was at the Age of threescore and one, *Thomas*, 41. *Matthias*, 28. *Justus*, 11. and *James*, 9.

Prince
Michael
murders
his two
Brothers.

Prince *Michael* being arriv'd at Court, gave the Emperour a Relation of his Proceedings, shewing what he had done to abolish the Christian Religion in his States. The *Cubo* was well enough pleas'd at it, and commended his Conduct, which put this unhappy Prince, on new Inventions of Cruelty, and nothing would serve *Sasioe* neither, but he must begin with his two Brothers, alledging it would be impossible for him to secure the Crown, till these two Brethren were taken off, for being Sons of the same Father, they would not want Pretensions to the Kingdoms, and as Christians, his Subjects who were generally of that Perswasion, would infallibly joyn with them to have a Prince of their own Religion. Moreover, he added, you ought to put the Christians past the Power of a Revolt, by taking of these two Heads, and the Emperour for certain cannot be displeas'd at it, because they are both of a Religion he hates, and besides the Princess your Lady is too near a Kin to the *Cubo* to let you be Criminal; in a Word, being Children of a Parent that was executed for Justice, by the Laws of the Country they ought to die, for Fear they should afterwards revenge his Death on those that procur'd it.

The Prince betwixt the Force of these Reasons, on one Side, and his own Ambition of Government on t'other, sent private Instructions to some of his favourite Officers at *Suranga*, to dispatch the two Brethren. They were both very young, for *Don Protas* their Father was twice married: By his first Wife call'd *Lucy*, he had three Daughters, and Prince *Michael* the Apostate and Parricide. By the second, call'd *Justa*, were these two Brothers, *Francis* and *Matthew*, and two Daughters who were sent to *Meaco*, where their Mother (after their Banishment) took Care of their Education.

Francis,

Francis who was the Elder of the Two, was not full eight, Years of Age, and yet both of them signaliz'd themselves at these tender Years. For Princess Fima, the Wife, or rather Concubine to their Brother King Michael, coming to Arima, began to caress the two Children, and one Day said to Francis laughing: Child, won't you renounce the God of the Christians? The Child transported at these Words with a pious Indignation, looked fiercely upon her, and said, He would never consent to any such Thing. But if you don't (reply'd the wicked Woman) the Emperour will put you to Death. God grant he may, (said Francis) far from fearing it, I desire nothing more. She try'd Matthew also in the same Manner, commanding him to take of an Agnus Dei, that hung about his Neck. The Child positively refus'd it, for Fear (he said) that the World might think he renounc'd his Faith by such a Compliance.

The Princess finding them steady, and constant in their Religion contriv'd all the Ways imaginable to render them odious to her Husband, and never left off till he consented to their Death. The dead Warrant being sign'd, they shut them up in a Chamber for forty Days, and gave out they were gone for Meads to see their Mother. In the Time of their Imprisonment, they pray'd daily before a Picture, and fasted continually as if they had some Presage of their Death. A Thing almost incredible in Children of that Age, and yet if we may believe the Servant that waited on them, call'd Ignatius, they fasted almost every Day, infomuch, that he cou'd hardly perswade them to Eat.

The Night they dy'd, Ignatius press'd them to sup. Very true (reply'd Francis) we may so, for it's no fasting Day. But upon second Thoughts tho' I'm hungry enough, I won't Eat, for I believe I have disoblige'd one of my Guards to Day, at Play, and so he made a slight Collation only. His Brother Matthew being in Bed fast asleep, Francis without ever dreaming what was to happen, spent great Part of the Night in Prayer, and wrote down several little Devotions, but being far within Night, and Ignatius pressing him to go to Bed. I'm thinking (said he) what Torments Jesus Christ suffer'd for us, and the very Thought of them, makes me weep. What infinite Goodness to die for our Sakes? How I pity the poor Idolaters, that do not know him. Ignatius being privy to the intended Massacre, and seeing him weep, was not able to hold from Tears.

Being ready to go to Bed, he paus'd a While to gain an Indulgence, as was set down in his Picture, in Order (as he said) to obtain Pardon of his Sins. Ignatius took this Occasion, to say what a pious Devotion it was to recommend themselves to the Blessed Virgin before they slept, as if they were to die in that Night. The Child presently embrac'd the Motion, and calling upon our Lady, said, *Holy Mary, I humbly beg by the Death and Torments which your Son suffer'd for our Sake, that you'll be mindful of me this Night. I recommend unto you, as to my dearest Mother and Mistress, both Body and Soul, and trust my Safety in your Hands.* After this Prayer, he thrice together pronounc'd *Jesus, Maria*, and taking holy Water, compos'd himself to Rest.

Ignatius seeing him asleep, withdrew to his Prayers. Towards Midnight, one of the Russians, by the Governour's Order came privately into the Chamber, and walk'd up to the Bed-side. They found *Martha* found asleep, and stabb'd him with his Dagger to the Heart, at the same Time also he fell upon *Francis*, and cut his Throat. Ignatius found them on the same Posture, swimming in their own Blood. It's not to be express'd what Trouble he was in, to see these young Princes so barbarously sacrific'd, to the boundless Ambition of an unnatural Brother.

The Admirable Constancy of *Justa*, Mother to these two Children.

Father *Moreyon* of the Society of *Jesus*, being at that Time in *Meaco*, and hearing of the bloody Fact, went streight to the Princess, whose Conscience he then govern'd, and acquainted her with the News. If ever Woman was try'd by Temptation, it was this Lady. Her Mother and Brothers were all Heathens, and Persons in great Repute at the *Dayn's* Court, *Michael* also her Son-in-law upon the Renunciation of his Faith, was particularly look'd upon by the *Cubo*, and she for her Constancy, robb'd of her Husband, turn'd out of her Kingdom, banish'd the Country, and condemn'd to a private and miserable Life. This notwithstanding, she was not the least daunted, and when Father *Moreyon* told her of her Childrens Death, in Place of abandoning herself to Desperation and Mourning, she fix'd her Eyes on Heaven, and gave Thanks to God for taking these little Innocents to himself.

Then turning to the Father, *Two Things, Sir, (said she) comforts me. One, because God is pleas'd to take these little ones in their Innocence, for since their Brother Prince Michael, hath not only abjur'd the Faith himself, but also persecutes the Christians, and by a double Parricide step'd into the Throne, I was afraid, that in Process of Time,*

they

they would rather tread his Footsteps, than keep to the Education I had given them. But now they are gone, my Fears are at an End, and my Heart is at Rest. The other Thing that eas'd me was this: Having made a Sacrifice of my Life, and the Lives of my Children at my Husband's Death, for the Rest of his Soul, and Expiation of his Sins, Heaven methinks is pleas'd to give me at this Time a Kind of Assurance of his happy State, by accepting of my Offering. The Father was surpris'd to see so much Faith, Charity, Constancy, and Resignation in this devout Princess, and made it his Business to settle her in these pious Sentiments, adding, The Prosperity of the Wicked was Matter of Pity more than Envy, and the very Mark of Reprobation; on the contrary, Tribulation and Persecution to the Just, were certain Pledges of future Bliss, God having decreed to bestow his Kingdom on such only, as like his Son, are afflicted, tormented, and persecuted on Earth.

Prince Michael hearing his Orders were put in Execution, return'd to Arima, with Intention to expiate the very Name of Christian out of his States; but finding the Faithful were rather animated, than terrify'd at the Torments of Martyrs, he chang'd his Batteries, and resolves to attack their Minds, instead of their Bodies. To this End, he call'd to Court one of the most famous Bonze's in all Japan, a Man both learn'd, eloquent and devout in Appearance, and his Business was to pervert the Christians, by his Force of Reasoning. The Queen receiv'd him with mighty Veneration and Respect, but there was not so much as one Christian that went out to meet him, which put her extremely out of Countenance. The Prince commanded some of them to make him a Visit, and they did so, wearing Beads about their Necks at the same Time, for Fear of scandalizing their Brethren. When he preach'd, none went to hear him, or if they did, it was purely to ridicule him, and confute his Doctrine, which vex'd the proud Bonze to the very Heart. The Prince then finding his Stratagem took no Effect, thought of another Expedient, which he hop'd might turn to better Account. He commanded the Courtiers to receive from the Hands of the Bonze, a certain Chaplet which the Heathens recite in Honour of their Idol Amida. The Bonze then being enter'd into the great Hall, found a throng Court, and after a studied Discourse, presented every one with these prophane and superstitious Chaplets, but not a Christian wou'd come near him. The Queen who was there present, commanded her Maids of Honour to take them, but they re-

Prince Michael labours to pervert his Courtiers.

ply'd again it was not lawful to wear those Ensigns of Impiety, and still she forc'd them into their Hands, they dropp'd them to the Ground. There was one also amongst the rest, call'd *Maxenca*, that had the Courage to fling them at the *Bonze's* Face, which put him into a violent Fit of Passion.

The Princess likewise much offended at it, commanded all the Ladies to throw away the sacred Beads they wore about their Necks, but none of them heeding her Orders, she pointed to a Christian Gentleman, that stood by, to take them off by Force. The Gentleman excus'd himself, saying, such Rudeness to Ladies did not at all become a Person of his Quality, and withall being of the same Perswasion, it was not lawful for him to think on such an impious Attempt. *Eima* ready to burst with Passion and Malice, threatn'd to complain of him to the King, and dismissing the *Bonze*, began to discharge her Fury on the Lady *Maxenca*.

She caus'd her then to be shut up in a Tower without Meat, and for Fear any should convey it in by the Windows, or other Holes, Care was taken to bind her fast to a Pillar with Cords. She liv'd for a whole Week under this Torment, and no Ease the whole Time, besides what came from Heaven, by a constant Meditation on our Lord's Passion. The Princess sent the Ladies of her Court from Time to Time, to tempt her Constancy, and to try if it was possible to seduce her, but she was Proof against all their Batteries, insomuch, that these same Ladies were forc'd out of meer Pity and Compassion, to intercede with the Queen for her Releasement, which was done. In all the twelve Days Time, which she liv'd in that hard Confinement, they never gave her any thing to eat, and yet she came out of the Tower as fresh and vigorous, as if she had been feasting the whole Time, to the Astonishment of the Prince and all the Court, who were forc'd to confess, that there was something in it extraordinary, not to say miraculous.

The Tyrant finding her inflexible in her Resolutions, banish'd her the Court, and sent her to one of the Governours, in Order to be employ'd in the meanest and vilest Offices of his House. *Maxenca* being now discarded the Palace, cut off her Hair, for a Sign that she renounc'd the World, and put on a mean course Sort of Weed, glorying in the Imitation of the Poverty, and Obedience, of *Jesus Christ*.

The

The barbarous Prince being not able to shake the Constancy of this young Lady, began to wreak his Spite on the Pages, trying both fair Means and foul, to make them accept of the *Bronze's* Beads. There was one amongst the rest, that had the Face to tell him, he only lost his Time, in speaking to them of these Beads, and being himself baptiz'd, he would do much better, to follow his Example. The Prince check'd with this smart Reproach, only banish'd him the Court, and gave the rest no farther Disturbance.

Having contemplated the first Scenes of this bloody Tragedy, which were open'd at *Arima*, we must now consider its Progress thro' the other Towns of Japan; and principally at *Jedo*, where the Emperour's Son kept his Residence. The *Re-collects* Church was pull'd down, not out of any Hatred to Religion, but purely for beautifying the Street where it stood. Father *Lewis Sotale* (who conducted afterwards into Europe an Embassadour from one of the Princes of Japan) built some Time after, by the Alms of the Christians, another without the Town, which brought on a furious Persecution. For some Idolaters, profess'd Enemies to our Faith, did not fail to make their Complaints of it to the *Xogune*; saying, the Christians contemn'd his Laws, and had the Impudence to build a Church without the Walls, where they Assembled in vast Crouds to exercise the Religion publicly against his Majesty's express Commands.

The Christians Persecuted at Jedo.

The Prince at first gave no Credit to the Report, but hearing it confirm'd from all Hands, he flew into a great Passion, and ordering strict Account to be taken of all that either built it, or contributed to the Building. He seiz'd on Abundance of Christians, infomuch, that the Prisons were all fill'd with them. I shou'd be very glad to recount the glorious Combats of these generous Martyrs, but in Regard it's only a Repetition of the same Story over again, I shall only take Notice in general, that in less than a Month's Time, there were five and thirty beheaded, after suffering the Hardship of Imprisonment, and besides expos'd to all the Outrages of an insolent, and irritated Mob.

As for Father *Lewis Sotale*, he had the Happiness of suffering Imprisonment, but not of Dying with them, for being a Japonian Foreigner, the Emperour was content to banish him out of Japan. Here perchance some may wonder, why these Idolatrous Princes shou'd only banish the Priests and Preachers, and at the same Time put their own Subjects to Death. All that can be

Why the only banish the Preachers.

be said, is, On the infinite Mercy, and Providence of God! Tho' the Branches of this fair and beautiful Tree were forelopt, Heaven still was pleas'd to Preserve the Stock, for a new Spring; for Japan being so remote from Europe, and the Passage besides infinitely hazardous, it was no easy Matter, to furnish the Country with Missioners, as it requir'd, and therefore the Providence of God was careful, to preserve some few in the very Heat of Persecution, for the Help and Benefit of the Faithful. We may also add, that the *Japonians* believe it not only unjust, but inhuman too, to torment Foreigners, that have been once receiv'd amongst them, mostly if they were sent thither by Superiours, to whom they owe Obedience.

But the true Reason of that Moderation, at this Time of Day in particular, was nothing but Self-Interest, which in a Manner rules and governs the whole World. The *Japonians* subsisted in some Measure, by the Commerce with *China*, and this was manag'd entirely by the *Portuguese*; for *China* it self hath so perfect a Contempt of the *Japonians*, that they can never be brought to Trade with them themselves. Now the *Japonian* Princes perswaded, that the *Portuguese* wou'd leave the Country, if the Priests were put to Death, they were forc'd to carry fair for a Time; so long at least, as they stood in Need of their Assistance. But growing afterwards Jealous of their intentions, and the *Hollanders* at the same Time furnishing them with the Merchandise of *China*, as they had Occasion, they exercis'd on them all the Cruelties imaginable, as we shall see in the proper Place. In the mean while, let's take Notice how the Persecution kindl'd again at *Arima*, which ruin'd many noble and flourishing Families.

In the Year 1613. *Sasio* Governour of *Nangasacki*, the main Intendiary of the Heathens, vex'd to Heart, to see the Christians of *Arima* breath after so many Combats, and desirous to engage the Prince in some false Step, by Way of a finishing Stroke to his Ruin, feign'd divers Letters from Friends at Court, with Advice, that the Emperour was not at all satisfy'd with the Prince's Conduct, as being too indulgent to the Christians, and above all for tolerating the Fathers in his States; which shew'd, as if he himself lean'd to the same Party.

A new
Persecution
at Arima.

The Prince took Fire at the News, and without ever examining into the Matter, resolv'd to beat down the Calumny, by the bloodiest Persecution, that was yet invented. He sends then for Eight of the Principal and best qualify'd Persons in his

his

his State, and represented to them, the hard Necessity he was under of obeying the Emperour, who threaten'd him with no less than Forfeiture of all, if he did not immediatly force his Subjects, to return to the Religion of the Country. I always (said he) looked upon you as Persons entirely devoted to my Service, and ready to sacrifice your Lives for my Safety, which now certainly lies at Stake, if you do not something to hinder it. I neither ask your Lives, nor Fortunes, nor even to quit your Religion neither, but only to dissemble it for a Time, till the Storm blow over; this is just my own Case, for I'm a Christian in my Heart, as well as you, and intend to shew it one Day by something extraordinary; but in the mean while, Prudence obliges me to yield to the Times, for Fear the Emperour shou'd take this Occasion, and ruin the Church, and State, both at once. Now if you'll only follow my Example, and pleasure me in this Request, I shall look upon you for the future, not as Subjects, but as my own Brethren, and acknowledge myself indebted to you for my Life and Fortune. On the Contrary, upon Refusal, I must be forc'd against my Will, to treat you like Rebels, and even to go the Length of a King's Just Displeasure, and Indignation.

This Discourse which he follow'd on with Prayers and Tears, made such Impression on the Gentlemen, that five of them, for Fear of ruining the Prince, were content to dissemble their Faith. The other three on the contrary stood steady, and firm to the Point, alledging, that the King of Heaven, whom they were more oblig'd to, than all the Potentates of the Earth, positively forbad them to dissemble their Religion, that they durst not betray their Conscience, and hazard eternal Damnation, that the Scars over their Bodies, were so many Instances of their thorough-pac'd Loyalty, and this notwithstanding, they were ready to lay down their Lives too for his Majesty's Service; but for the rest, they desir'd he wou'd not force them into a Rebellion against the Sovereign of Heaven, from whom they receiv'd a Being, an Action unworthy a Christian, and a Man of Honour.

The Joy he was in, for so glorious a Conquest over the five ^{Eight} Christians Cavaliers, hinder'd him from proceeding farther with the other ^{condemn'd} three, at least for this Time. Only he admonish'd them at part- ^{so be burns} ing, to take the Matter under serious Consideration, for being ^{by a slow} Persons of that Wisdom and Prudence, he hop'd they wou'd not rashly expose themselves, and their Families to such Inconveniences, as must of Necessity ensue upon Disobedience to his

his Orders. So soon as they were gone, he wrote to the Governour *Safioie*, and acquainted him with what he had done. *Safioie* sent back Word that he ought by Way of Terrour to the rest, to condemna these three Rebels, together with their Wives and Children, to be burnt by a slow Fire.

The Prince found all the Difficulty in the World to resolve upon such a Project, but his Wife pressing him to it, and representing, that both he and his Kingdom wou'd inevitably be lost, if he did not punctually comply with his Governour's Orders, he proceeded to Sentence, and order'd the Governours to see it executed with all Speed. The News was carry'd to them on the 5th of October 1613, and they were order'd at the same Time to repair to a certain House in Town, by Way of Confinement, which they did with great Cheerfulness and Alacrity. The First of these Martyrs was call'd *Adrien Tafa-cati*, the Second *Leo Faiuxida Luguemon*, and the Third *Leo Taquendomi Caniemon*. At the same Time the Governours conducted thither *Jape*, the Wife of *Adrien's*, as also *Martha* Wife to *Leo Luguemon*. As for *Monica* the Spouse of *Leo Caniemon*, both she and her Daughter were given in Charge to one *Comendano*, Uncle to Prince *Michael*, who took a particular Affection to them. This same *Leo* had one Son only call'd *Paul*, a young Man of twenty seven Years of Age, and him they condemn'd to be burnt alive with his Father. *Adrien* had two Children, a Boy call'd *James*, at the Age of eleven Years, and a Daughter call'd *Magdalen*, who was turn'd of Twenty. She had made a Vow of Virginity, and led a most Angelical Life, which merited her the Crown of Martyrdom, together with her Brother *James*, and to this End both of them were sent to Prison to their Father.

Monica took on extremely to be separated in this Manner from her Husband, and grew perfectly Disconsolate for being depriv'd of the Crown of Martyrdom. She try'd all Ways imaginable to make her Escape, and notwithstanding the Diligence and Watchfulness of the Gaurds, found Means to break out of the House, and went streight to her Husband in Prison, but it was not long before they took her out again, and produc'd the King's Pardon; a Torment to her more than Fire, or Death it self.

The Apo-
states ac-
knowledge
their Fault.

So soon as News was brought to *Nangasagui*, that eight of the chief Families must either renounce the Faith, or be burnt alive, the Superiour of the Society of *Jesus* dispatch'd immediately one of his Religious to animate the poor Christians, and

and comfort the Fathers that lay hid there in the same Town, and as Providence wou'd have it, he came in the very Nick of Time to their Relief.

The three Gentlemen being sentenc'd to the Fire, together with their Wives and Children, there gather'd together out of the Kingdom of *Arima*, a Matter of twenty thousand to assist at the Execution; and withall to remove Occasion of Jealousies and Suspicions, contrary to the Custom of *Japan*, there was not so much as a Sword or Dagger amongst them, all wearing Beads about their Necks, to shew they were Christians, and ready to suffer the same Torments. In Effect, they were so desirous of shedding their Blood, that they forgot to take along with them the common Necessaries of Life, in a Perswasion that the Prince wou'd cut them all to pieces before they cou'd reach *Arima*. However the Heads of the *Confraternity* took such Care, that nothing was wanting. They were forc'd to lie three whole Days in a large Field, under the Castle of *Arima*, where they were visited and treated by the Christians of the Town in the Day-time, and at Night they made Fires, which put the Tyrant in a great Fright.

He sent Word, that unless they dispers'd immediately, he wou'd order his Musqueteers to Fire amongst them. Upon this Notice they drew up in a Knot, that not so much as a Ball shou'd be lost, so desirous were they of dying in this Field of Battle. The *Bonze* in Town had no such Devotion, for seiz'd with a pannaick Fear, at the Sight of this naked Body, he retir'd into the Castle, and his Companion believing himself not safe there neither, fled Post-hast to *Nangasacki*, and set all the Town in an Uprore, by a false Report, that an Army of Christians were arriv'd at *Arima*, had taken the Castle, and put the King to Death. The Governour *Safioie* was much discompos'd upon it, for being the sole Author of this Tragedy, he had Reason to fear the Emperour wou'd revenge the Mismanagement upon himself. But these Fears were soon over, for by a second Messenger they were certainly inform'd that this Army of Christians came not with any Design to rescue the Prisoners, but to share with them in their Torments.

Of the eight Cavaliers (as was said) five Apostatiz'd, at least in Appearance, and went over to the *Bonzes*; but seeing such Multitudes of Christians assemble together in Quest of Martyrdom, and touch'd with Remorse of Conscience at the same Time, four of them repented of what they had done, and re-

solv'd to make Satisfaction by publick Penance. Hearing then that one of the *Jesuits* was come to *Arima* to strengthen the Faithful in their Resolutions, they made it their Business to speak with him, but not meeting with him, as was expected, they march'd into the Fields, and in the Face of that vast Multitude, publickly confess'd their Sins on their Knees, begg'd Pardon for the Scandal they had given, and desir'd a Priest to reconcile them before they dy'd.

But there being no such Person in all that Croud, they went back to the Town, and presented themselves before the Governour, professing they were Christians, and publickly abjuring the Idolatrous Sects with a thousand Reflections upon themselves, over and above, for having so basely, and treacherously betray'd their Conscience. They gave him afterwards an Inventory, of their Goods, and pray'd they might be put into Prison, with the other three Gentlemen, that were condemn'd to be burnt; but the Governour (was much surpris'd at the Change) excus'd himself, declaring it was not in his Power, to dispose either of their Lives or Fortunes.

The Gentlemen much concern'd at the Governour's Refusal, march'd on to the Prison, and humbly begg'd Pardon of their Companions, praying the Guards to take them into Custody, but this would not do neither, and so they were forc'd to take up their Quarters in a neighbouring House, till farther Orders from Court. In that mean while, they wrote to the *Bonze*, retracting what they had done, and praying he would use his Interest with the Prince, to let them die with the other Gentlemen.

So unexpected a Conversion, comforted the Prisoners, and the whole Assembly of Christians gave Thanks to God for the Favour. All were over-joy'd, besides the four Penitents themselves, for to their great Grief, Orders came from Court to set them at Liberty, and leave them in the full Possession of their Estates. They imputed the Loss of Martyrdom, to their own Apostasy and Wickedness, and seeing they cou'd not die corporally, they resolv'd to condemn themselves to a civil Death at least, cutting off their Hair, and renouncing their Estates and Pensions at Court for the Love of *Jesus Christ*. That done, they went voluntarily into Banishment together with their Families, and by these Means were reduc'd to extreme Poverty, which seem'd more pleasant to them than all the Riches of the World.

In the mean while, the twenty thousand Christians, kept close to their Post, which much perplex'd the Prince. For on one Side, he could not possibly defer the Execution; and on t'other, he was jealous that Multitude of Christians, wou'd either rescue the Criminals, or seize on the Town, which was feasible enough, tho' they had no other Arms but Sticks and Stones. Upon this Consideration, he resolv'd to dispatch them privately in Prison, but the Christians who had some inkling of it, flock'd thither in such Crouds, that he concluded they were going to rescue them.

The Prisoners are burnt by a slow Fire.

The Principal of the *Confraternity*, suspecting the Cause of these Jealousies and Fears, went to the Governours and told them, that the Christians came not thither on any Design of Tumult, but only to assist at the Death of their Brethren. Therefore it was their Request, to let them be present at the Execution, promising all should be done without the least Disturbance or Noise. The Governours upon these Assurances, address'd themselves to the Prince, and soon dissipated his Fears, advising him withall to let the Criminals suffer in a publick Place, for if (said they) the Severity of the Torments does not terrify the other Christians, at least the Emperour must in all Reason be satisfy'd with your Conduct.

All Things then being thus agreed upon, they chose a spacious Plain, under the Castle of the Town, where they rais'd a Kind of wooden House, sustain'd by eight Pillars of the same Materials, and cover'd with Straw and Reeds. Round about, was set a strong Palisade, to hinder the People from crouding in, and betwixt the House and the Enclosure, a Train of combustible Matter, to convey the Fire by Degrees to the Pillars and House.

On the 7th of *Octob.* 1613. News was carri'd to the Prisoners, that they must die that Day by a slow Fire, upon which they all fell down on their Knees, and bless'd Almighty God for so signal a Mercy. The *Jesuits* hearing they were going to Execution, went immediatly to animate them to the Combat, and then confess'd and communicated them by Way of *Viaticum*. They wou'd gladly also have accompany'd them to the Stake, but the Prisoners themselves, and the other Christians believing that might prove of ill Consequence to Religion (of which they were the main Supports) especially having been so lately banish'd out of the Country, they were forc'd to submit, appointing the Heads of the *Confraternity*, to supply their Place.

The History of the Church of J A P A N.

These then by the Governours Consent, summon'd all the Christians to Town, in Order to accompany the Prisoners to the Place of Execution. I believe there was never yet seen in the Church, a more ravishing Spectacle, a more solemn Procession, or a more glorious Triumph, than what we are now speaking of. *Gaspar* who was *President* of the *Confraternity*, having divided the Army into so many Bodies, they march'd six and six a Breast, singing the Litanies of our *Lady* and the *Saints*. The Christians belonging to the Town, carry'd lighted Tapers in their Hands, and Garlands on their Heads, by Way of honouring the Triumph, and the rest had all Beads in their Hands for want of Lights.

In the Middle of this noble Procession, which consisted upwards of forty thousand Christians, were the eight Victims. The Men were clad in white Robes, with their Hands tyed behind their Backs, and the Women in their Robes of Ceremony, and bound like the Men. Little *James* who was only betwixt 11 and twelve Years of Age, was much concern'd, because they did not tie him like the rest, and ask'd the Reason? The Guards told him, they had no more Cords, and upon that he was pacify'd.

The Christians that march'd next to the Saints, congratulated with them for their Happiness, and wou'd gladly have cut off some Pieces of their Garments, if their Modesty and Humility wou'd have permitted it. Little *James* hearing them call him Martyr, prudently reply'd again: *not so fast, I see the Crown, but as yet I have not gain'd it.* The Way being long, some of the Christians offer'd themselves, to take him up in their Arms. *No* (said he) *let me fight on Foot, we follow our Captain, who went not up to Calvary on Horse-back, or in a Litter, but on Foot, loaden with a heavy Cross on his Shoulders. We must suffer for the present, Eternity is preparing for us a long and sure Repose.* Such Sayings as these, coming from the Mouth of a Child, charm'd every one that heard him, and made them weep.

Coming to a little River, one of the Christians took him on his Shoulders, the rest passing Part at the Ford, and Part by the Ferry. By this Time they came in View of the Place of Execution, which so soon as the Child perceiv'd, he desir'd to be set down, saying to those about him, *Why do you weep? What Occasion have I given you? March on courageously.* The People were much struck at these Words, and himself only unconcern'd of all the Company. Nor must we imagine, that being a Child without Experience, he represented to himself the

the Torments he was to suffer, like Toys and Play-games, for as we shall see presently, he knew by Divine Grace, both to suffer and conquer, and so it was only the Holy Ghost that inspir'd him with these generous Sentiments.

The Martyrs arriv'd at last at the Place of Execution, where they were to consummate their Sacrifice; and what's particular, neither the Sight of the Place, nor the vast Piles of Wood, nor the Enclosure about it, made them change Colour, but Soldiers like, they enter'd the List, as if it had been a Garden of Pleasure, and ran with great Joy to embrace their Stakes. Whilst the Soldiers were tying them to their respective Pillars, *Leo Caniemon* watch'd his Opportunity, and mounted upon the House-top, where he address'd himself in this Manner to the Company, *Behold, Brethren, the Effects of Christian Faith in a Soul! We see these vast Piles of Wood, we see the Fire too that's prepar'd to burn us, and we look upon them without Concern or Trouble; in the Confidence that our Bodies, when turn'd to Ashes, shall rise again incorruptible, and our Souls to exchange a Temporal for an Eternal Life. In the Word of a dying Man then, I protest unto you, there's no Salvation out of the Christian Religion, and those who do not embrace it, will go straight to Hell, to burn there in Flames that never can be extinguish'd. As for you Servants of Jesus Christ, persevere constantly in the Faith, and be not afraid of these Torments. Bear witness, Gentlemen, that we die purely for the Love of Jesus Christ.* He wou'd still have gone on with the Discourse, but finding himself still interrupted by the confus'd Noise and Cries of the Multitude, he came down to his Place, and was ty'd with the Rest.

So soon as all were bound, *Gaspar* the Principal of the Confraternity of *Arima* (according to the Instructions he had receiv'd from the Jesuits) hoisted up the Banner, with the Picture of the Son of God Whipp'd at the Pillar, and made this short Speech to the Martyrs: *Behold, Brethren, your Saviour, for whose Sake you are going to die, bound like you to a Pillar. Behold him in Heaven contemplating your Sufferings, with eight Crowns in his Hand, ready to set them on your Heads, persevere then in the Faith, and die courageously for him that dy'd for you.*

So soon as *Gaspar* had made an End of speaking, the Executioners set Fire to the Wood, a Matter of three Paces from the Martyrs. The Christians upon the first Sight of the Flames, fell down on their Knees, and pray'd for them. Some said the Creed, others call'd upon the Blessed Virgin, others as the
Fire

Fire approach'd to their Bodies, knock'd their Breasts, and with sad and mournful Cries, repeated again and again, *Jesu Maria, merciful God.* The Martyrs in the mean while, who now began to Roast at this slow Fire, prais'd Almighty God, and animated one another to Constancy. *Leo Caniemon* who Preach'd (as was said) from the House-top, kept his Eyes fix'd on Heaven, and dy'd in this Posture. The other *Leo Suquimmon*, being all environ'd round with Flames, cry'd *Jesu Maria* with so loud a Voice, that it was plain to be heard by all the Company, and with these Words yielded up his blessed Spirit.

As for little *James*, the Fire having burnt his Cords, he ran in the midst of the Flames to his poor Mother, and clasping fast hold of her, she cry'd out, *Son look up to Heaven, say Jesu Maria.* The Child repeated the Words three several Times, and fell dead at her Feet, and the Mother after him. But what the young *Magdalen* did on this Occasion, deserves eternal Memory. The *Japonians* when they have a Mind to shew a particular Honour and Respect to any Thing, commonly set it on their Heads. The Fire then having consum'd this young Lady's Cords, she bow'd down, and taking the hot Coals in her Hands, set them like a Garland round her Head, and so yielded up her pure Soul to God.

I can't but admire here, the wonderful Efficacy of Divine Grace, the invincible Constancy of the Martyrs on one Side, and the strange Tepidity of our *European* Christians on t'other; who had rather burn eternally with the Damn'd in Hell, than suffer the least Spark of Fire for him that laid down his Life for their Sakes. What will they think at the Day of Judgment, to see Persons of Quality burnt by a slow Fire for Defence of the holy Faith, to see Men, Women, and Children, Roasted, Broil'd, and Consum'd in Flames for the Love of God! Have not we the same Saviour too? Do not we fear the same Hell? And have we not Grace to purchase the one, and fly the other? The *Japonians* will be our Judges afterwards, and their Example will infallibly confound our Tepidity and Coldness.

So soon as the Martyrs were all expir'd, the Christians pressed into the Enclosure, and waded thro' the middle of the Flames to preserve their precious Relicks; what's particular, tho' the Marks of the Fire were visible both on their Cloaths, and their Flesh, yet if we may take their Word for it, they were not sensible of the least Pain. The sacred Pledges were tran-

transported to *Nangasacki*, and honourably plac'd in the *Jesuits* Church, where they rais'd a Sort of Trophy to their glorious Memory, by Way of Incitement to others, to Imitate their Example.

The *Bishop* of *Japan*, after juridical Informations in Manner and Form, as the Ecclesiastical Canons appoint, drew up a Publick and Authentick Instrument, from whence we borrow'd what hitherto hath been said of their Martyrdom. I omit several other Martyrs, some whereof were cut in Pieces, and the rest beheaded, after hanging Days together in the Air; but to our Story.

The Emperour's Malice was till now confin'd within the Kingdom of *Arima*, and the two Imperial Towns of *Suranga* and *Jedo*, but in the Year 1614, the Storm broke out all over *Japan*, and the Christians were banish'd and tormented to Fuximi, very Outrage: This was the Occasion. A certain Christian of *Nangasacki*, who had pass'd a Piece of false Coin, was taken upon it, and condemn'd to be crucify'd at *Meaco*; Some Christians mov'd at his Misfortune, accompany'd him to Execution, in Order to dispose him for a happy End, and to this Purpose, when the Executioner took up his Lance to run him thorow, they fell on their Knees, to beg Mercy of Almighty God for his Soul. But the Heathens who were present, believing this was done by Way of Honour and Worship to the Criminal, made presently Report of it to the *Sasioie*, who did not fail to improve the Story at Court, adding by Way of Confirmation, that the Christians of *Arima* did not only take away the Bodies of those that were burnt, but the very Pillars to which they were fasten'd, and from whence the Emperour concluded, that this Sort of People were pernicious to the State.

The *Cubo* laid the Business before his Council, and after some Debate, the Result was; that all *European* and *Japonian* Religious, together with the other Officers of the Church, shou'd be Banish'd out of the Country, their Churches to be pull'd down, and the Christians to be compell'd by Force of Torments, to Renounce the Faith of *Jesus Christ*. To this End the *Cubo* commanded that all their Names shou'd be Enroll'd, and such as wou'd not sign a Renunciation (as is said) to be tortured by exquisite Torments, and put to Death. The Edict being now publish'd, *Sasioie* (who was bound by Interest to carry fair with the *Jesuits* of *Nangasacki*) gave Notice of it immediatly to the Superiour, and this was the Purport of his Letter.

I Send this Messenger on Purpose to acquaint you, that the Emperour upon an Information, that the Christians of Meaco worshipp'd a Criminal that was Condemn'd for Dispersing false Coin, as also that the Christians of Arima did the same to those that were burnt there by a slow Fire, hath declar'd that your Religion is pernicious to the State, Opposite to good Manners, and inconsistent with the Publick Tranquility; because it's Profelytes worship infamous Criminals, and notorious Infringers of the Imperial Laws. I'm really concern'd for the News, and the more because I'm sensible it will make you uneasy. But the Emperour must be Obey'd.

Faxegana Sasioie.

Father Matos, Superiour of the Residence at Meaco, upon this Letter, dispatch'd immediately one of the Religious (a prudent and discreet Man) to inform the Emperour of the Truth of these Matters, and to beat down the Calumny, that was maliciously forg'd against them, but Sasioie was much displeas'd at these Methods, and sent him back again, saying, Things were now Desperate, and past all Remedy. Father Matos then prudently foreseeing what wou'd happen, convey'd his Religious privately out of the Way, and this he did for the Help and Benefit of the poor Christians during the Time of Persecution.

The Officers that were appointed to draw up the List of the Christians, contented themselves with taking in the Heads of the Families, but this wou'd not do; for the Wives, Children and Servants wou'd all be of the Number. What's more, these Mothers press'd to have them set down the Names of the Infants that hung at their Breasts, and above all, the very Catechumens shew'd so much Earnestness for suffering on this Occasion, that the Fathers were forc'd to Anticipate the Time, and Baptize them, so to fit them for Combat with the Rest. In the first Roll they set down four thousand Christians, which so terrify'd the Magistrates, that they were forc'd to strike out the greatest Part, leaving only seventeen hundred, for Fear of a Check from Court, for suffering so many in the Town.

There

There were then at *Meaco* fifteen Religious, and eight of these Priests. The Commissaries took in the Names of three of the Fathers only, the rest being dispers'd about the Country, for the Help of the Christians, three Brothers only excepted, and six Seminarists, whom they enroll'd with the rest. Before the House was broke up, the Christians went all in a Body to assist at the divine Office, and that done, the Ornaments of the Church were all pull'd down, the People weeping all the while in such Manner, that it would have pitty'd one's Heart to see them, and the Fathers above the rest disconsolate to the last Degree, as being now forc'd to leave that Church, which they had govern'd for threescore Years together, and to abandon the innocent Flock, to the Mercy of ravenous Wolves.

On the 14th of *February*, the Governour of *Meaco* order'd the Religious of the Society to quit the Town, and retire to *Nangasacki*. They embark'd then in the Sight of an infinite Multitude, some insulting over them in their Misery, and others weeping out of Compassion, as knowing them to be Persons of exemplary Life, and Conversation. They met at *Fuximi*, with the Religious of *St. Francis*, who lay under the same Sentence, and at *Oraca* they were joyn'd by two more of their Brethren, and six Catechists. They all set sail together for *Nangasacki*, and happily arriv'd at the Port, in eighteen Days Time. Immediately upon their Arrival, the Officers conducted them before the Major of the Town, where their Names were registred, in Presence of the Commissary that brought them thither.

The Emperour looking over the List of the Christians, was much dissatisfy'd with the Governour, for suffering them to grow to such a Height; insomuch, that he durst not trust him with the Execution of the Commission against them, for Fear he shou'd be too indulgent. At the same Time, there was in the young Prince's Court, one *Sangamidono*, whom he had lately made Governour to his Son, a Person accomplish'd in all Respects. The Emperour then thought he cou'd not do better, than employ this General in so important a Business, and there was this Advantage in it besides, for by these Means, he had the Opportunity of removing him from the Prince, as being under some Apprehensions and Jealousies of his Power; and again there was the Prospect of recovering a strong Hold then under his Command, which he had a Mind to annex to the Crown; above all, he was perswaded that the Christians wou'd submit

The admirable Resolution of the Christians at Meaco.

upon any Terms, rather than have to do with a Person of his Character, and Experience.

He dispatch'd him then with a Body of choice Troops, to persecute the Christians at Meaco, and other Places in the Tenn. He arriv'd there on the 26, of February, and put all into Consternation, and Fright. Next Morning he pull'd down the Churches, Chappels, and Houses of the Jesuits; then made Proclamation, that all who did not renounce the Faith, shou'd be burnt alive, and immediately too, nothing being wanting but Stakes to proceed to Execution. Next Day, most of the Christians procur'd Stakes, and set them up at their Doors, as Signs they wou'd rather be burnt, than leave their Religion, a rare Example especially in Converts, so lately illuminated with the Light of the Gospel. Their Zeal was so inflam'd, that a poor old Man sold his Coat, and a Woman her Cloths, to buy Stakes. *Sang amidst* who thought he wou'd frighten them with these Appearances found he had to do with Men, that reckon'd Torments and Death, amongst special Favours; Therefore he commanded all the Stakes to be burnt in the Market Place, which did not a little afflict the Faithful, because they had not the Happiness of being consuming with them in the Flames.

The Tyrant missing in his first Design, thought of another Expedient, and it was this. He call'd for the Commissaries, and order'd them and their Friends, to employ their Interest with the Christians that were down in the List; and see if it was possible, to make them strike out their Names, or in Case they wou'd not, to do that Office for them, and give it out as done by their Consent. They spent ten Days in this new Project, which prov'd fatal to many. For some surpris'd with the Novelty of the Thing, tho' they wou'd not abjure the Faith, consented however to have their Names struck out of the Roll, others also knowing their Names were put out, were silent and made no Complaints; but others again, protested against this Violence, publishing every where the Governour's malicious Impostures.

In Meaco, there was one Street call'd the Street of the Christians, because no Heathen was permitted to dwell amongst them, and here it was, where the Tyrant made his first Onset. Having turn'd out all the Men, he bound up the Women in Rice Sacks, and so very streight, that they had no Manner of Use of their Limbs; but for Fear any shou'd be stiff'd, he took Care to lay them Side to Side, and in this Manner, they were expos'd Day and Night to the Cold, and Snow, which

which at that Time fell in great Abundance. What's remarkable, the very Children were so importune with the Officers, to share with their Parents, in the Torments, that they were forc'd to bind them also, in the same Manner.

Next Morning the Wives were taken out, and the Husbands put in their Places, the Officers and People abusing them all the while, and threatening to carry them for a Show about the Town; but this Stratagem instead of making Impression on them, as was expected, serv'd only to confirm them in their Purposes.

There was a House of young Women, and old Virgins, that vow'd Chastity, and liv'd together in Community, under the Conduct of a noble Matron, call'd *Juba*. The Elders then seeing the Storm ready to break upon them, privately convey'd the tender Virgins out of the Way, for Fear of the insolent Soldiers, and themselves prepar'd for Martyrdom. They press'd earnestly for five Days together to make them renounce the Faith, threatening to lead them Naked thro' the Streets, if they wou'd not consent, to have their Names struck out of the List. The holy Women generously protested against it, and withall declar'd, that if any attempted such a Thing, they wou'd make them Lyers to their Faces, and show the World how the Emperour was impos'd upon by their Forgeries.

The Judges finding them Steady, and Constant, order'd they shou'd be bound up in Sacks, so that they cou'd not move. In this Manner they were carry'd thro' the Town, with an infinite Mob after them, sporting and diverting themselves with the Spectacle, and then flung upon the Ground without the Walls, where they remain'd the rest of the Day and Night, as also the Day following, expos'd all the while to the Inclemencies of the Air, to the cold Snow, and above all, to be insulted by the Dregs of the People, who are free enough of their Tongues on these Occasions.

Amongst the rest, there was one that particularly distinguish'd her Zeal and Constancy. Her Relations having obtain'd Leave of the Governour, to take her out of the Sack, and conduct her Home to her own House, she positively protested against it, crying out all the Way as she pass'd, *I am a Christian, they take me away by Force*. In Effect, stealing next Day out of her Father's House, she march'd thro' ten several Streets with the Sack on her Arm, to join Company and Fate with her Consorts, which was granted. As for the Children, they whipp'd them most cruelly at their Respective Homes, and shut them

up in Chambers [for Days together, without Meat or Drink, to make them renounce the Faith, but God gave them Grace, and made them victorious over the Enemies of his holy Name.

Whilst *Sangamidono* was persecuting the Christians in this Manner, to please the Emperour; by the just Judgment of God, he fell himself into Disgrace at Court, and being attainted of high Treason, was banish'd out of the Kingdom of *Orni*.

The Christians of *Sacay* suffer'd much alike, with those of *Meaco* and *Ozaca*. I must be forc'd to pass over several remarkable Examples here, for Fear of tiring my Reader with a Repetition of the same Thing over again; this notwithstanding there's one Passage of a little Boy call'd *Thomas*, that ought never to be forgot. His Father and Mother to try his Constancy, said to him one Day, *Thomas, we shall suddainly die for the Faith of Jesus Christ, what will you do after we are dead? I'll die with you* (said the Child) *and be a Martyr. Martyrdom* (reply'd the Father) *is not so easie a Matter, as you imagine, for they will tye you to a Cross, and pierce you through with a Lance, or if you be not crucifi'd, they'll burn you at a slow Fire, and how will you be able to endure these Torments, that can't so much as touch a hot Iron?* The Child upon this, put the Tongs in the Fire, and when they were red hot, was going to take them in his Hands, if his Parents who were charm'd with his Constancy, had not interpos'd and prevented him. He wept however most bitterly, and was not to be appeas'd by any Means, till they assur'd him he had Courage enough to be a Martyr, and should bear them Company.

*The Em-
perour's
Edict a-
gainst the
Christians.*

In the Beginning of *April 1614*, the Emperour's Edict against the Christians was publish'd at *Meaco*, by which all those, who refus'd to sign an Abjuration of the Faith, were banish'd into *Tzuraga*, a Country towards the North, at the Extremities of *Japan*, to till those uncultivated Deserts. On the 23 of the same Month, the Day on which the Edict was publish'd, 47 Inhabitants of *Meaco*, and 24 of *Ozaca* assembled before the Governour's Palace in their best Array, and were deliver'd to some Companies of Soldiers, to be transported to the Place of Banishment.

Ten considerable Ladies also were carried to the Stews, in Order to be deflowr'd, but by the Mercy of God, they converted this abominable Place, into a House of Prayer and Devotion, and sanctifi'd it with their Presence. All of them cut off

off their Hair, as a Sign they renounc'd the World, and some also tore their Faces, and disfigur'd themselves, to cause Horror and Aversion in those that look'd upon them. But the Christians found Ways to ransom them, in the *Neophites Houses*, till Providence otherwise dispos'd.

The Emperour's Edict being publish'd at *Canazava*, a Town in the Kingdom of *Canga*, where the noble *Justo Ucondono* liv'd, (a Man so fam'd for his Valour and eminent Course of Piety) he and his whole Family, together with *Don John* the late Prince of *Jamba*, were all banish'd to *Nangasagui*. This was not the first Time he suffer'd Exile for his Faith, but now they wou'd not give him so much as a Day's Time, to prepare for this long and tedious Voyage, in the Depth of Winter. The Christians of *Nangasagui*, receiv'd them like so many glorious Confessors, with all the Honour and Respect imaginable. They took with them two Religious of the *Society*, who were banish'd at the same Time, as also several other great Men, who after signalizing themselves in the Wars, went now voluntarily into Banishment, with *Justo Ucondono* their Master.

The Church of *Firoxima* (a Town in the Kingdom of *Aqui*) being under the Protection of Prince *Tayudono*, was now one of the most flourishing in all *Japan*. Being at Court, when the Edict first came out, he wrote to his Son, to dispatch the Jesuits to *Nangasagui*, but at the same Time, to do it with all the Honour and Respect imaginable. Moreover, he forbid him to use any Severity to the Christians, save only in Appearance. The kind and obliging Letters which he wrote to the Fathers upon the Emperour's Orders, and Apologies he made, shew'd sufficiently his Concern for their Misfortune. The Prince his Son, executed the Commission as he was order'd. He sent a Gentleman three several Times to express his Concern for their Disgrace, and the rest of the Court, tho' Heathens, did the same.

Prince *Tayudono* had four Christian Captains in his Service, and his Message to these was, to this Effect. Gentlemen you know the Emperour's Orders, and I earnestly, exhort you to obey them, doing this you'll render me a considerable Piece of Service. The Captains receiv'd the Letters at Court, and told the Messenger, they wou'd answer him by Word of Mouth, so soon as he return'd Home. Meeting him then one Day, they told him, they were sorry he shou'd require what was not in their Power; for to commit a Crime of this Nature, wou'd render them

Several
Martyr'd
at Firox-
ima.

them absolutely incapable of serving him for the Future, and so all that could be done in it was, they wou'd take Care to exercise their Religion, during their Stay at *Jedo* in such Manner, that he shou'd suffer no Prejudice by it. For the rest, if his Majesty was pleas'd to call this Zeal for Religion, by a wrong Name, they were ready with all their Hearts, to lose Lives or Fortunes, as he shou'd think fit. The Prince made no Reply, and retir'd into his Cabinet to consider upon it, and the Reasons appear'd to him so just, that he forbid his Officers to give the Gentry any farther Disturbance, and not to meddle with the Servants neither, unless it were for Fashion's Sake, and to save Appearances.

One of his Pages, took much the same Freedom with him, for the Prince pressing him one Day to return again to the Worship of the Idols, the Youth reply'd: *Sir being train'd up in the Christian Religion from my Infancy, as you know, I can't even entertain such a Thought. I'm ready to receive your Commands in any Thing, where Religion is not concern'd, and if this be a Crime, here's my Head, take your Revenge;* with that baring his Neck, he presented himself in this Posture to the King, and all believ'd the Prince wou'd take him at his Word, but being prudent and discreet, he admir'd and commended him for his Virtue.

The Martyrs of Bungo.

The Noble and ancient Church of *Bungo*, founded and establish'd, by the great Apostle of the Indies *St. Francis Xavier*, distinguish'd it self in this Persecution. I cou'd instance infinite Examples, but I'll only touch in this Place upon two or three, that have something in them more remarkable.

The first is of a certain Convert *Bonae*, call'd *Bennet*, who combated Apostle-like, and by a glorious Death, gain'd the Crown of Martyrdom. After the *Jesuits* were banish'd the Kingdom, and the Churches demolish'd, the Heathens fell upon the Christians like so many Sheep, destitute of their Shepherds and threaten'd to bear all down before them. They seiz'd on two Men, together with their Wives and Children, and one of these was that *Bennet* now mention'd. The Judges finding them steady and constant in their Principles, stripp'd them nak'd, and order'd they shou'd be dragg'd in this barbarous Manner for a League about. *Bennet* (who thought this Torment too easie) to shew his Zeal for Martyrdom, disciplin'd himself all the Way, even to the Place of Execution. So soon as they arriv'd there, the Officers ty'd them up in Sacks, and threw them one upon another, like so many Sacks of Corn. *Bennet* who

who lay undermost, after a Day and Night's Time, was so squeez'd with the Weight of the Bodies, that he sunk under it, and faint'd away. The Guards perceiving him in this Extremity, took him out, and carry'd him to a Neighbour's House. Not long after coming to himself, they press'd him earnestly, to renounce the Faith, but seeing he was not to be wrought upon, they put him into the Sack again, and laid him in the same Place. He continu'd there another Day, and then fainted the second Time. The Guards immediately took him out as before, and so to the House again, but his Weakness was so violent, that with all they cou'd do, he was not to be recover'd and in this Manner he yielded up his Soul, calling upon *Jesus* and *Mary*, to his last Breath. Who wou'd not admire the Force and Efficacy of divine Grace, that turn'd a Wolf into a Lamb? and a Minister of the Devil, into an Apostle and Martyr of *Jesus Christ*? The rest after his Death, were taken out of the Sacks, and banish'd to *Nangasacki*.

At the same Time, another Christian of noble Extraction, gave the like Testimony of his Zeal. The King of *Buogo* having often sollicit'd him by his Friends, to obey the Emperour, resolv'd in Conclusion, to make him a Visit himself in Person. The Nobleman hearing the King was on his Way, threw down his Arms, and march'd out to meet him. So soon then as the Prince came near, he cry'd out: *Sir, I'm infinitely oblig'd to your Majesty for the Honour you design me, yet if you come to tempt my Constancy, I must tell you plainly, I resolve to live and die a Christian. If this be a Crime, take off my Head, and with that he bar'd his Shoulders.*

Whilst he stood in this Manner, expecting the fatal Blow, up comes his Son a Youth of nine Years of Age, and falling on his Knees, humbly craves Leave to die with his Father. The Mother and Grandmother also did the same, and all were ready to die in the Quarrel. But the Prince was so tender'd at this Spectacle, that he cou'd not hold from weeping, and so turn'd back to Court, without a Word more of the Business. However upon second Thoughts for Fear he shou'd be ill represented at Court, it was thought convenient to banish them to *Nangasacki*.

Behold an Action of another Cavalier, deserving eternal Memory. They call'd the Gentleman *Titus*, and his Wife *Martina*. They had two Sons, and one Daughter. The younger call'd *Matthew*, was only nine Years of Age, *Simon* sixteen, and the Daughter, who was nam'd *Martina*, fourteen. The Prince sending for

for Titus, us'd all his Art to make him renounce the Faith, but finding it was only lost Time, he sent him Home, and next Morning call'd for his youngest Son, intending to make him either deny his Faith, or to put him to Death.

It's easier to Imagine than express, the Affliction of the Parent at this cruel Separation, but the greatest Trouble of all was, lest he shou'd sink under the Torments, and yield to the Prince's wicked Commands. After embracing him then, and exhorting him to die courageously for Jesus Christ, he deliver'd him up to the Messenger. The Child seeing himself torn out of the Arms of his Father, burst into Tears, but recovering himself again, and animated by his Father's Discourse, he march'd on cheerfully to the Palace.

Two Days after the Prince sent for his Daughter, saying the Son was put to Death for refusing to renounce his Faith. This second Stroke was much more sensible than the first, and it was hard to say, whether the Parents, or the Girl were more concern'd. But part they must, and so they conducted her to the Palace.

Some Days after again, the King sent Word to Titus, that his Daughter had shar'd Fate with her Brother, and at the same Time requir'd his eldest Son. This last Blow rent the poor Father's Heart to Pieces: He wept bitterly, to see his Family ruin'd in this Manner, but calling to Mind the Sacrifice of Abraham, took Courage, and address'd himself to his Son in this Manner. Son, You know what hath happen'd to your Brother and Sister, they are dead for the Faith of Jesus Christ. Behold them in Heaven, inviting you to their Happiness. If you have Faith and Courage, now is the Time to shew it. The Prince sends for you to his Palace to make you either a Martyr, or an Apostate. Take your Choice, if you renounce the Faith, I'll disown you for my Son, and God will took upon you, both here and hereafter, as his Enemy. But if you tread in the Footsteps of your Brother and Sister, and die constantly, for the Faith, you shall reign with them for all Eternity in Heaven. Go Son Simon, shew your self like a Son of God, and take Example by those that are gone before you. Go, and by a temporal Death purchase eternal Life. Do you fear the Sword, that your Brother and Sister so much despis'd? When you see their Blood in the Palace, be mindful that's the Way to Glory, go then, and die courageously. Simon was touch'd at first with his Father's Tears, but suddenly recovering himself, answer'd, He envy'd the Happiness of his Brother and Sister, and was impatient to shed his Blood on the same Account, all his Trouble was, that he could not die in their Presence.

sence and have them Witnesses of his Obedience and Fidelity, but since Providence had so appointed, there was a Comfort in going before, because by his Death he hop'd the Tyrant's Rage might be appeas'd, and so be instrumental in lengthening their Days, at least he would be sure to remember them in Heaven, and pray they might all meet again in that blessed Place. Saying this, he fell on his Knees, begg'd their Blessing, and so surrender'd himself to the Officer.

Titus being now depriv'd of all his Children, began to comfort himself in the Company of *Marina* his Spouse, a Lady of try'd Virtue; for instead of abandoning herself to Tears and Melancholly, like other Parents, she blessed Almighty God, for taking her Children in this Manner to himself. *Titus* also on his Part did the same, and being bereav'd of all Satisfaction, besides what came from the Conversation of his devout Wife, it was the only Thing in the World he most dreaded to be separated from her, and this was the Tyrant's last Effort upon him, for after a few Days, he sent Word, that *Simon* was dead in his Obstinacy, and withall commanded the Messenger to bring the Wife along with him, in Order to be treated after the same Manner. The Messenger did as he was commanded, and rebuk'd *Titus* severely, for his Headdiness and Peevishness, as being the sole Cause of all these Misfortunes.

None but God can tell how these two devout Persons were afflicted at this cruel Separation. Both of them in some Measure yielded to soft Nature, but in Confidence of meeting suddenly again, they took heart, and so parted. The Family one and all wept for Grief, and the People did the same as she pass'd thro' the Streets, she only look'd Pleasant and Gay, animating those that saw her by the Joy that then appear'd on her Countenance.

To finish the Tragedy, the Prince gave Notice to *Titus*, that his Wife was beheaded, and himself was to follow, unless he yielded to his Pleasure. *Titus* told the Messenger it was the happiest News he cou'd bring, for having dy'd four Times in his Wife and Children, it was an easie Matter to die the fifth. He march'd then joyfully to the Palace, and prostrating at the Prince's Feet, humbly crav'd he wou'd treat him as he had done the rest of his Family.

The Tyrant surpris'd at his Resolution, try'd all Ways imaginable to make him relent; but finding him Proof against all Assaults, the Scene on a suddain was chang'd, and there appear'd before him his Wife and Children alive, and in perfect

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Health.

Health. The King freely pardon'd them, and gave them Leave to exercise their Religion, which they had so gloriously maintain'd. If there is Reason to wonder that *Titus* surviv'd these hard Trials, it's yet more strange, that he was not immediately carry'd off upon so suddain and unexpected a Reverse.

These glorious Martyrs in Affection, return'd Home Conquerours over the Tyrant and Death, and entertain'd one another with the Practises that were us'd to make them deny their Religion. The Tyrant, they said, pour'd cold Water on their Heads in Winter, made them fast for three Days together without Meat, ty'd their Arms behind their Backs, till they were half disjointed, and many other Devices besides, to surprise the innocent Simplicity of Children, who yet remain'd constant and steady in their Faith.

Three considerable Martyrdoms.

This Tragedy ended in Joy, but that which follows concluded after a much different Manner. In the Kingdom of *Bungo*, liv'd a certain Person of Note, call'd *Clement*. He had two Sons, *Michael* and *Linus*. *Michael* marry'd a Lady of Quality, call'd *Maxenca*, by whom he had several Children. Both *Clement* and his Sons had signaliz'd their Zeal in the Beginning of the Persecution, and march'd victorious out of the Field of Battle. But the War kindling again, they were summon'd to appear, and worship the Idols. The Children persever'd constantly in their Opinion, and declar'd no Torments shou'd force them into a Crime; but the Father, betwixt Fear and Infirmary of Age, without Regard to what he had done before, gave under his Hand, both for himself and his Children, that they all renounc'd the Faith, adding by this, Imposture and Treason, to Infidelity and Apostasy.

His Children hearing what he had done, went in much Concern to the Governour, to make Profession of their Faith, protesting against the Instrument that was given him, and disowning their Parent, for studying to make them Complices in his Crime; and in the Close, requir'd to have this Protest recorded. The Governour much surpris'd at their Reply, advis'd them to return Home for the Present, and he wou'd take Council upon it, and then give them his Thoughts. The Children after they had clear'd themselves, went to their Father, and so represented the Case, that he grew not only Penitent for his Fault, but openly profess'd himself a Christian before the Judges, and retracted what he had done. The same Day the Governours issu'd out their Warrants for seizing *Clement* and his two Sons, as also *Maxenca* Wife to *Michael*, and her Children.

dren. To make the Conquest easier, they put them all apart, but finding it took no Effect, they brought them all together in the same Prison.

The King being inform'd by the Governours of what had pass'd, commanded them to chastise the Parent, in his Children; for it's always the Misfortune of a Man that once hath broke his Word, not to be trusted. The Judges then order'd *Linus*, *Maxenca*, and her eldest Son, to be stripp'd Naked, and ty'd up in Sacks; as for *Marthem*, he reserv'd him for sharper Torments, tho' in Truth, they cou'd not have touch'd him nearer the Quick, than in separating him at this Time, and torturing his Lady and Children in his Presence.

The Executioners had left (by Design) some Beards of Corn in the Sacks, for the Martyrs greater Torment, but tender'd at the Sight of *Maxenca*, they offer'd of their own Accord, to clear the Sack before she was put in. *Maxenca* absolutely oppos'd it, saying it was a Trouble to her, that she had only one Body to suffer, for had she ten she wou'd sacrifice them all for so good a Cause. As for little *Peter* her Son, seeing himself ty'd, and shut up in the Sack, instead of betraying his Weakness, he encourag'd his Uncle and Mother, exhorting them aloud to suffer with Patience, and turning to the Heathens gave them this Caution: *Have a Care (said he) of setting down my Name amongst the Apostates, for if you do, I'll go my self to Court, and prove you Lyers.* Who does not admire the Courage of this Child?

As for his Uncle *Linus*, he recited his Devotions aloud, but the Heathens offended at this Freedom, put a Gag in his Mouth, and forc'd him to pray to himself. In the mean While, one of the Officers, Zealous to spare his Life, took him Home to his House, promising him his Interest at Court, in Case he wou'd renounce his Religion for three Days only. *Linus* protesting against it, declaring he wou'd not be guilty of such a Crime, to gain the whole World, and so he was brought from whence he came. *Maxenca* remain'd all this While in Prayer, exhorting her Son to persevere constantly unto the End. Three Days she continu'd in this Manner, not able so much as to turn herself from Side to Side.

The Judges finding her steady and inflexible, sent her back to Prison, and in the mean while were contriving amongst themselves how to make them exemplary. I give you here a Letter of *Linus's*, under his own Hand, which shows clearly the invincible Courage of these Martyrs.

BT the Grace of the Holy Ghost, I now write to you out of Prison. I am a great Sinner, it's true, but yet I trust in the Mercies of God. I humbly beg you'll pray for me, that thro' the Intercession of the blessed Virgin, and Saints, I may persevere constantly unto the End. Unworthy as I am, I was bound up in a Sack, where I remain'd for a Day and Night, because I wou'd not renounce the Faith, and thence was sent back to Prison. I feel a mighty Strength in my Soul, and prepare to die courageously for the Love of Jesus Christ. Pray for me, for I'm a great Sinner, and have no Hopes, but in the Mercy of Jesus Christ my Saviour.

The sixth Day of the
sixth Moon.

Seven Days after their Imprisonment, viz. On the 13th of July, 1614, Michael and Linus were condemn'd to be burnt alive. Their Joy was so great on this Occasion, that Michael cou'd not contain himself. *Is it possible then Brother,* (said he) *that we shou'd be preferr'd before our Parents, and have the Honour to die for Jesus Christ?* Going to Execution, they spy'd at some distance Maxenca following them, and believing she was under the same Sentence, it gave them fresh Resolution and Courage. They walk'd for a League together barefoot, and never wou'd put on Shoes as they were desir'd. Maxenca above the rest, was particularly remarkable on this Occasion, for notwithstanding her tender and delicate Complexion, and the Torments she had endur'd for four Days past, in the Confidence of suffering with her Husband, she walk'd all the Way at a round Pace.

Being come to the Place of Execution, they found three Stakes fix'd in the Ground. Michael and Linus ran immediately to embrace them, and falling on their Knees, continu'd for an Hour and half in Prayer. Then rising, they stripp'd themselves of their upper Garments, and were bound to the Stakes. In the mean while, the Guards press'd Maxenca to spare her Life, and renounce the Faith, and she importun'd them, to die with her Husband, but this was a Favour not to be thought on. For her Torment, was, to see her Husband rosted before her Eyes, seeing nothing can touch one nearer, than to see the Person he loves under Extremity, and then most of all, when it's out of his Power to give him Relief.

In the mean while, the Fire was kindl'd and the Martyrs were environ'd with Flames. *Michael* in the Height of his Torments, recited the Apostles Creed, and *Linus* call'd upon *Jesus* and *Mary*. *Maxenca* seeing them begin to rost, attempted three several Times to break through the Guards into the Flames. But they interpos'd, and this was done to make her pine away with Anguish and Grief, at so dismal a Spectacle.

So soon as her Husband was dead, they remov'd her into the next House, and press'd her again to deny her Religion, presenting the Sword also, three several Times to her Breast, by Way of frightening her into a Compliance. *Maxenca* stood all the while immoveable, and smiling said, *Christians are not to be terrify'd in this Manner, no one fears what he has a Mind to, if you will really frighten me, threaten me with Life.* With that, covering her Face with her Hair, she stretch'd out her Neck, and making a Sign to the Executioner to do his Office, he took off her Head.

Thus dy'd the beautiful, and virtuous *Maxenca*. her Body was cast into the Fire with the other Martyrs, and their Ashes, together with the Earth on which they stood, thrown into the River, to hinder the Faithful from stealing away their Relicks. Several depos'd, to have seen Stars, shining over the River in the Night, and by that Light, their Ashes were found altogether in a Heap, and carefully convey'd to *Nangasacki*.

We must now leave the Martyrs of *Bungo*, to visit *Facata*, Other Martyrdoms in and the other bordering Churches. I'm forc'd (to my Grief) to pass over in Silence, the Combats and Triumphs, of infinite Facata Chicugen, and other Christians, that shed their Blood for the holy Faith; For to reckon up all, wou'd be an endless Work. On this Fingo. Consideration, I'll only touch upon some of the more remarkable Instances, and pass by the Rest.

The Church of *Facata* flourish'd till this very Time, under the happy and peaceable Government of *Chicugendomo*, who was no Enemy at all to our Religion; but being oblig'd by the Emperour's late Edict, to make a Shew at least of Severity, to such as refus'd to submit to his Pleasure, on the 12th of *March*, he commanded all the Christians on one Part of the Town of *Fucuoſa*, to appear next Morning in the Market-Place, and hear their Sentence. There came above a hundred Heads of Families, according to the Appointment, and immediatly all were requir'd to set down their Names, in a Book, under this Title. *The Names of those that renounc'd the Faith.* The Inhabitants of this Town, being generally in good Circumstances, and

and wealthy withall: As it's hard for a rich Man to be sav'd, and yet harder to die a Martyr, so it happen'd with these. Of all these hundred, there were only two that held out, and refus'd to sign their Names. Some for Fear of Torments, renounc'd the Faith bare-fac'd; others were content to let Friends sign in their Place, and others again, as the Officers took Hold of their Hands, made but a faint and weak Resistance, on a false Perswasion, that what was done in this Manner, could never be taken for their Act and Deed. The two Champions were call'd *Joachim* and *Thomas*.

Joachim was a Physician, and being accusom'd to visit the Sick *Gratis*, these charitable Offices got him a great Credit in the Country. After a thousand Assaults from his Friends, when they saw nothing would do, Sentence pass'd upon him, and he was condemn'd to be hang'd upon a Tree with his Head downwards, and *Thomas* under him, in the same Manner. They liv'd three Days in this Torment, without Meat or Drink, animating one another by the Example of our Saviour, and St. *Peter*. In fine, the three Days pass'd, they took them down and beheaded them. One of the *Bonze's* was so struck at the Spectacle, that he made no Scruple in his Sermon, of saying before a great Audience, to speak in his own Words. *Who can doubt of these two Men's Salvation, that have fought so valiantly, and shed their Blood for their Religion.*

In *Chicugen*, an old Man (who had formerly liv'd a *Bonze*) commanded all the Christians in the Emperour's Name, to return to the Worship of the Idols, but as none took Notice of his Threats, he chose one *Matthias* for a Terror to the rest, and after most barbarous Cruelties, cut off his Head. What's remarkable in this, was (if we may believe the Testimony of those that assisted at the Execution) the Head falling to the Ground, pronounc'd distinctly three several Times, *Jesus, Maria*, and the third Time louder than the first.

The Church in the Isle of *Xiqui*, formerly under the Government of Don *Austin*, and now in Possession of *Ximadono*, enjoy'd a most profound Peace. But upon the late Edict, the new King (for Fear of being ill represented at Court, was forc'd to dismiss all the *Jesuits* out of his States. Father *Grass* and his Companion, who took Care of that Church, being oblig'd to leave the Place, so soon as Mass was ended (which frequently was interrupted with Tears and Lamentations of the People) substituted in their Room, an ancient Man of three-score

score Years of Age, call'd *Adam Aracava*, whom they had instructed and maintain'd in their House, for several Years past, appointing him to baptize Children, and bury the Dead, as also to proclaim the fasting Days, and holy Days.

Adam acquitted himself exactly of his Charge, but the Governour inform'd of it, took Care to apprehend him, and did all that was possible, to pervert him; alledging the Persecution was neither by his own, nor *Ximandono's* Choice, but purely in Obedience to the Emperour's Orders. *Adam* endued with the Spirit of God, reply'd again, *When I put in the Scales, Death threaten'd by Men, and eternal Life promis'd by God, all the Mischief Men can do me, appears Mercy and Favour. Command that Will, I'll only obey God, from whom I expect an everlasting Life. The Prince is most unjust, to persecute innocent Men, by Way of preserving his Crown, and shall not I do what's just to gain an eternal Crown? and to please God who is the Sovereign of Kings? If I desert his Service, it's neither you, Sir, nor the Prince, nor the Emperour, nor all the Powers of the Earth, that can rescue me from Hell. But tho' they cou'd, I'm not yet dispos'd to commit a Crime of this Nature, nor can I think, of standing more in Awe of Men, than God, to whom I'm infinitely oblig'd.*

The Governour was so nettled at the Answer, that nothing wou'd serve him, but he must be stripp'd naked, and dragg'd thro' the Streets, and a Herald to make Proclamation as he pass'd; *Behold a stubborn Man, and Rebel to the Emperour.* That done, he order'd them to plant two great Stakes, a Matter of two Foot distant, and a Piece of Wood a cross; the old Man to be ty'd by the Arms, below the Elbow, and by his Legs at the Foot of the Stake. He hung in this Manner for nine Days, preaching to the People, and by his gay and pleasant Countenance, shew'd his Heart was replenish'd with an Ocean of Delights. But being worn out with Age and Hardships, and but lately recover'd out of a violent Sicknes, for Fear cold Nights, and Length of Torments shou'd carry him off, it was advis'd to take him down, and convey him into a Neighbour's House, which was done.

When this doleful *Navena* was ended, they turn'd him over to his Friends, obliging them to lay in Bond for his Appearance. He remain'd three Months in this Manner, praying almost without Intermision. The Christians came to him from all Parts for Instructions, and the Heathens at the same Time did all they cou'd to pervert him. The Governour finding

all Efforts in vain, and desparing to make a Conquest of him, threaten'd to cut off his Fingers and Toes; and to prolong the Pain, wou'd not do it at once neither, but by Degrees; for Example, as one recover'd, to take off another, that by this Means, he might kill him (as we may say) and revive him again, to make him suffer new Torments.

Adam told him, he valu'd not his Threats; on the contrary, desir'd to suffer all this and more, praying he wou'd hasten the Execution, for Fear his Age and Infirmary shou'd deprive them of the Satisfaction, they both expected from it. The Governour was so out of Countenance, at this Reply, that he order'd the Officers to proceed immediatly to the Torture; but the Commander in chief, displeas'd with the Sentence, and compassionate besides, took upon him to suspend the Execution, till the Heat of the Governour's Passion was over, and then represented to him the Unreasonableness of the Thing, alledging it wou'd make him ill look'd on at Court, and quite ruine his Reputation, mostly since *Ximandono* himself, had expressly condemn'd Severity in General; These Reasons brought him to himself, and made him take new Measures.

Some Time after, the Governour commanded him to retire out of the Town, but *Adam* declar'd he wou'd not stir, unless he was first condemn'd, and banish'd for the Faith; This Zeal of his, purchas'd him the Crown of Martyrdom, by the Loss of his Head. He receiv'd the Sentence, with a feeling Satisfaction. They took him out in the Night, and executed him on the Castle-Hill, and this was done, to hinder the Christians from assisting at his Death. But this notwithstanding, several of them were present, and confidently reported, that his Head sever'd from the Body, pronounc'd twice together *Jesus, Maria*, and with so loud a Voice too, that the Hills eccho'd again with the Sound, to the Astonishment both of Christians and Heathens.

His Death was reveal'd to him, before he suffer'd, by the Blessed Virgin, who appear'd unto him, with a Cross in her Hand. She also foretold of a certain Christian Apostate, that he shou'd die a Martyr, which soon after came to pass. For going to the Judges, and protesting against their Violence, which had forc'd him to this wicked Apostasie, he declared before them, that he was sorry for his Fault, and would rather die than betray his Conscience. The Judges, after pretty rough and hard Usage, bid him be gone out of the Court, and the zealous Christian at the same Time, (to shew he was sincere) stepp'd

stepp'd into a Neighbour's House, and with a red hot Iron, mark'd himself on the Forehead, with the Sign of the Cross. This done, he went once again before the Judges, and address'd himself to them in this Manner. *Now Gentlemen, I hope you'll believe, that I'm a Christian, he that inspir'd me with Courage to do as you see, will make me Proof against all the Torments ye can invent.* The Judges were all amaz'd, and knew not what to do, but the Governour who was inform'd of it, resolv'd presently to make him exemplary, and would certainly have been as good as his Word, if he had not been afraid of drawing all the other Christians upon him, so desirous were they of Martyrdom; upon this Consideration, he wayed the Matter, and was content to let him wear the sacred Badge, without farther Molestation and Trouble.

Having visited the Churches of *Facata, Chicugen* and *Fingo*, we must now return to *Arima*, where the Persecution towards the End of the Year 1614, renew'd again, with greater Violence than ever. Prince *Michael*, who by the Advice of Treacherous *Sasioe*, had burnt alive those blessed Martyrs, finding that instead of blunting the Fervour of the Christians, it set a new Edge upon their Zeal, and withall, that himself after these Services, was but ill look'd on at Court, by the Direction of the same *Sasioe*, he wrote to the Emperour and told him; that having renounc'd the Christian Religion himself, it was all his Business, to abolish it in his States, that to this End, he had spar'd no Endeavours on his Side, even to Torments and Death it self, but his Subjects were so wedded to their Opinion, that he now despair'd of Success; therefore must beg of his Majesty, to give him another Kingdom, and above all, a better condition'd People.

His Hopes were, that the Emperour in Regard of his Alliance wou'd call him nearer the Court, and place him over some more considerable Province. *Sasioe* on his Side made sure that the Emperour wou'd reward him with his Pupil's Estate. The Court dispatches, being nothing so Swift, as the Desires of those that expect Favours from thence, the Prince to ingratiate himself in the mean Time with the Emperour, renew'd the Persecution against the Christians, and because he knew they were not frighten'd with Torments, he fell upon the Nobles, to whom the Name of Poverty is more terrible than Death it self, ordering all that receiv'd Pensions of him to renounce their Religion forthwith, on Pain of Forfeiture of all they had.

So soon as the Proclamation came out, Fifty of the noblest Families in the Country renounc'd their Estates, and in a Moment were reduc'd to extreme Want. The Christians of *Arima*, were us'd to Fast and Discipline themselves every Friday, but upon this second Persecution, their Prayers and Penances were redoubled. They procur'd also one of the *Jesuits* from *Nangasacki*, to come privately and hear their Confessions. But what's most remarkable, the Children of *St. Joseph's* Congregation (who were scarce fifteen Years of Age) took an Oath amongst themselves to be true and constant to their Religion, and the Oath was concluded in these Terms. *We swear and protest to be true to our Religion, tho' they tear off our Nails, or pluck out our Teeth, or plunge us into Water in the Depth of Winter, or burn us Alive.*

Whilst this unfortunate Prince was in his full Career against the Christians, Orders comes from Court, to transport himself in so many Days, to the Kingdom of *Fionga*, a poor and mean Principality in Respect of *Arima*, and not a Servant to go along with him, unless they first renounc'd the Christian Religion. In this Manner, the miserable Apostate, who had banish'd so many Christians, was himself at last turn'd out of his Country, and became odious both to God and Man.

The Bishop
of Japan
dies.

About this Time, dy'd the holy Bishop of Japan, Father *Lewis Corqueira*, a Prelate in all Respects fitted for so great an Employ. He lay Sick three Months, and properly plin'd away with Grief, to see his darling Church reduc'd to this Extremity. Father *Valens* of the Society of *Jesus*, succeeded him afterwards in the Bishoprick, but in the mean Time, Father *Valentine Caravail* (then Provincial of the Society in Japan) took upon him the Administration of Affairs, and by this Order of the Pope. For it was so appointed, that the Superiour of the Society for the Time being, shou'd immediatly upon the Bishop's Death enter upon that Charge, without any other Provision from the holy See.

The admirable
Fervour of the
Christians
at Nangasacki.

Father *Caravail* seeing the Storm ready to break upon him, dispatch'd Father *James Mesquita*, Rector at that Time of *Nangasacki*, and intimate with *Sasioie*, to Court. But *Sasioie*, who was either a Counterfeit, or Timorous, positively refus'd him Audience; alledging his Majesty was now resolv'd to banish all Churchmen and Christians out of Japan. Father *Provincial* then seeing himself destitute of human Assistance, had his Recourse to Heaven. He commanded all his Religious to double their Prayers and Penances, and appointed two solemn Processions, in

in both which, above a Thousand Japonians assisted, tearing their Bodies with sharp and bloody Disciplines. This was not all neither, for several of their own Accord, try'd upon themselves the same Torments that were exercis'd on the Martyrs; some put themselves in Sacks, others bound their Legs between ragged and knotty Sticks, others march'd with their Arms across, others again stripp'd themselves to the Middle, wearing next their Skin a Kind of Waistcoat pointed with sharp Thorns, several also carry'd heavy Crosses on their Shoulders, others beat their Breasts with sharp Flints, and others were carry'd on Mens Shoulders with their Feet and Hands bound in Form of a Cross, to shew by this their Desire of Martyrdom. The very Children had each some Instrument of the Passion in their Hands, crying to Heaven for Mercy, in such mournful and lamentable Tones, that the People were not able to hold from Tears.

Sasio's Servants terrify'd at so unusual a Spectacle, wrote to their Master at Court, that the Christians assembled together in vast Crouds, and seem'd resolv'd to withstand the Emperour's Orders. This Letter in Sasio's Absence, was deliver'd to his Sister, and shew'd to the Emperour, which put him into such a Fit of Passion, that he swore he wou'd lay all Nangasacki in Ashes. He commanded then Surangodono, Governour of Paximi, to march with his Troops to Nangasacki, and see the Laws put immediatly in Execution against the Christians. In the mean while Sasio return'd Home, and found all peaceable and quiet; however within less than two Days he commanded Father Provincial, and the other Superiours, to hire Ships at their own Expences, and depart immediatly out of Japan.

Some few Days after, comes Surangodono with his Troops, and finding all Things peaceable and quiet in the Town, sent Word to the Emperour, that the late Report was groundless and false. This notwithstanding, Sasio who was jealous of being tax'd at Court, with wrong Intelligence, made it his Business, to find some Flaw in the Christians Conduct, and upon a Search, it was discover'd that they had lately sworn to, and sign'd with their Blood, some Articles touching Religion, and amongst the rest these two, viz. That they would never obey the Emperour, in what was contrary to Religion, and what was worst of of all, that they wou'd never suffer the Religious to be all banish'd out of Japan. Sasio shew'd these Articles to Surangodono, and convinc'd him, that the Report was

not so ill grounded, as was thought, whereupon both of them wrote to the Emperour and the Purport of the Letter was, that they had now discover'd the Conspiracy of the Christians.

Whilst all Things were in this Confusion, there arriv'd at *Nangasacki* a Portuguese Vessel, richly laden with all Sorts of China Merchandize. The Captain had a Mind to go himself with his Presents to the Emperour; but *Safioie* opposing it, was forc'd to acquiesce, and depu'te the Secretary in his Place. The Secretary was introduc'd into the Emperour's Presence, and made his Offerings, but nothing could be done in Behalf of the Religious, and Christians.

On the contrary, an Express came from Court, to have the Laws put in Execution, and at the same Time, several Troops arriv'd from *Saxuma*, to prevent Tumults on this Occasion. All Things then being thus dispos'd, on the 25th of October, 1645, *Safioie* commanded that all such as were banish'd, should go on Board in two Days Time. There were then in the Port of *Nangasacki* three small *Chineze* Boats, call'd *Joves*, and but ill equipp'd too, yet nothing would serve the Governour but they must take up in these Ships, which were not capable to hold near the Number, with any tolerable Convenience; for upon the Main, they amounted altogether to upwards of three hundred Persons, viz. Two and twenty Priests of several Orders, five Lay-Brothers, seven *Japonian* Priests, five more that were preparing for Holy Orders, and of the Society a hundred wanting one, besides Seminarists, and Catechists, which made double the Number. In a Word, all the *Jesuits* besides eighteen Fathers, and nine Brothers, with some few Catechists and Seminarists (who lay hid in the Country for the Help of the Faithful) were shipp'd off by this Convenience. Father *Provincial* would gladly have been of that Number, but being so well known, and under Obligation of appearing before the Judges, with the rest that were to imbark, the Thing was not feisible. However they provided several little Boats, to run the Fathers ashore along the Coast, but the Guards kept so strict Watch, that it was impossible to execute their Designs. Besides these eighteen Fathers of the Society, there remain'd in the Country some Religious of other Orders, who took Care to abscond, upon the first Proclamation.

The *Jesuits* secur'd as much as was possible, upon so short a Warning, the holy Vessels and Church-Stuff, together with the Relicks of Saints. That done, *Mass* was said publicly for the last

last Time, and a Sermon after it, the People all the while weeping and howling, in most lamentable Manner. So soon as Service was ended, they took down the Ornaments, and bar'd the Church to the naked Walls. Soon after the Fathers went on Board, and set Sail to a little Island, near the Town, where the Masters put in to caulk their Ships, the Passengers in the mean while, lodging in the Fishers stinking Huts. Father *James Mesquita* (who thirty Years before conducted the four Embassadors to *Rome*, and return'd with them again to *Japan*) what with his Age, and hard Labours, and what with Grief, for the present Misfortune, fell sick and dy'd, destitute of all Help and Assistance, and this by *Sasoie's* unheard of Cruelty. who plainly deny'd him the Use of Physicians, and the common Conveniences of Life.

The Fathers were hardly out of Sight, before the Idolaters fell upon their Churches, pillaging and burning them to the Ground. What's particular, the Peace which continu'd for fifteen Years together in *Japan*, left the Country at the same Time with these Children of Peace: For from that Time, it fell divided betwixt two Factions; was torn to Pieces with intestine and civil Wars, and this by the just Judgment of God, for it was not reasonable, that they who rebell'd and fought against him, shou'd be at Peace and Quietness within themselves.

So soon as the three *Jones* were refitted, *Justo Ucondono* who was banish'd with his Family, for the Faith, as also the Lady *Julia*, and several other noble Matrons, embark'd on Board of one of the Ships. Moreover, eight Priests of the Society, and 15 others of the same Body, together with some Spanish Religious, and Abundance of young *Japonian* Clerks, bore them Company, and took the Way of *Manila*. The other two Ships, had the rest of the Religious, and Seminarists on Board, and steer'd for *Macao*, a Port in *China*; and the Wind being fair, they happily made the Port in few Days. But the Vessel that carry'd *Justo Ucondono*, being a heavy Sailer, continu'd for above a Month at Sea, fighting with the Winds and Tempests; and what was worst of all, being old and crazy, she leak'd on all Sides, insomuch that the Seamen were forc'd to pump, Day and Night. Four of the *Jesuits* dy'd with the Hardships of the Voyage, and amongst others, the famous Father *Critana*, after a Course of thirty Years Labour in *Japan*, for the Conversion of those Infidels. The Ship being then at a great Distance from *Manila*, they took his Body, and bury'd it by the Sea Shoar.

The Christians are banish'd Japan.

Honour
done to
Justo U-
condono
by the Go-
vernour of
the Phi-
lippines.

In the mean while, News was brought to Manila, that a Ship laden with Christians (who were banish'd for the Faith) wou'd in few Days land in that Port, and that the famous Justo Ucondono was at the Head of them. John de Sylves Governour of the Philippines, resolv'd to pay him the Honour as was due to a Man of his Character and Merit: To this End he mann'd out a Gally with all Sorts of Refreshments, and order'd the Captain to take him on Board, so soon as he arriv'd in the Roads of Manila, entring into the River, she saluted the Governour with her Canon, and was answer'd again from the Town, with a general Discharge of all the great Guns round the Walls, the Inhabitants at the same Time crouding upon the Shoar to see these glorious Confessors. Several Companies of Infantry were drawn up to receive Justo, and conduct him to the Palace. The Ladies were all carry'd apart from the Men, into the Jesuits Church, and their Faces veil'd according to the Custom of the Country.

The Governour accompany'd by the Nobility and Gentry, receiv'd Justo Ucondo at his Palace, and both of them wept for Joy. After the usual Ceremonies, Don Sylves in the Name of his Master, offer'd him a Residence and Being, in what Part of the Country he pleas'd. Justo gratefully acknowledg'd the Favour, and was pleas'd to say, that his Loss in Japan was well repair'd at Manila; in the mean while he begg'd Leave to go and do his Devotions at the Jesuits Church, in Thanksgiving to God for his happy Voyage. The Governour conducted him and his Children to his own Coach, and order'd the Guards to wait on him in his Visits. So soon as they came before the Cathedral, where the Clergy were waiting for him, he lighted out of the Coach, and went up to the Altar, to adore the Blessed Sacrament. The same he did at the Austin's, and so march'd streight to the Jesuits, where those Fathers receiv'd him with Ceremony, suitable to the Occasion. After the *Te Deum* (which was Sung in Musick) they invited him to Dine, every one crouding into the College, to see this glorious Confessor and extolling him above the Clouds. That done, they conducted him to his Lodgings at some little Distance from the House.

Next Morning the Governour sent him several noble Presents, and went afterwards with the Gentry to make him a Visit. There was so close a League betwixt them, that they cou'd not be a Day without seeing one another. Don Sylves reflecting of his Misfortune, and knowing this all came by his glorious

glorious Confession of the holy Faith, was pleas'd to assign him very considerable Pensions, for the Relief of himself and his Family; but Justo, who valu'd Christian Poverty above all the Riches of the World, sent the Fathers with his Complement to him, declaring he wou'd never accept of what he had once left for the Love of his Saviour; and withall to let him know there was no Reason he shou'd receive such Bounties from his Catholick Majesty, who had done nothing in his whole Life to deserve them.

They paid him so extraordinary Respect in Town, that he might easily have forgot his Condition, cou'd he but once have relish'd, what the World so much values and esteems. All his Pleasure was in visiting Churches, and such other pious Exercises. He was just beginning to breath after his Persecutions and Sufferings, when on a suddain he was carry'd off. Yet betwixt the Change of the Air, and Diet and the harassing Fatigues of the Voyage, within the Compass of forty Days from his first Arrival at Manila, he was seiz'd with a Fever, that brought him in few Days to the last Extremity. The Governour, the Arch-Bishop, Magistrates, and Superiours of Religious Houses, visited him with a sensible Feeling of his Illness. But these Marks of Honour, were all to torment him, that desir'd to entertain himself wholly with God.

Justo Ucondono's Death and Funerals.

Talking one Day with Father Moreyon of the Society of Jesus, who govern'd his Conscience, he said, *I perceive, Father, my End draws near, tho' at the same Time, I dare not say as much, for Fear of contristating my Family. For what remains, being in a Catholick Country, with so many good Religious about me, I die with Satisfaction. Pray thank the Governour, and my Lord Arch-Bishop, as also the Senators, and the Religious Orders, for their Charity to me. As for my Wife and Children, I leave them in the Hands of God. They are banish'd for Jesus Christ, that's Honour and Favour as much as I can desire. They have hitherto given Proof of their Love, in accompanying me into Banishment, it's not from me, but from God, they must expect their Recompence, who will be to them in Place of a Father, and never let them want.*

His Distemper growing upon him, he call'd his Family together, and made them a short Speech, exhorting them to Perseverance in Faith, to trust in God, to observe his Commandments, and in all Things to follow the Advice of the Jesuits, by whose Means they came to the Knowledge of the true God. That done, he gave them his Blessing, and receiv'd the last Sacraments. When the Priest annointed him with the Holy Oyls, he cry'd out, *Oh! how I long to see my God!* And in this Manner he died,

dy'd, on the Fifth of February, 1615. The Year of his Age is not mention'd.

The Town generally lamented his Death, and Funerals were order'd for him, more becoming a crown'd Head, than a banish'd Man. About the Time of his Enterrment, a Dispute arose amongst the Magistrates who should carry the Corps, and the Difference was adjust'd in this Manner. The Governour and King's Council, bore it themselves, from his Lodgings to the Heart of the Town, and then deliver'd it to the Brotherhood of Mercy, as being formerly himself a Member of that Confraternity, both at Meaco and Nangasacki. The Brethren convey'd it from thence to the Jesuits Church, where it was enter'd, the Superiours of Religious Orders met it at the Gates, and carry'd it before the High-Altar, as a Confessor of the Faith, but the Croud was so great, that they were forc'd to set Guards to prevent Disorders.

The Ceremony was perform'd afterwards in the Cathedral, and Religious Houses, but chiefly at the Jesuits. Their Church was hang with black Velvet, and Emblems round in four several Languages, as *Latin*, *Spanish*, *Japonian*, and *Chineze*. One of the Fathers made the Funeral Oration, and in it enlarg'd upon his Combats and Sufferings for the holy Faith, under the three Emperours, *Nobunanga*, *Taycosama*, and *Cubosama*. There were then at *Manila* above a Thousand Japonians, and it pleas'd God they had most of them the Happiness to see what pass'd, which pleas'd them extremely, and not without Astonishment, to see such Honours paid to their Countryman after his Death.

His poor Family mourn'd, and took on without Measure. It's easier much to imagine, than express the Grief of his poor afflicted Lady, and Children upon his Death. Their only Comfort and Support in Misery, was all gone at once. But God by the Governour's Charity, took Care to provide them with a handsome and competent Being, which his *Catholick* Majesty afterwards approv'd of.

New Torments exercis'd on the Christians at Arima.

Having paid our last Devoirs to *Justo Ucondono*, of glorious Memory, we must take up the Thread of our Discourse, and compleat the barbarous Cruelties that were exercis'd on the Christians upon the Banishment of the Shepherds. Father *Valentine Caravail*, Provincial of the Jesuits, and *Vicar-General* of Japan, being oblig'd to leave the Country, was pleas'd to substitute in his Place, (in Quality of *Vicar-General*, and *Vice-Provincial*) one Father *Jerome Rodriguez*. Moreover, he appointed Father

Father Charles Spinola (whose glorious Martyrdom we shall treat at large in the proper Place) to recollect, and register the Gifts of the Martyrs, as he did, upon the Deposition of unsuspected Witnesses, and sent them afterwards into Europe, from whence we also borrow'd what here is said of these Saints.

Sasioie having turn'd the Prince of Arima out of his Kingdom, was now resolv'd to force all the Christians by dint of Torments, to renounce the Faith. There was then in Ximo an Army of ten thousand Men, under three Lieutenant-Generals, and their Business was to prevent Tumults and Revolts in those Parts. The First of these Generals was Sasioie Governour of Nangsaqui, the Second Surangandono Governour of Fuximi, and the Third Gonzoiemandono, who came thither express from the Emperour, to put the Laws in Execution against the Christians.

The Attack began first at Coquinotzu, in the Kingdom of Arima. Sasioie being arriv'd there at the Head of his Troops, gave Notice to the Ottones, or Heads of the People, that he was come with two other Lieutenant-Generals from the Emperour, to force the Christians to the Worship of the Gods; and therefore, as they were the Heads and Rulers of the People, it became them in the first Place to give the rest Example, by a prompt Obedience to his Majesty's Pleasure. For the rest, there was no Time to lose, for Things were now gone this Length, that they must either yield or die, and the Choice was left to themselves. In case they comply'd, as was expected, he promis'd in the Emperour's Name, to exempt them from Taxes, to open them a free Commerce with China, and what else they themselves cou'd desire. On the Contrary, if they were Obstinate, he threaten'd to cut off their Fingers and Toes, and not all together neither, but one by one, to burn them with hot Irons in the Forehead, to confiscate their Estates, to banish them the Country, to make their Wives Slaves, and prostitute their Daughters in the publick Streets.

The Ottones reply'd, they were ready to serve the Emperour with Lives and Fortunes in all Things, Religion only excepted; for being the Heads of the People, in Duty and Honour they were oblig'd to give them Example. The Tyrant was much displeas'd at this Freedom, however, not to precipitate in Matters of this Consequence, he call'd all the People together, made them the same Offers over again. At the same Time he

commanded his Men to take in the Names of the Heads of the Families that refus'd to comply, and the Number amounted in all to a Hundred and Twenty. The *Commissary* scrupled at first to accept of so long a List, and the *Otronies* on their Side, pretended they were short in the Account, all the Christians being in a Disposition to die rather than betray their Faith.

In the mean while News was brought from Court, that *Ozaca* (where Prince *Fideyori* resided) was revolted from the Emperour, and both Parties arming for a Revenge. Upon this a Councel of War was held amongst the Lieutenant-Generals, and the Question was put, whether they shou'd march and joyn the Emperour, or lie off till farther Orders? And it was carry'd for the Latter. In the mean Time, they resolv'd to bear hard upon the Christians, for fear *Ximo* shou'd rise, and take Part with *Fideyori*. To this End, for quicker Dispatch, they divided their Armies into three Bodies, one at *Chingina* and *Obarna*; another at *Ximabara*, *Avin* and *Mi*; and the Third at *Arima*, and the Neighbouring Places.

Gozaimondono being appointed President of the Tortures, by Consent of the other Two, summon'd all the Captains of the Streets to appear before him, in Order to sign a Renunciation of their Faith, and the rest of the Quarters under them, to do the same. The Captains all came as they were order'd, and acquainted the President, that the Christians wou'd rather die than consent to such a Crime. Upon this he Assembled two hundred Heads of Families in a Place where the *Jesuites* College stood, and enclos'd them about with strong Batteries. A thousand Soldiers kept Guard without, and twenty Executioners within, ready to execute the Judges Pleasure.

Such a Sight of Soldiers and Executioners made several of the poor Christians give Way. At the Entrance of the Enclosure stood an Officer to question them about their Religion, and such as remain'd steady and constant, he thrust in amongst the Executioners, who immediatly fell upon them, tearing off their Hair, (the greatest Affront that can be offer'd to a *Japomim*) plucking off their Ears with hot Pincers, treading them under Foot, beating them with Sticks, and tormenting them all the Ways imaginable, to tire out their Patience, and make them feel the Pangs of Death, without yet killing them quite out.

After

After this first Prelude, they stripp'd them naked, bound them with Cords on the Ground, buffetting them with old Shoes, and besmearing them with Dirt (the greatest Contempt imaginable in *Japan*) and after a Thousand other Indignities and Affronts, they were thrown Hand over Head into a Hole, where several had like to have been stifled in the Throng. The Executioners being intimate with some particular Persons, after the first Sallies were over, took Occasion to turn them out of the Enclosures, as if they had renounc'd the Faith, but the Saints protesting against it, and confessing themselves Christians before the Multitude, they gagg'd their Mouths, insomuch, that they cou'd not be understood.

The Night approaching, they divided the Martyrs into three Squadrons, and lodg'd them in neighbouring Houses, where they animated one another to Constancy, and Perseverance. In the mean while, the Guards by Force of Bribes let several of them escape, and their Relations took them Home with them, under the Colour of having renounc'd their Faith; this notwithstanding, every Man of them was firm and constant, and Proof against all their Efforts.

Next Morning they brought them again into the List, and renew'd the Combat by a most unheard of Cruelty. The Executioners took two octangular Pieces of Wood, and plac'd the Martyrs Feet betwixt them. Then tying them streight at one End, they danc'd and leap'd upon the other, to crush their Bones to Pieces. The Torment was so painful, that several of them lost Courage, and sunk under it, the rest were carry'd Home, and assaulted there anew by their Friends. Others again were taken away under the Disguise of Deserters, and others yielded for Fear of future Menaces and Threats, insomuch, that the Number was now reduc'd to Twenty, and these all gain'd a glorious Crown of Martyrdom, by the Loss of their Heads.

Every one of them distinguish'd himself in the Combat, amongst the rest a young Man of Nineteen Years of Age, call'd *Michael Acafaxi*, Native of *Figen*, a Person well born, tho' by Fate of War at present in the Condition of a Slave. He fasted *Wednesdays, Fridays, and Saturdays* to Bread and Water, frequently also Disciplin'd himself, and spent every Day two Hours in Prayer. Upon a Report that the Christians were to suffer, he ran Fasting, and half Naked to the Enclosure, and demanded to be let in. The Soldiers flatly deny'd him Entrance, as not finding his Name upon the Roll, and with

that he watch'd his Opportunity, and leap'd over the Rails. The Soldiers however forc'd him out again, but after all, by one Stratagem or other, he found Ways to get in the second Time, and so was tormented with the rest. Lying upon the Torture, he said to the Executioners; *I feel no Pain, methinks the Wood does not touch my Legs, bind them straiter, that I may know, what it is to suffer.* After the Torment was over, they mov'd to have him sent Home, but he generously oppos'd it, protesting he wou'd die in the Field of Battel, and so was beheaded, confessing himself a Christian to the last Breath.

There was another, call'd *Peter Guinan*, a Man of eight and forty Years of Age, famous for his Constancy and Fortitude. He was formerly a *Bonze*, and of that Sect too, that adores the Devil. After some few Conferences with the Fathers of the Society, he embrac'd the Faith, and became so Zealous in his Way, that he was chosen to govern the Flock in Absence of the Father. They banish'd him some Time ago from *Arima*, but hearing the Christians were on the Way to suffer Martyrdom, he made hast back to meet them, and this was the very Man that exhorted his Companions in the Night to Perseverance. Lying upon the Torture, he smil'd at the Executioner, for soliciting him to return again to his Functions. He had two Children one eight, the other two Years of Age, and both of them (tho' then at some Distance from *Arima*) saw their Father's Soul ascend to Heaven. The eldest wept, and the younger who was actually in the Nurse's Arms, cry'd out; *my Father flies to Heaven.* The Day and Hour of this Vision, was set down, and upon search, it was found to agree with the Time of his Death.

There were three others, whom they took by Force out of the Combat, as if they had yielded to their Demands; Two of these were Lieutenants to the Governour, but they made so many Protestations against it, and such loud Professions of their Faith, that the Governour was forc'd to put them to Death the next Day.

I cannot here omit a Passage, that may cause the greatest Saints to diffide in themselves. One of these Christians, having apostatis'd from the Faith, declar'd afterwards, that he felt no Manner of Pain on the Torture, for a considerable Time, tho' they ty'd him till the Cords eat into his Flesh, and half took away his Breath; this notwithstanding, he no sooner gave Way to a Suggestion of the Enemy, in Favour of a Child whom he passionatly lov'd, but immediatly his Strength fail'd, infomuch

insomuch that he sunk under the Pain, and deny'd his Faith. Afterwards indeed he acknowledg'd his Fault, did Penance, and confess'd the Fact with Tears, to teach the World by his Example, that nothing is stronger than a Man in the Favour of God, nor weaker, when destitute of his Grace.

Sasioe believing the Inhabitants of *Cuquinozu* (notwithstanding ^{The Chri-} their late Opposition) wou'd now surrender, rather than Expose ^{stians at} themselves to the Cruelties, that were exercis'd on the Martyrs ^{Cuquino-} of *Arima*, went immediatly on Board, and landed in the Port, ^{zu cruelly} in Order to put his wick'd Designs in Execution. Next Day ^{tormented.} he enter'd the Town at the Head of his Troops, in Confidence, that the Christians upon this March, wou'd either yield or fly, but to his great Surprise, a Matter of seventy of them came out to meet him, with Cords in their Hands, and desir'd very earnestly to be bound. Upon this he flew into a violent Passion, and commanded all the Instruments of his Cruelty, to be brought before them into the Church Yard. His Intention was to frighten them out of their Faith, by this dismal Appearance, but finding he had to do with Men of try'd Resolution, he was forc'd to come to Blows. To this End, he drew up his Men in two Lines, and order'd the Martyrs to march thro' the Middle of them, into the Church-yard. That done, they knelt down five and five, and still as they refus'd to sign a Renunciation of their Faith, the Soldiers took and beat them, till the Blood gush'd out at Nose, Ears, Mouth and Eyes.

After that again the Tyrant commanded they should be hang'd upon a Gibbet (like our Gallows) with their Hands and Feet bound behind their Backs. That done, the Executioners ty'd a long Cord about their Hands and Feet, as also a Stone, as much as three Men cou'd lift on their Backs, and in this Manner they drew them up to the Gibbet, till their Bones were all broken and disjointed. They us'd also several of them in the same Manner as was done at *Arima*, but what's strange (not to say miraculous) after all this, every Man of them stood right on his Feet and walk'd. Then they took hot Irons, and mark'd them on the Forehead, with the Sign of the Cross, the Martyrs all glorying in this sacred Badge, as a sure Pledge of future Bliss.

But the last of the Torments, was worse than all the rest. They cut off their Fingers and Toes one after another, and then their Hams. That done, they forc'd them to climb up several Stairs made purposely for this End, and still as they fell, they beat them up again with heavy Sticks, insomuch, that

that several of them expir'd upon the Spot. The eighteen that remain'd were all beheaded, some few only excepted, whom they let live, for a Terror to the rest of the Christians.

One of the most famous amongst them, was *Peter Faximata*. He was two and fifty Years of Age, and Native of *Cuquinozu*. He took Charge of most of the Confraternities, and of the Hospital in particular, where he serv'd the Sick with an un-fatigable Zeal. Hearing they were going to torture the Christians, lame as he was, he ran streight to the Place of Execution, and this, to gain the Crown of Martyrdom. Being on his Knees, with the rest of the Victims, he lifted up his Hands and Eyes to Heaven, and cry'd out, *Holy Virgin what do I see?* His Companion believing him afraid of the Torments, said to him, *What Peter does your Heart fail you? No* (reply'd the other) *it's the Joy I feel in my Soul, that moves me to speak in this Manner.* Some Time after also, he rais'd his Voice, and in new Transports cry'd out, *He saw Troops of Angels and Saints in the Air, all resplendent with Light.*

Presently after this Apparition, he was cruelly beaten, and bound naked to the Torture above mention'd. Then they Branded him on the Forehead, with the Sign of the Cross, and when they cut off his Fingers and Toes, he never once gave a Shrink, or moved his Head the whole Time. Infine, they thrust a long Pole through his Armpits, and in this Manner he was carry'd to the first Stair, where they cut him off by the Hams, and so let him fall to the Ground. A Soldier of his Acquaintance, seeing him in this Condition, said in Compassion; *you had much better have follow'd my Advice, than let yourself be butcher'd in this Manner.* The Servant of God shewing him his Hands and Feet, reply'd again with a smiling Countenance: *What think you on't, dear Friend? is not my Prediction well discharg'd, when I foretold that no Torments wou'd make me renounce Jesus Christ? Acknowledge the Power of God whom I adore, that gives me Strength to bear these Torments, not only patiently, but even cheerfully.*

They carry'd him Home in this sad Figure to his own House, where he modestly rebuk'd his Wife, for fretting and murmuring at his Condition. Then he recounted to her what he had seen, adding, it was so great a Comfort to him, that he was in a Manner insensible of the Torments he had suffer'd. He dy'd that Night, calling upon *Jesus* and *Mary*, and praising his divine Majesty, for directing him to his holy Church.

The Second of these Martyrs was one *Paul Rioici* Burgher of *Arima*. He was eight Years Treasurer of our *Lady's Church*, and upon the late Revolution set up School there, to instruct Youth in the Christian Doctrine. So soon as *Sasioie* came to *Enquinozu*, this same *Paul* made diligent Enquiry after the Executioners, that were appointed to torture the Christians, and gave each of them a Visit; but what's most remarkable, he had a Request to make of them, and it was this: *I shall suddenly fall into your Hands, do not spare me, make me feel the Scourge, for I'm an old Christian, at the Age of seventy Years, and wou'd gladly suffer something for my God before I die.* They promis'd him faithfully to do as he desir'd, and in Truth, they were as good as their Words. He suffer'd all with an unchangeable Resolution, and so was carry'd Home, where hearing that Twenty of his Companions had accomplish'd their Martyrdom, he immediatly expir'd in an Extasie of Joy.

There was two old Men betwixt seventy and eighty Years of Age, that suffer'd all the abovesaid Torments, and liv'd several Months after, praising God and his only Son *Jesus Christ* our Lord, for his infinite Goodness and Mercy to them.

Another of sixty two, call'd *Michael Ixinda*, after these same Torments, being left all Night expos'd to the sharp Cold, and his Wounds all open, liv'd after this one and fifty Days, and before he dy'd, told his Confessor, that fifteen Days after the Torture, there appear'd unto him two young Children of marvelous Beauty, and presented him with a Viol of Celestial Drops, which gave him such a Loathing of all Terrestrial Food, that he was six and thirty Days after without Eating. A little before his Death he desir'd to leave this Attestation of his Faith: *Being led to the Place of Execution, I was stripp'd naked, beaten, and bound very streight. They drew me up aloft, with my Hands and Feet ty'd behind my Back, and a heavy Stone upon it. They cut off my Hands and Feet, and branded me on the Forehead with the Sign of the Cross. That done, they cut off both my Hams, and left me extended on the Ground. My Force and Strength in these Torments, I confess, is all from God, by the Intercession of his Holy Mother. Blessed be the Holy Trinity, Father, Son, and Holy Ghost, who render'd me victorious over the Enemies of his holy Name.*

These Martyrs deserve every one an Elogium apart, for their Lives as well as their Deaths, were questionless most admirable. Some of them were bless'd with extraordinary Favours,

vours, and had their Death foretold by Apparitions of Angels, the Blessed Virgin, and our Saviour himself. Some forc'd the Enclosure three several Times, to have Part with the Martyrs in their Triumph, others came from the neighbouring Kingdoms, and presented themselves before the Judges to be Martyr'd with the rest. But I must be forc'd to pass them all over in Silence, for Fear of Checking the Reader with tedious Repetitions.

The Persecution ceases for a Time.

Whilst *Sasioie* was persecuting the Christians at *Arima*, the *Saxumans* ran over all *Ximabara*, and the neighbouring Places, threatening the Christians with Fire and Sword, in Case they did not immediatly submit to the Emperour's Orders. But as Providence wou'd have it, they went no farther, for the *Saxumans* are nice and scrupulous in the Laws of Arms, and reckon it as Dishonourable to fight an Enemy that's out of Posture of Defence.

The Companies at *Firando* follow'd the Example of the *Saxumans*. Only four Persons of Quality suffer'd Martyrdom in those Parts. They were banish'd in the first Persecution from *Arima*, and retir'd with their Families into a Grote on the Top of a Mountain, where they suffer'd extreme Want, even of Fire and Water. Being betray'd by a Soldier to the Governour, *Sasioie* condemn'd them to have their Toes, Fingers, and Noses cut off, and then mark'd them on the Foreheads with the Sign of the Cross, leaving them in this Manner for a Terror to the rest of the Faithful. The Soldiers in Respect to their Quality, refus'd to bind them, so they ty'd themselves, and suffer'd with Resolution above what can be express'd.

The Christians of *Nangasacki* expected the same Fate, and were preparing for the Combat; but *Sasioie*, and the other two Lieutenant-Generals having Orders from Court to bring up their Troops to *Ozaca* to the Siege, the Persecution was suspended for a Time, and the Christians began to breath after the Storm. The Apostates did Penance, and were reconcil'd to the Church, and the Fathers stole out by Night to comfort and animate the Faithful. It was their Desire indeed to have enter'd the List, but the Church being scant of Pastors and Priests, they were forc'd against their Wills to abscond, and lie hid.

HISTORY OF THE Church of Japan.

The FIFTEENTH BOOK.

THE Empire of Japan, had not been for many Years so peaceable, as since the late *Taycofama's* War be- Death. *Fideyori*, tho' now at Age to govern by himself, kept close in his Fortrels; on the contrary, *Cubofama* being resolv'd to secure the Crown for his Son, determin'd to make War upon him, and in Effect it broke out in good Earnest, in the Beginning of the Year 1613. In the mean Time, he try'd all Ways to surprize him, but his Mother being a Woman of great Capacity, and Sense, broke all his Measures, and forc'd him to open Arms, and this was the Occasion.

He had put his Pupil on a Project, of rebuilding the Temple of the Idol *Daybut*, and this to consume the immense Treasures of his Father, and by that to render him incapable of engaging in a War. The Temple being now finish'd, Prince *Fideyori* order'd the Feast of the Dedication to be kept towards the End of the Year 1614. Above three thousand Bonzes met

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upon the Summons, at *Meaco*, and the Prince himself was design'd to be there in Person, but upon a Hint, that the Emperour was levying Troops, and intended to surprize *Ozaca* in his Absence, he chang'd his Resolution, and order'd the Solemnity to be transfer'd to another Time.

The Emperour vex'd to the Heart for this unhappy Disappointment, determin'd to besiege *Ozaca*, and adding Treason to Arms, sent for *Ichinocami* the Governour, and complain'd that the Prince his Master, had engraven'd several Characters on the great Bell of the *Daybut*, much to his Prejudice. In the Main, taking him aside, he open'd his Designs barefac'd, and declar'd he was resolv'd to lye down with his Army before *Ozaca*, and secure the Empire to his Son. To this End he begg'd his Assistance, assuring him he shou'd lose nothing by the Change, for he would make him, one of the greatest Princes in Japan. *Ichinocami*, who was as errant a Cheat as himself, promis'd faithfully to betray the Fortress and the Prince: In Effect, upon his Return to *Ozaca*, he talk'd in all Companies, that the Emperour was disgusted with *Fideyori*, for several reflecting Inscriptions on the great Bell of the *Daybut*. He repeated it so often, that the Court began to suspect his Sincerity, and upon a closer Search, found he kept secret Correspondence with the Enemy. Whereupon Orders were given for seizing him, but as ill Luck would have it, he got some Inkling of their Designs, and fled immediatly to the *Cubosama*. This Retreat discover'd the Emperour's Intentions, and oblig'd *Fideyori* to put himself in a Posture of Defence.

In the mean while, *Ichinocami* told the *Cubo*, that the Fortress of *Ozaca* was unprovided with all Necessaries, and urg'd by all Means, to enter upon the Siege. The Emperour who desir'd nothing more, than to make himself Master of the Place, rais'd a puissant Army; but his Son, who was to join him with his Troops, not coming up so soon as was expected, *Fideyori* had the Leisure and Opportunity, of bringing Provisions into the Fort. The Town then being invested, and the Trenches open'd, they made several Assaults, and were as often beat off, which oblig'd the Emperour to have Recourse to his old Intrigues, and Practices in the Town. The Prince being inform'd of it, secur'd the Traytor, and knowing the Enemy intended to make their Approaches that Night, laid several of his Men in Ambush, which took so good Effect, that they were beaten back with great Loss.

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This first Advantage was follow'd with several others, for the Garrison being compos'd of brave and stout Men, that wou'd either conquer or die, made frequent Sallies on the Besiegers, fill'd up the Trenches, and harass'd them to that Degree, that several of them began to desert. The Emperour considering the ill Posture of Affairs, and jealous that his Soldiers upon this hard Service, inclin'd rather to share Fortune with a young Prince, than an old Usurper, resolv'd upon any Terms to strike a Peace.

He sent his Proposals to the Prince, and he as readily embrac'd the Motion. For the Fortrefs was now short of Provisions, and above all, several Officers were enter'd the Place, whose Fidelity he durst not much depend upon. Soon after then the Peace was sign'd, on these Conditions, viz. That the Emperour shou'd disband his Troops, and cultivate a right and fair Understanding with the Prince; and the Prince on his Side, to fill up two of the three Ditches that environ'd the Fortrefs. As it's rare in Japan for a War to end till one of the Parties is entirely lost, this Peace in Course was not like to last, nor indeed was it the Emperour's Design to keep it; being resolv'd to surprise his Enemy at un-awares, and attack the Place when out of Posture of Defence.

In very little Time then both Parties began to arm themselves, *Fideyori* upon a Jealousie of the Emperour's Sincerity, and the Emperour in a Confidence of carrying the Fort, which now was without almost any Defence. They had each an Army of two hundred Thousand fighting Men. The Emperour rally'd all his Forces, but the Miscarriage in the late Siege, together with the rising Fortune of the young Prince, and the Justice of his Cause, drew Abundance over to his Party. He began the Work by ruining the beautiful City of *Sabay*, and this to take away all Subsistence and Quarters from the Enemy. Moreover, he burnt all Forts, Towns, and Villages for ten Leagues round, and a matter of a Thousand Monasteries and Temples of the *Bonzes*, which seem'd a Judgment upon them for burning two Hundred Churches and Chapels of the *Christians*.

Ozaca, besieg'd the second Time.

The Army of *Fideyori* was now grown so numerous, that the Troops were forc'd to encamp without the Walls, in the Face of the Enemy. Several Skirmishes happen'd from Time to Time betwixt them, and as Providence wou'd have it, the Advantage was constantly on *Fideyori's* Side. In Conclusion, the

two Armies clos'd, and came to a general Battel. The Attack was sharp and bloody, but in a little Time Fortune declar'd for the Prince, and his Van broke clear thro' the Enemy. *Cubosama* finding his Men in such Disorder, and at the same Time giving all for Lost, charg'd his Guard in Case they lost the Day, to strike off his Head, that he might not fall into the Hands of the young Conquerour.

Presently after, his Troops fid off, and nothing was look'd for but a general Rout; when by a strange Reverse of Fortune, the great God of War, who presides and rules in Battels, changes the Face of Things, and by an unforeseen Accident, cast the Scales on the other Side, and this was the Occasion: *Sanandadono*, one of *Fideyori's* Lieutenant-Generals, perceiving the Enemy in a Rout, dispatch'd an Express to the young Prince, who remain'd all the Time in the Fortrefs with his Mother for Fear of Treachery, to invite him into the Field, to give by his Presence the Finishing Stroke, to a most Glorious Victory. *Fideyori* transported with the Desire of Glory, and carry'd on with the natural Fire of his Age, mounted immediatly on Horseback, and rode at full Gallop to the Combat.

So soon as ever he was gone, the veteran Soldiers that guarded the Fortrefs, vex'd to see the Prince so easily carry'd away, with the Counsel of a Company of young Men, or as others say, Brib'd with the Emperour's Gold, set Fire to the four Corners of the Cittadel, and this unexpected Accident chang'd the Face of the Field. The Prince seeing the Palace on Fire, return'd Post-hast to the Rescue of his Mother, and the Treasury, his Troops also fled at the same Time, and the Emperour at their Heels, overbearing all that stood in his Way.

It's credibly Reported, that there fell in this Battel, of both Armies, above two hundred Thousand Men. Two *Jesuits* who were then at *Ozaca*, escap'd narrowly with their Lives. One was stripp'd, and nothing but the Name of Foreigner, and gray Hairs cou'd have sav'd his Life. If we may take his Word, he travell'd two whole Days over dead Bodies. The other shifted from House to House, till the Town was all in Flames, and then he crept into a Marsh, where he heard the Confessions of several Christians, and baptis'd a poor Idolator. He lay all that Night in the Fen, and next Day was taken by the Enemy, and stript to his Shirt.

It's not known what became of *Fideyori*. Some say he was kill'd, and others, that he fled with his Wife and Mother to the Extremities of *Japan*, to recruit his broken Forces. Father *Trigautius* the Jesuit, who wrote at that Time his Book, call'd *The Triumph of the Martyrs of Japan*, relates Things something different from our *European* Accounts, being as he pretends, better inform'd by Letters immediatly from thence; but in the main, I see little Difference, only one says the Town was set on Fire, and the other the Fortress, the rest in Substance is all the same.

Cubosama being now without Competitor, was us'd to date his Reign from this Battel. He return'd to *Monco* accompany'd by the Nobility, and promis'd great Rewards to such as brought in *Fideyori*, and his Adherents, dead or alive. At the first they took up several, and amongst the rest, Prince *Fideyori's* Natural Son, a Boy of seven Years of Age. The barbarous Tyrant, to put an End to the War at once, order'd the Child shou'd be dragg'd thro' the Streets, and beheaded. It's said the Child had the Courage to reproach him with Perfidiousness, for breaking his Oath, which he had so solemnly swore to in the Presence of his Grandfather.

He not only put to Death the young Prince, but murther'd several others also, without Distinction of Quality, and all this to prevent Disorders, and hinder a Revolt. He levell'd all the Fortresses in the *Tens* with the Ground, amongst the rest that of *Sacay*, and in Place of these he rebuilt *Sacay*. This done, he retir'd to *Suranga*, the Capital of the Empire, and his Son to *Jedo*, and the Army at the same Time was disbanded. But he enjoy'd the Fruit of his Victory a short while, for whereas the Battel was won on the First of *June*, 1613, he dy'd the Eighth of *March* following. Finding his End then to approach, he advis'd his Son to be kind to the Nobles, and above all, to govern his Subjects in the Spirit of Tendernefs and Affection. He dy'd as he liv'd, laden with Crimes, and was the First (as I may say) that kindled that bloody Persecution, which rages in the Country to this very Day.

Before we begin with his Son's Reign, it won't be amiss to make some few Reflections on the Progress of the Gospel in the late Tyrant's Time. From *Taycosama's* Death, which fell in the Year 1598, to the Year 1614, when the Priests and Religious were banish'd out of *Japan*, the Fathers of the Society for their

their Part, baptiz'd upwards of a hundred and four Thousand, and what's more, in the three first Years of the Persecution, when the Torments were so terrible, that the very Pillars themselves began to shake, they converted fifteen Thousand more.

Another Thing which ought to make us admire the Power and Efficacy of divine Grace, was the Zeal of these first Christians, in the Desire they express'd of suffering for the Faith. Upon the first Noise of the Persecution, they not only prepar'd themselves for the Combat, but what's more, running voluntarily into the Occasion, they provok'd the Judges to put them to the Torture, and never were easie to themselves, till this Favour was granted. What's most surprising of all, not only Men train'd up by martial Exercises, to a Contempt of Death, but timorous Women, Persons of distinguish'd Quality, young Virgins, and tender Children, who hardly knew what it was to live, suffer'd with Alacrity as cruel Torments, as were yet inflicted on the worst of Malefactors.

In the first Ages, when the Church was in its primitive Spirit, and the Blood of the Son of God (so lately shed) reack'd, as I may say, in their Veins, the Martyrs distinguish'd their Constancy in most hideous Tortures, but then their Faith was confirm'd by almost daily Miracles, their Bodies being frequently Proof against savage Beasts, and the very Flames themselves. On the contrary, the *Japanians* had few of these Helps. Faith alone animated these in the Midst of their Torments; and this Faith too, was vigorously oppugn'd by the Subtleties of the *Bonzes*, by a Company of inveterate Superstitions, handed down to them from their Ancestors, and ingrafted in a Manner in their Constitution; viz. A natural Antipathy to the Cross, and a *Crucif'd God*, an innate Horror of Banishment and Poverty, the inseparable Recompense of Christian Fidelity in those Parts. Was the like ever known before in the Church of Gods?

If any one is pleas'd to Question, why God works not Miracles in our Days, as formerly in the first Ages? I answer, *St. Francis Xavierius* did several, all the Time he liv'd in *Japan*, and the Missioners after him, many more. But these are not recorded in our History, partly, because they fall short of the Resurrection of the Dead, and above all, because we live now in an Age, that hath no Relish of these Prodigies, as if God was subjected to the Law of Nature, and his Power bounder'd within the Compass of natural Effects. Lastly, as Miracles are only to supply Want of Knowledge, the Missioners of *Japan*, being most

most of them Men of Parts, and having to do with a rational and litérate People, they stood not in Need of Prodigies, to convince them of the Credibility of our Religion.

But if Men be obstinate, and have a Mind to assert the Necessity of Miracles, for planting the Gospel in a heathenish Nation; I'll say of Japan what St. Austin says of the Conversion of the World. If the Apostles wrought Miracles, what they preach'd was true, because God can't attest a Lye. But if they did not work Miracles, it's the greatest Miracle of all, that poor Fishermen, shou'd beat down Idolatry, and convert the World, without a Miracle. This plainly shews, that the Conversion of Japan was miraculous. For suppose God did nothing Extraordinary (which is false) is not it a Miracle, that poor Foreigners, destitute of human Assistance, contain'd and despis'd by the Japonians, speaking only by Interpreters, or like stammering Children, shou'd without Miracle, persuade so cunning, and subtle a People, so deadly Enemies to the Cross, and all such Kind of Novelty? That a crucify'd Man, was that same God, that governs the Universe by his Providence; and gave himself to be eaten, under the Figure and Species of Bread? And what's more, to make them leave their ancient Superstitions, in Favour of a new Religion, never heard of before, and with so much Zeal too, and Fervour, that very Quality, Men, Women, Children, and Bonzes themselves, wou'd rather suffer any Torments and Death it self, than swerve one Jota from that Law, which they themselves before had impugn'd and persecuted? If this be not a Miracle, what is a Miracle? Or if it's natural, we may as well believe, that Nature can raise the Dead, and destroy it self. But let us wave these curious Questions, and captivate our Understanding, in Favour of the incomprehensible Wisdom of God, who Rules and governs this World, by his providential Appointment. In the mean Time our next Business is to take a View of this poor desolate Church, brought in a Manner to the last Extremity, by the empty Vanity of a Spanish Pilot, and the malicious Contrivance of Hereticks.

It's hard to say, whether it stood more with the Interest of the Church, to have *Fideyori*, or *Cubosama* Master of the Field. It's true, there was Grounds to hope, that *Fideyori* wou'd have favour'd the Christians, for 'twas his natural Disposition, and Connivance at the Preachings, there were several Christians, in his Troops, and amongst the rest, *Otcaxiedmon* one of the three Lieutenant Generals of his Army, whom probably he wou'd not

not have refus'd a free Exercise of his Religion, had God blest'd his Services in that Days Fight. On the other Hand, his Mother, who was certainly one of the greatest Bigots in all Japan, had brought him up in a Perswasion, that there were no other Deities besides the *Camis*, whom they believe to be Dispensers of all good and ill Fortune, and he was so wedded to this Opinion, that he made Offerings, and built Temples to all these Idols; insomuch that the Christians made sure he wou'd declare War against them, if ever he came to be establish'd on the Throne. Moreover *Taycosama* his Father, being rank'd in the Number of the Gods, under the Title of the God of War, and several Temples now erected to him in the Empire, it was not to be hop'd, that he wou'd prove favourable to a foreign Religion, that impugn'd this Kind of Worship in his Subjects.

On the other Side, there was much less to hope for from the *Cubosama*, and his Son. As for the Father, hearing that a Lieutenant General of the Enemy was a Christian, he did all that was possible, to surprize and put him to Death. Moreover, he knew that the Christians had joyn'd *Fideyori*, and fought under the Standard of the Cross; withall he was told, that they had sent for Priests and Religious to *Ozaca*, to hear the Confessions of the Soldiers; and on this Score, he had already cast within himself, to take his Revenge in due Time. As for the Son, he was yet worse than the Father. These Reasons held every one in Suspense, insomuch, that they knew not whom to pray for, but Process of Time shew'd, that none cou'd have prov'd worse than the *Xogune*, *Cubosama's* Son.

From the Day of the Battel, till the Emperour's Death (which happen'd the Year following) the Lords were all in such a Ferment, and Apprehension for themselves, that none durst mention the Christians, in Presence of the Emperour. After his Death, the Times grew more moderate, till September following, when the War broke out again with greater Violence than ever, and this was the Occasion. A Portuguese Vessel bound for *Malaca* with two Jesuits, and other two Religious on Board, happen'd by Stress of Weather, to be cast upon the Coasts of Japan. The *Xogune*, who was acquainted with the Business, lay under a thousand Jealousies and Fears, but this was not all, for in that very nick of Time, comes over two Spanish Vessels, and puts in at *Saxuma*, with four and twenty Religious of St. Francis on Board; and this gave the finishing Stroke. The *Xogune*, upon the first Notice, sent Orders to all the Governours

nours round Japan, to see that no Ships, whether *English*, *Dutch*, *Spanish*, or *Portuguese*, put in at any of his Ports; *Nangasacki*, and *Firando* only excepted. Moreover towards the End of the Year, by a second Edict, he forbid all Inhabitants of *Nangasacki*, and other Towns, to harbour Priests or Religious in their Houses on Pain of Death; and extended the Penalty afterwards, not only to those that harbour'd them, but to the five next Neighbours also on either Side.

These severe Edicts notwithstanding, there were then thirty Fathers of the Society in Japan, and they baptis'd in the two first Years of the Xogun's Reign, 2900 Persons, besides little Children. Seven of these, together with four Japonian Secular Priests, lodg'd privatly at *Nangasacki*, and for greater Convenience of the Christians, divided the Town and Suburbs into several Quarters, going out at Night-time to help them. Their Manner of Living is set down by themselves in their Letters to Friends.

The Missioners Employed during the Persecution.

In my Residence (says one) there's only a little Room, and in't a Windom of half a Foot high. I have been shut up here sixty Days, and not without manifest Hazard of my Life, by the violent Heats. I have now been Abroad for six Days, and shall immediatly return to my Dungeon again, as having no other Place to hide in.

I have been (says another) thrice this Year at Cocura, the Metropolis of Bungo, and every Time on Peril of my Life. I travel by Night with great Difficulty. In the Day-time I hear Confessions, and lie in an obscure Hut, with all the Inconveniencies of Heat, Cold, Famine, and Thirst. I never endur'd more in my whole Life; travelling often over craggy Mountains, I tore my Feet and Face with continual Falls, insomuch, that I was many times all over gore Blood.

I'm shut up (adds a Third) in Darknes and Obscurity; insomuch, that I'm forc'd to borrow Light thro' the Chinks of the Door, to say the Divine Office. Such a violent Pain hath struck into my Side, that I can neither stand nor lie. My Patron dares not let me be known to the Servants, who are all Idolaters, nor to his Children, who have not Sense to hold their Peace. They send me to eat, sometimes very late. Our ordinary Diet is Rice season'd with Water and Salt, and sometimes by Way of Dainty a little Fish. On the Days appointed for Visiting the Flock, I steal privatly out in the Night, and keep at a round Pace till Break of Day. Now tho' we suffer extremely, God at the same Time is pleas'd to replenish our Souls with such Abundance of Spiritual Delights, that they seem to have influ-

ence upon our Bodies, for in these few Days I have been eas'd of all my Troubles, and cur'd of many Distempers.

It's long now (continu'd a Fourth) since we began to live sharp, for they give us nothing but Rice, thro' a little Conveyance, and that generally raw too. They pinn'd me up so streight, that I have not hardly room to turn in. This notwithstanding, I am more healthy than ever, and have recover'd out of several Infirmities.

I cou'd produce several other Pieces of these good Men, which shew their Zeal and Concern for their Patrons, who harbour'd them on Peril of their Lives. One of the old Fathers going out to visit a sick Person, disguis'd himself like a Porter, and carry'd a Stone on his Back, as heavy as his Years, which edify'd the People of the House where he went to, more than can be imagin'd.

If the Fathers were so concern'd for their Patrons, their Patrons on their side were no less for them. For Instance, I appeal to a Letter of a certain Lady of Quality in Bungo, to the Superiour of the Jesuits. They write (says she) from Meaco to our Prince, that one of the Fathers was taken; and wou'd perswade us to remove our Gentleman to Nangasacki, but my Spouse Ichinocami protests against it, declaring happen what will, he was arm'd against all Accidents, when he first took him under his Roof. If our Enemies are vigilant to discover him, we on our Side will be as careful to conceal him. And if after all he happens to be betray'd, we shall accomplish our Desires, and have the Happiness of laying down our Lives for the Faith, in Company of our good Father, whom we shall willingly take part with on this Occasion. For the rest, your Paternity must know, that if there's any talk of removing him, we shall certainly oppose it, for if there's Danger at Meaco, Nangasacki hath no less, and he can never be safer than amongst his Friends.

I cou'd recount several other Letters to the same Effect, but it's now high Time to return to our History.

The Martyrdom of Paul Tarosuke.

In the Year 1616, happen'd the Martyrdom of Paul Tarosuke, Native of Jamaxino. They press'd him earnestly upon the first Proclamation to renounce his Religion, but finding him firm to his Resolution, his Friends drew up a Kind of Formula, and taking his Hand forc'd him against his Will to sign it. But after some Time, upon reasoning the Point with himself, he fell into so deep a Melancholly, that he cou'd not rest Day nor Night. Going then one Day before the Governour, to enter a Protest against his late Proceedings, he met one of his Officers coming to surrender him his

his Deed, as not full enough, and withall to require another in more clear and ample Form. *Paul* overjoy'd to meet with so fair an Opportunity of repairing his Fault, took the Billet and tore it to Pieces, saying *he was a Christian, and wou'd sign it with his Blood.*

The Governour inform'd of what had pass'd, dispatch'd a Company of Soldiers to seize him. *Paul* in the mean Time, to make Satisfaction to Almighty God for his Offence, and prepare for Death, took some small Cords, and Disciplin'd himself most Part of the Night. Next Morning he wrote to five of his Friends, and this was the Purport of the Letters. *I long impatiently to die for Jesus Christ; I'm now in Prison, laden with Chains; and if I die, Almighty God be bless'd, for it's the greatest Mercy he can shew me. Pray, I beseech you, that he'll give me Grace to suffer for his sake.*

The 15th Day of the
Ninth Moon.

The same Day towards Evening, the Governour's Officer came with the dead Warrant to the Prison. *Paul* in a mighty Transport, begg'd he might die on a Cross, but the Officer excus'd himself, alledging, it was not in his Power to alter the Sentence. *Paul* then satisfy'd with his Answer, march'd joyfully to the Place of Execution, and was beheaded, calling upon *Jesus* and *Mary*.

There was another Christian also, under the same Sentence, but his Friends, by one Stratagem or other, took Care to rescue him out of their Hands. He was formerly a *Bonze*, and zealous enough in his Sect. Coming once by Chance to *Nangasacki*, and charm'd with the Piety, Modesty and Charity of the Christians, he desir'd to be instructed, and was afterwards baptiz'd. Immediately upon his Return Home, he renounc'd the Character of *Bonze*, and consecrated himself entirely to the Service of God. Afterwards the Persecution coming on, a certain Idolater question'd him, whether he was a Christian? *I do not deserve that Name* (reply'd the *Bonze*) *however that's my Religion indeed, and I intend to live and die in it.* The Idolater went open Mouth to the Governour with Complaints of him, and upon due Informations, he was condemn'd to die.

The Neophyte hearing they were on Search after him, went of his own Accord to meet the Guards, brought them into his House, and gave them a civil Entertainment. In Return for his Kindness, they desir'd him to retire, that they might tell the Governour he was fled. *God forbid* (reply'd the Bonze) *I should lose so fair an Occasion of dying for the Faith; do your Office, I'm ready to obey.* The Guards surpris'd to see so much Resolution, refus'd to lay Hands on him, and return'd back, in Confidence that the Governour would revoke the Sentence, which much afflicted the poor devout Man.

The Emperour of Japan was hitherto content with banishing the Ecclesiasticks out of his States; but in the Year 1616, God was pleas'd to reward the Labours of two of them, that came purposely from the Extremity of the World on this Design, with the Crown of Martyrdom. There were four Religious Orders, that labour'd there indefatigably in the Conversion of Souls. *viz. Augustins, Dominicans, Franciscans and Jesuits.* Heaven chose one out of each, to illustrate the Faith by their precious Deaths, and this was the Occasion.

Two European
Religious
put to
Death.

The Episcopal See being now vacant, several Religious of divers Orders, as also the Japonian Priests of *Nangasacki*, acted every one by his own proper Impulse; the Christians also fell into Divisions amongst themselves, not unlike those of whom St. Paul speaks, *I am Apollo's, I Peter's, and I Paul's.* But the Difference amongst the Shepherds, was much the more dangerous of the two. Some were for yielding to the Emperour, so far at least, as Religion and the Good of Souls would permit, by accommodating themselves to the Times, till the Storm blew over. But others mov'd with a violent and impetuous Zeal, declar'd all Terms were unlawful, where Religion was in Question, adding, it was Cowardice to fly, Scandal to abscond, and Impiety to yield to the Iniquity of the Times, that as Opportunity now serv'd for shedding their Blood, they ought to bear up to the Point, and tell the Tyrant to his Face (as the Apostles did formerly to the High-Priests) that it was not in their Power to obey his Orders as to this Particular.

These two opposite Opinions, put the Priests and Religious upon as different Practises. Some walk'd the Streets publickly, and exercis'd their Functions in the Face of the Sun, and others again travell'd all by Night, and did their Office as privatly as possible. In the mean Time, the Emperour had Notice that there were several Priests at *Nangasacki*, and what's worse, that they

they exercis'd their Functions publickly, in Defiance of his Commands. Upon this, Orders were sent immediately to the Prince of *Omura*, Grandson to the late Don *Bartholomew*, to seize on all he could find.

By great Providence the Magistrates of *Nangasacki* had early Advice of their Intentions, and being all Christians, they call'd a Council, and the Question was put, how they ought to carry themselves in this Juncture? After mature Deliberation, a Deputation was order'd to the Provincial of the *Society*, praying he would dispatch some few of his Religious, by the next Ships for *China*, and in the mean Time disperse the rest in the neighbouring Towns; to the End, when Search was made, they might swear in Conscience, there was not one Priest in *Nangasacki*. Father Provincial did as he was desir'd, and the other Religious follow'd his Example, insomuch, that the Prince of *Omura*, with all his Diligence, could not light on one. which prov'd no little Mortification to him, for his Father and Grandfather having both been Christians, and himself also train'd up from his Infancy, in the same Perswasion, there were Grounds to fear, that the Emperour might be jealous of him, as holding Correspondence underhand with the Christians, at least to think him careless and negligent in his Office.

Amongst those whom Father Provincial of the *Society* remov'd from *Nangasacki* to the neighbouring Towns, one was Father *John Baptist Machade*. He was Native of the *Tercera* Island, and sent from *Nangasacki* to *Gotto*, where he Arriv'd in *April*, 1617. Upon his landing the Magistrates took him Prisoner. All his Friends oppos'd the Journey, and wou'd gladly have perswaded him to stop at *Omura*, but the good Father after recommending the Matter to God, with a due Regard to blind Obedience, resolv'd to pursue his Voyage, tho' it cost him his Life. He had with him for Companion in his Travels, one *Leo* a Secular Person, who was also taken Prisoner with him by his own free Consent.

Being ready to Imbark for *Omura*, the Wind turn'd in such sort, that they were forc'd to lie two Days at *Canono*, where by the Magistrates Consent, he confess'd and communicated the Christians. After that, he made them a moving Exhortation, and amongst other Things, said, *He was inspir'd at the Age of seven Years with a strong Impulse, to go and Preach the Gospel in Japan.* Being on Board, he press'd the Guards to bind him, but they oppos'd it, as a Thing unnecessary to Persons of his Disposition.

Immedi-

Immediately upon his Arrival at *Omura*, they led him to Prison, where he had the Happiness to meet with a Brother of the *Ascension*, of the Order of *St. Francis*. This good Religious alarm'd at the Noise, concluded the Officers were come to put him to Death, and in the Strength of this Confidence, he plac'd himself in a Posture to receive the Stroke, and in that very Nick of Time in comes Father *Machade*. They embrac'd one another with feeling Tenderness, and gave Thanks to God with Tears in their Eyes, for affording them the Benefit of the Sacraments. They said Mass every Day in Prison, from *Pentecost* till *Monday* after *Trinity Sunday*, on which they dy'd.

Fa. Machades's
Letter.

There are three edifying Letters by me of Father *Machade*, but to avoid Tedioufness, I'll only touch upon the Last, address'd to a Father of the same Order. It runs thus: *I was taken at Götto, and in that Posture too, as my Hands were lifted up to dissolve a Penitent, at the Tribunal of Confession. They conducted me immediately before the Magistrate, where I spoke as God was pleas'd to Inspire. From thence they transported me to Omura, where I continue at this present under close Custody. God grant I may suffer something for his Sake. His holy Name be blessed for his infinite Mercies and Favours to an unworthy Servant. I protest, dear Father, I wou'd not change Conditions with any one in the whole World. I never was more satisfy'd, nor so cheerful, and easie in my whole Life. Glory be to God, who so abundantly recompences the Little we do, and suffer for his Service. Now (methinks) I begin to be a Religious of the Society of Jesus, and to exercise its Functions, in suffering Imprisonment for Preaching the Gospel of Jesus Christ. I leave out the rest, for what's said already proves sufficiently the Doctrine of St. Paul, viz. That Men are never stronger than when they begin to perceive their own Weakness, nor more content than when destitute of Human Relief, all our Strength and Comfort being entirely from God.*

On *Monday* after *Trinity Sunday*, News was brought to the Prisoners, that they must both die. These Tidings were not a little acceptable. Father Brother *Peter* of the *Ascension*, declar'd, he had made this the Subject of his Prayer ever since he came to Prison, and now bless'd God a thousand Times for the Favour. As for Father *Machade*, he said, there were three Days to be reckon'd Happy in the Course of his Life, the Day of his Admission into the Society, the Day of his Imprisonment, and the Day he was condemn'd to Die.

In Effect, he wrote immediatly to his Superiour, and these are the very Words of his Letter. *I die cheerfully, because In this I suffer for the Love of Jesus Christ. His divine Majesty be bless'd for doing me this Favour, I sa little deserve at his Hands.* Towards Night, the Prince of Omura sent them to eat, but they excus'd themselves saying, *they were going to a Feast.* They confess'd one to another, and recited the Litanies of the Saints, and so were led to Execution, a matter of half a League out of Town. Each carry'd a Crucifix in his Hand, exhorting the Heathens and Christians that follow'd them in great Crouds, to embrace and maintain the Faith, but the People made such a Noise, that it was impossible to hear what was said.

Being come to the Place of Execution, Brother Peter address'd himself to the Christians, and made them an excellent Sermon, but being rather with the longest, Father John Baptist (who took Notice that the Soldiers grew uneasy) made him a Sign, and immediatly he broke of. Then embracing one another, they drew for a short Space to a Side, and so prepar'd themselves for the Sacrifice. Brother Peter fell dead at the first Stroke; but Father Baptist, by the Unskilfulness of the Executioner, receiv'd three Blows one after another, before his Head was sever'd from his Body. The Christians seeing them both dead, made a heavy Moan, insomuch that the very Heathens took Compassion on them, then forcing their Way thro' the Crouds, they kiss'd the Bodies, and carry'd off their precious Relicks.

In the mean while Leo, who accompany'd the Father to Execution, grew disconsolate, for being depriv'd of the Crown of Martyrdom. They conducted him back to Prison, and bound him so hard, that the Jaylor himself took Compassion on him. *What (said he) do you think he'll fly, that's Prisoner only by his own free Choice? And upon this, the Guards grew more moderate, and slaken'd the Cords.*

When News was brought to Nangasagui of their Death, two Religious of St. Austin; and St. Dominick's Orders, call'd Ferdinand of St. Joseph, and Peter Alphonsus Navarret, did an Action less warrantable in it self, tho' what none ought to condemn in the Saints. Having concerted Matters betwixt themselves, they took Leave of their Friends, and clad in their respective Habits, march'd out of Nangasagui, with a Troop of Christians after them, into the Kingdom of Omura. Upon their first Arrival there, they drew up in a spacious Field, and erecting a kind of Church with the Branches of Trees, began to hear Confessions, and administer the Sacraments. The

Two other Religious as also one Leo put to Death.

The Prince of *Omura* advertis'd of their Proceedings, sent Officers to seize them. The Religious went out of their own Accord to meet them, and after the usual Ceremonies surrender'd themselves, and were transported to an Island near *Omura*. Several Christians of *Nangasacki* inflam'd also with the Desire of Martyrdom, confess'd before the Judges, that they had harbour'd these Religious in their Houses, for two Years Time, and so by the Laws they ought to die with them, but the Judges took no farther Notice of it.

Four Days after, the Prince sent Orders to ship off the two Religious, as also *Leo* (late Companion to Father *Macbades*) together with the Bodies of the other two Martyrs. Being arriv'd at a desert Rock, the Executioners bid the Fathers prepare for Death. In that mean while *Leo* drew to a Side, to recommend his Soul to God, but the Fathers thinking he was affraid, began to encourage and animate him to Perseverance. *Fathers* (reply'd *Leo* in a smiling Countenance) *don't think I'm afraid of Death. If I withdrew, it was not out of Fear, but on the Sense of my own Unworthiness, to die in your Company. It's fit you shou'd enter Heaven before me, that I may have the Honour of treading in your Footsteps.* They were all three Beheaded, and their Bodies, together with those of the other Martyrs, cast into the Sea.

Two other
Religious,
and several
Christians put
to Death.

The Fame of this Martyrdom being bruited about *Japan*, three other Religious went purposely to *Arima* to shed their Blood. The Truth of the Business is, they travell'd in Disguise, but it was no hard Matter to distinguish them; so two of the three were apprehended, viz. Father *Apollinaris* Commissary of the *Franciscans* in *Japan*, and Father *Thomas* of the *Holy Ghost*, a *Dominican*. They seiz'd also on sixteen or seventeen Inhabitants of the Town, who to gain the Crown of Martyrdom, voluntarily confess'd they had harbour'd these Religious in their Houses. Whether this Zeal was according to Knowledge or no, it's not my Business to examine; but thus much all must own, it was pious, and proceeding from a lively Faith.

Sasioe's Nephew, in the Absence of his Uncle, seeing the Christians throng about the Prison to assist at the Martyrs Execution, and jealous of a Tumult, sent in the Evening to have the Prisoners conducted to the Palace. Upon this the Christians gather'd about the Court, to have a Sight of the Martyrs as they return'd, but the Business was so laid, that the Prisoners were convey'd out by a back Way, and shipp'd off privately without any ones Knowledge. They were all beheaded, and their Bodies cast into the Sea. As for the Estates, they were confiscated to the Prince,

and

and the Wives and Children made Slaves. But these Tragedies, instead of terrifying the Christians, serv'd rather to set an Edge on their Zeal, and inflam'd them with more ardent Desire of Martyrdom.

The two ensuing Years, the Christians of *Arima* liv'd in some tolerable Quiet. Four of the *Jesuites* took Charge of that afflicted Church, and not without the Prince's Knowledge neither, (whatever he might pretend) as being just tir'd with Persecuting the Christians, which help'd only to improve their Vertue.

The Storm being now partly over, there happen'd one Thing very remarkable, which deserves Place in this History. The Christian Ladies, who retir'd last Year into Woods and Forests, for Fear of the Insolence of Soldiers, being now most of them return'd Home, and seeing their Husbands lam'd, disabled, and all over with Wounds, appear'd in a Manner transported out of themselves for Joy. They contemplated with them a profound Respect, believing themselves unworthy to touch those sacred Scars which were receiv'd in Defence of the Holy Faith.

Others on the contrary, seeing their Husbands in perfect Health, either because they had renounc'd, or at least dissembled their Religion, took such an Aversion to them, that it was impossible to make them cohabit. They reproach'd them with Cowardise and Treachery, and so retir'd, believing it unlawful to hold Commerce with such as did not keep their Faith with God. It's true, more than two Hundred recanted, and were reconcil'd to the Church; however, there was all the Difficulty in the World to make them cultivate a right Understanding amongst themselves.

What oblig'd these Apostates to enter into themselves, besides the Wives Reproaches, were strange Lights seen over the Bodies of the *Martyrs*, and particularly on the Day of their Death. This same is attested by so many ocular Witnesses, as appear by our Letters from thence, that it wou'd be Madness to question it. It was this, that mov'd the Apostates, and inspir'd the weak Brethren with true Repentance for their Sins.

In the Year 1617, the *Xogune* gave the Investiture of *Arima* to one *Mathucara Bungo*, a Man of distinguish'd Quality and Merit, and one of the most accomplish'd Generals then in *Japan*. The Emperour at the same Time commanded, that he shou'd not tolerate any Christians in his State, but being naturally of a meek Disposition, he never offer'd any Violence, and was free to let such as he found there of that Perswasion before his Time,

enjoy their Liberty, provided they made no outward Shew of it. By this Means, the two deadly Enemies of the Church, Prince *Michael* and *Sasio* Governour of *Nangasacki*, were both punish'd according to their Deserts. Prince *Michael* by forfeiting his Crown, which he had purchas'd and maintain'd by the Price of his Faith, and the Effusion of innocent Blood; and the other in not succeeding him in the Kingdom, which had put him upon so many horrid Crimes.

One of the
Christians
encounters
60 Bon-
zes in Di-
spute.

In the Kingdom of *Fingo* there's a considerable Town, where the Christians preserv'd the Faith, in despite of an angry and irritated Prince, what's remarkable, when the Fathers were banish'd out of *Japan*, a *Bonze* (formerly Minister of *Satan*, and sworn Enemy to Religion) illuminated with the Light of Faith, turn'd Apostle of the Country, and by his Sermons animated the People to suffer Martyrdom. He had for second, a Person of Quality, the Collector of the *Finances*, whom all the Governours much respected. This Nobleman being one Day press'd to renounce the Faith, made them a Challenge; Call (says he) your learnedst Bonzes of *Japan* to dispute with me, and if they Answer my Objections, I'll surrender; but in Case I silence them, upon the Point (and of this you your selves shall be Judges) then you shall own I have chosen the better Part, and leave me at my Liberty.

The Conditions were approv'd, and the Governours assembled sixty of the learnedst and most eloquent *Bonzes* in the Country. The Battel was warm on both Sides, but in the Main, the *Bonzes* stood mute, and the Collector was declar'd Master of the Field. These false Priests vex'd, and out of Countenance, to see themselves nonpluss'd, before such an Audience and by an illiterate Man too, resolv'd to renew the Fight. Lets come (said they) to plain Fact. You teach that there are Miracles wrought in your Religion, do something then that surpasses the Power of Nature, and we surrender. With all my Heart (reply'd the Collector) and instead of one Miracle you shall have two; but first grant, if I perform more than you can do, it's miraculous, for sixty Men are naturally Stronger than one.

The Offer was approv'd, and so he proceeded. Dont you think (said he) that I love my Wife, Children, and Estate, as well as the *Xogune* does his Empire? This notwithstanding, I'm ready to sacrifice them all for my Faith. There's one Miracle. A second is, Nothing can be dearer to me than Life, and yet I can freely part with it, for Religion's Sake, will you do as much for your Gods? Bring in the Soldiers, here's my Head, do you the same. The *Bonzes* could

could not at all relish this Offer, and making no Return, he reply'd, *Grant Gentleman that the Christians work Miracles, since Children with them can do more than you Bonzes.* The Company all smil'd, and the *Bonzes* were put to publick Confusion. But tho' the Victory was on the Collector's Side, yet as the Dispute had made a Noise in Town, the Governour (who fear'd to be ill represented at Court) was forc'd to banish him for some Months. So true is it, that the Contempt of the World is a Kind of Miracle in Nature.

Some may argue, that the *Japonians* drown themselves in the Sea, to meet with their God *Canon*, and let themselves be crush'd to Pieces, under the Carriages of the Idols, as they are shew'd about the Streets, so the Collector reason'd upon a false Supposition, and the *Bonzes* were dull, that could not answer the Difficulty. The latter is true, but not the first; for those that precipitate themselves into the Sea, are only the poor simple and ignorant People, who led away with a false Notion of Happiness after Death, take Pleasure in this Kind of Murder; but to this Day, no *Bonzes* ever laid down their Lives in Defence of their Sect, or if they did, the Number is so inconsiderable, that it cou'd give no Colour at all to their Superstition. On the contrary, what confirms our Faith is, that an Infinity of Martyrs, of all Ages, Sexes and Conditions, and Scholars too, have voluntarily suffer'd as cruel Torments as could be invented, and this for a Religion, that in Appearance cuts upon Reason, pointing to Happiness only at a Distance, and that too unperceptible to Sense.

Moreover, the Collector was no stranger to the Humour and Temper of the *Bonzes*; who, he was sure, would never sacrifice their Lives, for their false Divinities, and therefore he push'd Home in saying, he wrought *Miracles*, as being in a Disposition to effect what they thought impossible. But to proceed in our Story.

There's a high Mountain in the Kingdom of *Chicugen*, and at the Top of it a Cross, where the Christians in *Lent* Time, made their Pilgrimages of Devotion. Some walk'd thither barefoot, with heavy Stones on their Shoulders, and others disciplining themselves to Blood. In the late Persecution, the Cross being pull'd down and burnt: On holy *Saturday*, in the Year 1616, there appear'd on the Top of this Mount, a terrible Fire, and in it a Cross like the former, but so resplendent, that the People for a League about, could read distinctly the Characters that were wrote upon it. This Prodigy con-

A miraculous Cross.

tinu'd two Hours, and was confirm'd by Clouds of Witnesses, of an irreproachable Sincerity, every one believing it a Prefage of the bloody Persecution, that next ensu'd.

A certain
Christian
gives a
Relation of
his suffer-
ings.

In the second Persecution under the *Xogune*, we have a glorious Instance of Christian Fortitude, in the Person of one *Lewis Sottar*. He had endur'd formerly many sharp Conflicts, under the late *Dayfusama*, but these were all nothing, in Comparison of what he suffer'd under the *Xogune*. In the Beginning of the Persecution he paid off his Debts, and settl'd his Estate; that done, he made his Confession, and so presented himself before the Judge, in Order to be imprison'd, and put to Death. He found all the hard Usage and Severity, that hellish Art cou'd invent, Death only apart, for the cruel Ministers weary'd with tormenting, sent him Home to *Nangasacki*, where by Order of the Fathers of the Society (who govern'd his Conscience) he wrote down a full Account of his Sufferings. It runs thus.

'The 11th Day of the last Moon, which fell on the 21th of *October*, 1616, a Proclamation came out at *Cusan*, my native Country, requiring all Christians, on Pain of high Displeasure, to return to the Worship of the Gods. The same Day (which was *Friday*) I settl'd my Concerns, and next Morning on my own Accord, went and presented my Self before the Judge. All the Art imaginable was us'd, to make me renounce the Faith, but finding me firm to my Resolutions, the Judge order'd them to lap me up in a sort of Mat, made of long Reeds, or Canes split in two, and interlac'd with Cords, but at some Distance one from another, so that every one might discern me thro' these Holes. Being then wrapp'd up in this Manner, and hard bound they threw me nak'd into the Street, and left me there till Night, to be affronted and abus'd, by the insolent Mob.

'Next Morning they sent me bound to *Janagara* the Metropolis of the Kingdom, where the Governour tempted me to deny my Religion, but seeing it was only lost Time, he order'd them to carry me before *Dayendono*, one of the Principal Governours of the Kingdom. I waited there two Hours in the Palace Court, where several young Gentlemen came to reason me upon the Point, and last of all the Governour himself. He try'd many Ways to corrupt me, but my Answer was still the same. *Sir, your labour is in vain, I have liv'd a Christian, and thro' God's Grace intend to die as I liv'd.*

'The Judge much displeas'd at this short Reply, told me in an angry Tone, he wou'd make me repent it. I answer'd, he was free to do as he pleas'd, but at the same Time, he shou'd never force me to deny my Master. Upon this I humbly recommended my self to God, desiring he wou'd hasten to my Aid, and support me with his Omnipotent Hand, and immediatly I found in my Soul new Vigour and Strength. They remov'd me from thence to a neighbouring House, where Abundance of People came with pressing Instances to make me surrender to the Emperour's Pleasure, but I told them as before, that *I wou'd rather suffer any Torments than offend my God.*

'Finding then that fair Means wou'd not do, they resolv'd effectually to come to Blows. I was led to the Place of Execution, and hung on a Beam, bound Neck and Heels. After that, the Executioners turn'd me about till the Cords twisted me up to the Beam, and so let me go again with a Torture both in Heart, Head, and Eyes, above what can be express'd.

'The Turning once past, I lay as 'twere dead, insomuch, that the Executioners were forc'd to cast cold Water in my Face to bring me to my self. Presently after they press'd me again to renounce my Faith, and I gave the same Answer as before. Upon which the Turning was repeated over again; I thought I shou'd have dy'd with Pain, but calling upon *Jesus* and *Mary*, my Strength on a suddain return'd; insomuch, that I found no Difficulty in the second Turning. Upon that they press'd me again to worship the Idols, but thro' God's Grace I stood firm and constant to my Purposes.

'At last they took me down, and soon after my Hands and Feet were bound behind my Back, and the Turning was repeated over again from the Left to the Right, hoisting and lowering me as the Humour serv'd, and this to tire my Patience. But the sacred Names of *Jesus* and *Mary*, which I had always in Heart and Mouth, made me Proof against all their Batteries.

'The Judges seeing they cou'd effect nothing by this Torture, invented another more cruel than the First. They carry'd me into a Court, where two Executioners ty'd my Left Leg streight betwixt two Musquets, and then the Question was put, whether I wou'd renounce *Jesus Christ*? I positively refus'd it, and upon that they bor'd my Right Thigh with a hallow Reed like a Gimblet, and tore out the Flesh.

'Soon after, they put it again into the Wound, and bor'd it to the very Bone, digging and ploughing in the Flesh, with the same

'same Question over again. Then they drew out the Reed
'full of Flesh, and pierc'd my Thigh in another Place, my left
'Leg all the Time being hard bound betwixt two Musquets.
'This Torment over, they chang'd Legs, and bor'd my left Thigh
'in two Places, as they had done before in the right. I found
'a strange Comfort in my Soul during the Torture, in suffering
'for the Love of *Jesus Christ*.

'Being thus bor'd and bath'd in my Blood, three Execu-
'tioners took me up (for I could not Walk) and carried me
'into a House. Some who were Present at my Torments, say-
'ing, my Legs were not bound streight enough, the Execu-
'tioner took him up and said they were so streight that the
'Bones were all broken, and he spoke the Truth. They threat-
'en'd me then with new Torments, and amongst the rest, to
'pluck off all my Fingers and Toes. The very Motion of this,
'put me in a Kind of bloody Sweat, and immediatly I call'd
'to Mind our Saviour's Sweat in the Garden of *Olivet*, which
'restor'd Peace unto my Soul.

'In the mean while, the Judge came in, and told me all yet
'was nothing to what he design'd. In Effect, he sent me back
'to Prison, where they stripp'd me of my Cloths, and left me
'half dead on the Ground, swimming in my own Blood. The
'Prisoners indeed were so charitable to take me into the Room,
'where we continu'd all the Winter, naked to a Shirt, expos'd
'to the open Air, and no other Food but a little Rice and
'Water once a Day to keep us alive. In Conclusion, the Go-
'vernour of *Cusan* releas'd me, and gave it out, that *the Go-*
'vernours of the Kingdom had sent me a Pardon. Hitherto *Lewis*,
who was then actually living at *Nangasacki*, when this Account
was sent into *Europe*.

There happen'd one remarkable Passage in the Prison, where
he was confin'd with other two glorious Confessors, *John Ro-*
sayemon and *Leo Quezayemon*. Notwithstanding their Hardships
and Sufferings, they look'd so cheerful and pleasant, that a
Gentleman Heathen who was Prisoner there at the same Time,
could not but take Notice of it, and demanded the Reason?
The Christians expounded to him the Mysteries of our Faith,
and they appear'd so plain and evident, that nothing wou'd
serve him, but he must immediatly turn Christian. In Con-
clusion, *Leo* baptiz'd him, and *Lewis* stood Godfather, and af-
terwards they were all three releas'd and sent Home by the Ma-
gistrates.

Upon

Upon the same Occasion, I can't but take Notice of a famous Victory, that one of these Prisoners gain'd over Flesh and Blood. Being one Night convey'd out of Prison, and as he thought to Execution, it was a strange Surprise to him, to see himself surrounded with his Mother, Brother, Wife, Children, and Relations, who were met there on purpose, to tempt, his Virtue. After representing to him, the Misfortunes he had drawn upon himself, and his Family, the Mother, Wife and Children, fell at his Feet, begging with Tears in their Eyes to take Pity on them, and yield to the Times. The generous Christian, whom Force of Torments cou'd not move, had all the Difficulty in the World, to command himself on this Occasion, and in Effect, nothing but the Shield of Faith, cou'd have made him Proof against these Darts. His Brother seeing him bent upon it, flew into a violent Passion, and drawing his Sword, threaten'd to stab his Mother on the Spot, if he wou'd not do something to ease her afflicted Mind. The Young Man, who knew very well his Brother's Temper, earnestly recommended the Matter to God, and stood immoveable like a Rock. The Governour inform'd that this Stratagem took no Effect, began to despair of Victory, and so sent them Home to their own Houses.

The two last Years, several suffer'd Martyrdom for the Faith. Some crucify'd, others beheaded, others branded in the Forehead with the Sign of the Cross, and others their Fingers and Toes cut off. But having already recounted several such like Things, I pass these over in Silence; and the rather, that I may have more Leisure, to speak of the European Religious, who now begin to illustrate the Faith, by their glorious Combats.

In the Year 1618, there were thirty two Religious of the Society, dispers'd about in Japan. At the same Time also, came over privatly Father *Didaquez Valens*, Successor to Father *Lewis Cerqueira*, late Bishop of Japan, to assist and comfort the afflicted Church. As the *Premiums*, were great, for any that took a Priest, they search'd almost continually in *Nangasacki*. A Commissary going into one of the Christian Houses in Town, call'd for Pen and Ink, to make an Inventory of his Moveables, as also to take in the Names of the Family, and presently a young Girl at the Age of Eight Years, steps up, saying: *Here's one, Sir, but be sure you set down mine, that I may die for Jesus Christ.* Her Mother also presented her self, but the Officer going away in the mean Time, she ran after him with an Infant in her Arms, crying: *Sir, Pray take in the Name of this*
In-

The Martyrdom of Brother Leonard Quimura Jesuite.

The History of the Church of JAPAN.

Infant, unluckily, the Child was asleep when you call'd over the Roll, and it never came in my Thought, to give in his Name with the rest.

They committed the Christians of *Nangasacki* to Prison, by twenty and thirty at a Time, and amongst the rest one Brother *Leonard* a *Japonian* Jesuite, as also Father *Spinola* of the same Society, whose glorious Martyrdom we shall treat at large, in the ensuing Book. This Father was transported to *Omura*, but as for Brother *Leonard* he continu'd three Years at *Nangasacki*, and baptiz'd within that Time 86 of his fellow Prisoners. This was their set Distribution of Time: Every Morning they spent an Hour in mental Prayer, and an Hour more in the Saints Litanies, and other Devotions; the rest of the Time till Dinner, was spent in reading pious and devout Books. After Meal, which consisted of a little Rice and Water, every one apply'd himself to some manual Exercise.

Towards Night, they made another Hour of Prayer. Moreover they fasted *Wednesday*, *Friday*, and *Saturday*, and some, *Monday* too, and all these Days they disciplin'd themselves. On *Fridays*, they made five Hours of Prayer, in Honour of the five Wounds; and once a Month, they observ'd amongst them the Devotion of forty Hours, to beg Perseverance and Constancy, for the Christians and Preachers of the Gospel.

The Judge hearing, that Brother *Leonard* had turn'd the Prison into a House of Prayer, and converted also several of the Prisoners, commanded he shou'd be remov'd to a low Room, where his Head touch'd the Cieling as he sat. He Liv'd there a whole Year, fasting and disciplining himself every Day (*Sundays* only excepted) and this to prepare for Martyrdom. Soon after *Gonzoco* the new Governour, being return'd from Court, condemn'd five of the Prisoners to die; viz, Brother *Leonard*, *Andrew Murayama Tocuan*, *John Faxide de Xoun*, *Cosmas a Coreyan*, and *Dominick George a Portuguese*, and late Patron of Father *Spinola's*. So soon as the News was brought to the Prisoners, Brother *Leonard* gave Thanks to Almighty God, for so infinit a Mercy, and spent all that Night, in Prayer, and in animating his Companions to Martyrdom.

Next Day they march'd out of Prison, loaden with Chains, through a long Lane of Christians, who were gather'd together to honour their Triumph. Some fell at their Feet, others threw themselves about their Necks, others kiss'd their Hands, and every one earnestly recommended himself to their Prayers. The Brother on his Side, exhorting them all the while

to

to persevere in the Faith. They conducted them in this Manner, near a League out of Town, to a certain Village, where the Judge was to meet them. Being arriv'd at the Place, the Judge demanded of Brother *Leonard*, whether he was Religious of the *Society of Jesus*? The Brother told him, he could not be ignorant of it, as having been so often at his House in the Habit, to complement him in the Name of his Superiours. *Why then* (reply'd the Judge) *did you remain in the Country against the Emperour's Orders?* To preach (continu'd the Brother) the Law of *Jesus Christ*, which I shall do to my last Breath. And for this Reason (said the Judge) you shall be burnt by a slow Fire: For the Emperour hath condemn'd you to the Flames, not for being Complice in the Murder of a young Man, as some have accus'd you, but because you are a Jesuite, and preach the Christian Doctrine, and he repeated these Words over again. The Brother thank'd him for so honourable a Declaration, and turning to the People, cry'd out, *Every one take Notice, that Leonard is condemn'd to be burnt, for being a Christian, and Preacher of the Law of Jesus Christ.* That done, he exhorted his Companions to Constancy, and the Apostats to Repentance, with a Word or two to the Idolators about the true Religion.

The Judge in the Course of the Process, ask'd *Dominick*, if he had harbour'd a Jesuite call'd *Spinola*? And *Dominick* demanded of him again, why he put that Question, as having been in Prison for it all the last Year past, with that the Judge proceeded to Sentence, and condemn'd him to be burnt alive. *Dominick* far from being surpris'd, told him in and Extasie of Joy, that he valu'd his Sentence more than all the Empire of Japan. The other Prisoners also did the same, and so they proceeded to Execution. The Streets were all croud'd with People, the Sea swarm'd with Ships, and the Mountains were cover'd with Men, that came to see them suffer. Every one took Compassion on them, and the Portuguese in particular, lamented the Death of their Countryman. Brother *Leonard*, according to the Instructions of Father Provincial, discours'd all the Way, upon the Errors and Superstitions of the Country.

Being come to the Place of Execution, they all made a low Reverence to the Stakes, and embracing each other, the Executioners bound them, and kindled the Fire. The Smoak rising with the Flames, environ'd them on all Sides, and took them out of Sight, but presently after as the Cloud dispers'd, there happen'd a Miracle deserving eternal Memory. Brother *Leonard* in the Midst of the Flames, cry'd out with a strong and loud Voice,

Voice, I feel no Pain, the Heat that Consumes me, appears to me like a pleasant Dew.

What's more, his Cords being now burnt, he took up the hot Coals in his Hands, and placing them devoutly on his Head, sung out aloud the Psalm, *Laudate Dominum omnes Gentes*. The Christians amaz'd at the Miracle, made the Air Eccho again, with the sacred Names of *Jesus* and *Mary*. The Children of our Lady's Congregation, being in a little Boat sung alternatively divers Canticles and Hymns to the Honour of God. The Faithful were generally inflam'd with the Desire of Martyrdom, some running up to the Piles, in Order to be cast into the Flames, and one there was in Particular, that went so far, that of Necessity he must have been burnt, if they had not come speedily to his Rescue. Several Gentils, betwixt the Constancy and Alacrity of the Martyrs, and the Zeal of the other Christians, were mov'd to embrace the holy Faith. The Judges to hinder the Christians from taking away the Relicks order'd the Bones to be gather'd up, and thrown into the Sea; but what's remarkable, some devout People div'd after them, and took most of them up again. This Martyrdom happen'd at *Nangasacki*, on the 28th of November, 1619.

Brother *Leonard*, was native of *Nangasacki*, and brought up from his Infancy under the Care of the Society, being endu'd with a quick Wit, and sound Judgment, they appointed him at the Age of thirteen Years to catechize the Heathens, and at five and twenty, he was admitted into the Society, where he gave many Instances of Humility and Zeal, for the Compass of 17 Years that he liv'd amongst them. He was qualify'd in all Respects for Priesthood, but out of great Humility, he chose rather to serve in the Office of Lay-Brother. This notwithstanding, he labour'd indefatigably thro' the whole Course of his Life, in the Salvation of Souls, particularly after the Banishment of the Fathers, and in these charitable Offices, he was taken and sacrific'd at the Stake, to the divine Majesty.

The other Martyrs also were Persons of try'd Vertue, and suffer'd for harbouring the Religious in their Houses.

Now, whereas by the Emperour's Edict, not only those that harbour'd the Priests, but the ten next Neighbours also, were *Ipso Facto*, under the same Sentence, *Gonzaga* Governour of *Nangasacki*, fill'd all the Prisons in Town with the Poor Christians, and chose out eleven with a Design to make them exemplary, for a Terror to the rest. But first of all he demanded of them, *Whether they would renounce Jesus Christ?* And as

all.

all protested against it, he condemn'd them to die. Father Provincial of the Society, took Care to instruct every one in particular, how he shou'd carry himself in this last Combat; and his Advice to them was, that they shou'd make some short Discourse to the Idolators of their Misfortune, and Blindness, with a Word or two of the Happiness, of dying for the holy Faith, which they did to the great Edification of all that heard them.

There was one Thing that much perplex'd the Judge. The Executioner being himself a Christian, positively refus'd to do his Office on this Occasion; protesting he wou'd rather lose his Life, than execute so unjust a Sentence, and withall advis'd his Companions to do the same. The Governour was not a little nettled at this Liberty of his Servant, however he dissembled his Resentment for the Present, but at the same Time was forc'd to hire other Men for this Turn. The Martyrs as they went to Execution, appear'd all in their best Robes, and handsomely put the Heathens in Mind of their Duty.

They were all beheaded, the Principal amongst them was one Thomas of Firando, a Person well born, and near a Kin to the Governour. He was baptiz'd in his Infancy, and at the Age of two and twenty Years, retir'd with his Father to Nangasacki upon Account of the Persecution, which then began to rage at Firando. He liv'd twenty Years in this voluntary Exile, daily advancing in the Way of Virtue and Perfection. He fasted and disciplin'd himself regularly three Days a Week, but during the three last Years of his Life, his daily Exercises was nothing but Penance. He pray'd continually, and what's wonderful in a Person of his Quality, so soon as the Jesuites began to keep the Blessed Sacrament in their Church, he spent good Part of the Night in Prayer before the Church-Door, and by these Practises of Piety and Mortification, made Way to the Crown of Martyrdom.

Omura lies a matter of six Leagues from Nangasacki. In these Prisons were six Religious, viz. three Fathers of St. Dominick's Order, one of St. Francis's, and Father Charles Spinola of the Society of Jesus, with Brother Ambrose Fernandez, of the same Body. The same Year also came two more from Firando, together with eight Catechists. These pious Religious, as also the rest of the Company, liv'd most Angelical Lives in Prison. The Priests said Mass early in the Morning, then made an Hour of Prayer, and read pious Books till Dinner. After Meal, they repeated the same again till towards Night, at what Time they said Mattins, and the Office of our Lady, two and two together.

ther. On *Sundays* and *Holy-Days*, they added the *Salve Regina*, and the *Litanies* of the *Saints*, which all sung with a loud Voice; that done, they took a long and sharp Discipline, and so to Examen of Conscience.

Their Food was a little Rice with Herbs, and sometimes a rotten stinking Herring. This notwithstanding, they fasted every Day. The Prison stood near the Gate in an infectious Air, and the Buildings so old, and open to Winds, that they were forc'd to stay them with Props. The Magistrates fearing the Prison might fall down upon them, were oblig'd in Conclusion to build another, and in that mean while, the poor Prisoners were clos'd up in a subterraneous Cave, without any Light, and as ill us'd as possible. Brother *Ambrose* in one of his Letters to the *Provincial* says; he wonders they did not all die, with the insupportable Stench of the Place.

After some Time, they remov'd them to the new Prison. It lay open to all Weather, inclos'd with a thick Wall, and double Pallisade, lin'd with two thorn Hedges, and a Sentinel betwixt them. They were so unprovided with Necessaries, that they often sunk into fainting Fits. The Guards, tho' cruel enough in their own Disposition, took Compassion on them, and permitted a Christian, to bring them in now and then to eat; but the Magistrates who had Notice of it, soon put a Stop to this Liberty, and oblig'd all the Soldiers to swear by the *Camis*, that for the future, no Provisions shou'd be carry'd in. The Guards generally swallow'd this Oath, one only excepted, call'd *Linus Paxicata Toyemon*, a generous and faithful Christian, and he indeed protested, he wou'd rather die, than swear by any but the true God.

It was easie to guess at the Sequel of this generous Profession, and so recommending himself to the Prayers of the Prisoners, he withdrew, and took Leave of his Friends. That done, he made a long and fervorous Prayer, and being laid down to rest, the Soldiers surrounded the House. Presently after, one, more bold than the rest, stole into his Chamber, and finding him asleep, drew his Sword, and presented it to his Breast. *Linus* waking upon the Noise, and seeing a Soldier in his Room, rose immediatly; and falling on his Knees, presented his Head, in Order to receive the fatal Blow. He was a Gentleman in the Flower of his Age, and one much regarded by the Governour for his Valour, above all, he constantly express'd a passionate Desire, of shedding his Blood for *Jesus Christ*. His Wife who was a Lady of rare Virtue, seeing her

Husbands

Husbands Corps swimming in his own Blood, posted after the Executioners, to tell them she was a Christian, but the Soldiers having no Commission from the Governour, either to apprehend or put her to Death, took no farther Notice of her.

The Death of the Martyrs, caus'd several of those that had taken the Oath, to enter into themselves, and amongst the Rest three of the Guards. They grew so penitent for their Fault, that they tore the Paper in Pieces, and struck out their Names. The Judge was inclin'd, to condemn them immediately without father Tryal, but being the Governour's Servants, it was Thought proper to let the Matter rest. A young Gentleman, who was Treasurer to the Prince, had better Success, and receiv'd the Recompense of his Charity; for being discover'd to have sent Refreshments, by one of his Servants to the Prisoners, he was murder'd by a treacherous Friend, and his Servant beheaded. They call'd the Master Peter, and his Servant Thomas.

Not long after this, dy'd two of the Prisoners, viz. a Father of St. Dominick's Order, and Brother Ambrose Fernandez. ^{Father Spinola's Letter upon the death of Brother Fernandez.} As to the Latter, we have most of the Particulars of his Death, in a Letter of Father Spinola, to his Provincial. I have several concerns (says he) to communicate to your Reverence, and above all, touching the Death of our old devout Ambrose Fernandez. Every one wonder'd, to see him so suddainly taken off. The Truth is, he was spent for want of Food, and the Wind at the same Time blew so cold, that he lost his Speech. But after all, it was an Apoplexy, or as some conjecture (by his vomiting Blood) Poison that carry'd him off. His Body continu'd for a long Time so warm that he seem'd in a Manner to breath. At the first Beginning of his Sicknes, tho' he had confess'd, and communicated the same Day, I ask'd if he was sorry for all his Sins, and upon a Sign to that purpose, I absolv'd him. I question'd him also farther, if he was not willing to die of Hunger for Love of Jesus Christ? And he answer'd again distinctly, Almighty God dispose of me as he pleases.

I continu'd yet, and ask'd him if he had a Mind to receive extreme Unction? And he said yes. Finding then that his End approach'd, I pray'd the Soldiers to lend me a Lamp, in Order to administer him the holy Sacraments, but these Barbarians are not of a Humour to grant any Favours. However by Help of a lighted Match, I gave him the holy Oils, and presently after as we were saying the Litanies of the Saints, he yielded up his Soul to God. The Religious who officiated that Week, in Place of De profundis, began immediately with the

the Psalm, *Laudate Dominum omnes Gentes, in Thanksgiving to God.* The rest fell down at my Feet, with Tears in their Eyes, to joy me upon my Companion's Martyrdom, who dy'd with all the Rites of the Church, and not without a feeling Satisfaction, in Confidence he wou'd be mindful of them, whose Interest he had so tenderly espous'd here on Earth.

My Hour is not yet come, but thro' the Mercies of God it is not far off, for within two or three Days, we expect News of our Death. As it's a Pleasure to me, to believe my dear Companion in Heaven, so it troubles me that I did not serve him as he deserv'd. I deserv'd well, but there was no Opportunity for Performance. He died on the 7th of January, 1619, at the Age of sixty nine Years.

Father Provincial, upon this Letter order'd Father *Spinola*, to make a verbal Process of what had pass'd, and above all to interrogate the Witnesses upon Oath, what they knew concerning this Matter. Father *Spinola* did as he was order'd, and found several credible Witnesses who depos'd, That Brother *Ambrose* was taken Prisoner for the Faith, and died meerly with the Cold, and Hardships of his Imprisonment. Moreover, that they sent him a Suit from *Nangasacki*, to defend him from the Unclemency of the Air, and that it was seiz'd on by the Guards, that he had always express'd an earnest Desire of Martyrdom, and never appear'd more cheerful than when Discourse fell in upon Fire and Tortures, and lastly, that all look'd upon him as a Martyr, and took his Cloths for Relicks.

An Abstract of
Bro. Ambrose's
Life.

He was born at *Xisto* in *Portugal*. He was first Merchant, and carried over Arms to the *Indies*, but being wrack'd on the Coast of *China*, went thence to *Japan*, and enter'd there into the Society of *Jesus*. He behav'd himself all along in the Order with that Humility and Piety, that he was look'd upon as a perfect Model of Religious Perfection. He took a perfect Pleasure in mortifying himself, and his Penances ran to that extreme, that he lost his Arm. He was never observ'd to be transported with Passion, this Equality of Mind, plainly shew'd the Disinterestness of his Heart, and that entire Subjection of his irascible Power to the Spirit. He was so great an Admirer of Poverty, that for the Space of thirty Years, he never wore any Thing that was new. He chose constantly the worst of Meats, and never drank Wine. In fine, he suffer'd as we may say, a continual Martyrdom. We shall leave Father *Spinola* and the other Prisoners for a Time, and in the mean while turn towards *Bugen*, where two Persons of Quality illustrated the Faith, by their glorious Martyrdom.

The

The first was *James Cangayama Fayto*, a main Prop of the *Japonian Church*. They confiscated his Estate, and banish'd him last Year, but the Prince finding himself still constant to his Purposes, resolv'd to take him off. His Process or Indictment, consisted of several Heads, but the main Stress lay upon Religion. When the Indictment was read over, he pray'd Leave to justify himself, as to several Particulars, but the Judge told him it was unnecessary, the Prince being willing to wave all the rest, if he would only renounce his Religion. Upon this, the Cavalier desir'd him to thank the Prince in his Name, for so signal a Favour, and turning to the Audience, said aloud, *Gentlemen bear Witness, I'm condemn'd to die for being a Christian, and that in Case I have a Mind to deny my Faith, I may live in my Prince's Favour.*

Two Persons of Quality martyr'd.

With that he withdrew into the next Room, to take Leave of his Lady, and his Daughter *Lucy*, but on Condition (said he) that you wou'd abandon your selves to Grief, like the rest of your Sex. At First they us'd some little Violence, to Nature, but on a suddain, the Fit came upon them, and they burst out into Tears, lamenting their own Misfortune, as being not thought worthy to bear him Company.

James modestly check'd them, for being sad on so joyful an Occasion. That done, he took Leave of the Family, and prostrating before the Crucifix, earnestly recommended himself to God, and his Blessed Mother. *Father Gregory Caspedes* his Spiritual Director, had made him formerly a Present of a large *European Dress* which he us'd to wear on Festivals, but on this last Day of his Life, he chose to wear it, under a rich *Japonian Habit* with short Sleeves, call'd *Quimon*. In this Equipage he march'd out, and went on Board a small Ship appointed by the Governour to conduct him to the Place of Execution. In the Voyage he us'd often to say to the Guards, that he never felt such Content in his Soul, all the Days of his Life. Being set on Shoar, he gave his Coat to a certain Christian that accompanied him, and walk'd barefoot to the Top of a Hill, which himself had chosen for the Sacrifice. He march'd up with the other Christians singing Psalms, and the Litanies of the Saints. Then falling on his Knees, with his Eyes fix'd on Heaven, he pronounc'd devoutly the sacred Names, of *Jesus* and *Mary*, and was beheaded. His Martyrdom fell on the 15th of *Octob.* 1619. Being at the Age of Fifty Years.

His

His Wife and Daughter would gladly have accompany'd him, for thus the latter writes to the Provincial of the Jesuites: *That Night the Executioner (who beheaded my Father) came to our House, I conceiv'd some Hopes of shedding my Blood on the same Account, but alas! my Hopes are frustrated, and my Grief is not to be express'd. Methinks the old Proverb is now verifi'd on me: He that comes down empty from a Mountain of precious Stones, deserves to begg his Bread.*

The same Year, and same Day, died in Bungo on the same Account one James Cousin; he went also by the Name of Balthasar, and held the Place of Collector General to the Prince of Bugen. Having refus'd to sacrifice to the Idols, they banish'd him out of Bungo, and confiscated his Estate. Balthasar was well enough pleas'd with his Exile, as enjoying the Presence of God, which render'd all worldly Pleasures vain and insipid. In this mean Time, whilst he was solacing himself with the Charms of Poverty, and Solitude, comes one of the Prince's Officers to tell him, he must die for making Profession of the Christian Religion. Balthasar was not at all surpris'd at the Suddainness of the Change, on the contrary, he express'd both in Looks and Gesture, a most sensible Joy, and desir'd him to thank the Governour for the Favour.

That done, he retir'd into his Chamber, and acquainted his Wife and Daughter with the happy News, exhorting them to persevere in the Faith. In that mean while, in comes the Officer, to know where he would die? *Where you please* (said he.) *No,* (reply'd the Daughter) *as you are not accus'd of any Crime, there's no Necessity of stirring out of your own House; moreover, it's less ignominious, and besides, we shall have the Comfort of assisting you at your Death.* Daughter, (said Balthazar) *The Glory of a Christian is to imitate his Lord, and to tread in the same Footsteps. Was not the Son of God innocent? And yet he would die out of Hierusalem, and in a publick Place too, betwixt two Thieves. We then ought to do the same, and since die we must, let it be in the common Place of Execution to choose.* With that he fell on his Knees before a Picture of our Saviour, and his Lady and Daughter, to express their Joy on this Occasion, wash'd his Feet. That done, he put on his Robes of Ceremony, and so went out to the Officers.

There's one Thing in this Story, that deserves both Admiration and Pity. Balthasar had a Son about four Years of Age, call'd James. The Child seeing his Father go out to suffer, threw himself at his Feet, begging he would please to let him

him bear him Company. The Father did all that was possible to divert his Thoughts, telling him he was young and tender, and withall, that Occasion would serve afterwards to better Purpose. With that, the Child fell a weeping, and taking him by the Coat, protested he would never leave him. *Balthazar* not able to appease him, yielded to his Desire, arguing thus within himself: *Either the Appearance of Death will frighten him out of this Humour, or if he hath Courage to stand the Attack, he'll gain a glorious Crown of Martyrdom.*

Being come to the Place of Execution, *Balthazar* began a handsome Discourse to the Heathens, against their *Camis*, and *Fotoques*, then raising his Voice, he cry'd out, *Gentlemen, don't look upon me as unfortunate, because I die by the Hand of an Executioner: Were Crimes my Charge, I should truly deserve Compassion, but since Religion's the only Fault, you ought rather to envy than pity my Condition, as leaving this World to reign eternally in Heaven.* Then he kiss'd his Son, exhorting him to live and die like a true Christian, and so made a Sacrifice to God of his own and his Child's Life. That done, he fell on his Knees, and stretching out his Neck, the Executioner struck off his Head.

What's strange, the Child was not in the least concern'd. Neither the Executioner with the Sword in his Hand, nor his Father's Head which lay before his Eyes, nor the dead Trunk that was swimming in Gore Blood, made the least Impression on him. On the Contrary, falling down on his Knees, and and loosing the Collar of the Coat, he join'd his Hands, and saying *Jesus, Maria*, was beheaded with the same Sword, hot reeking with the Blood of his Father. These are the Triumphs of Christian Faith, and not much inferiour neither to those of an *Abraham* and an *Isaac* in old Times.

I'm loath to leave the Kingdoms of *Ximo*, as being the first Fruits of the Gospel in those Parts, cultivated by the indefatigable Labours of *St. Francis Xavierius*, and other Religious, and consecrated by the Blood of so many Martyrs, as were there sacrific'd to his divine Majesty, for the Profession of our holy Faith, but at the same Time, the Martyrs of *Meaco* and *Jedo* invite us over to be Spectators and Witnesses of their Triumphs.

In the Year 1618, Father *John* of *St. Mary*, of the holy Order of *St. Francis* honour'd God, and his Religion, by a glorious Martyrdom at *Meaco*, but the Particulars of his Death are not known. The Year ensuing, they imprison'd six and thirty Christians, Thirty Christians put to Death

stians, without Regard to Age, Condition or Sex. The Governour *Ingendono* being of a meek Temper, had hitherto tolerated the Christians in his States, but his Son coming from Court, and suggesting that both he and his Family would infallibly be ruin'd, if he did not endeavour at least to extirpate the Christian Religion out of his Country, he chang'd on a suddain, ordering his Troops to march and seize all Christians that could be found. They pick'd up six and thirty, but the Prisons being already full, they were forc'd to expose them in the open Air, till the rest were try'd. In the mean while, they confiscated their Estates, and gutted all their Houses.

Amongst the rest of the Prisoners, there was a good old Physician, who had lately recover'd the Governour's Son out of a mortal Distemper. The Governour spying him in the Croud, commanded he should be unty'd and remov'd to another Place, and this to give him Opportunity for an Escape; but *James* (so he was call'd) absolutely protested against it. In the mean Time, one of the Soldiers took him by the Arm and turn'd him out, saying, *Be gone you pitiful Physician, and take up your Quarters in Prison.* His Design was to have sent him Home, but *James* in blind Obedience, went streight to the Prison Gates, and his Companions approaching, march'd at the Head of them, to the Astonishment of the Heathens, and was confin'd with the rest. Not long after also an Opportunity serv'd of making his Escape, and he refus'd it.

Ingendono, to insinuate himself into the Favour of the Emperour, (who was expected suddainly at *Meaco*) put out a most severe Proclamation against the Christians, and such as harbour'd them in their Houses. This was not all, for he sent Officers from Place to Place, to ferret them out; insomuch, that several of them were forc'd to leave the Town, and hide in Forests, for Fear of falling into his Hands. The Emperour coming in July following, to Town, the People gave for granted, that the Persecution would cease, but instead of that, the Governour doubled his Dilligence, and apprehended sixty three more.

The Prisons of Japan are generally streight and noisome even above our Dungeons in Europe, and the worst of all, are those of *Meaco*. The Prisoners there have much ado to live, for their very Breath thickens as it comes out of the Mouths and dissolves into Drops of Water. Eight Christians fell sick, and died in these hideous Jayls, partly of Heat, and partly of Hunger and other Hardships, and amongst the rest two Infants at the Age of

of two Years. It may be a Question, whether the primitive Church, tho' warm with the Blood of the Lamb, and animated by daily Miracles, yielded greater Examples.

The Emperour, after a Stay of three Months at *Meaco*, return'd Home to *Jedo*, by Way of *Fuximi*, which lies within two Leagues of that imperial Town. Presently after, News was brought that several Christians had been imprison'd at *Meaco* for disobeying his Commands, upon which he flew into a violent Heat, and gave Orders upon the Spot, for every Man of them ought to be burnt alive. *Ingendono* Governour of the Town, who (as is said) was nothing barbarous of his own Nature, conceiv'd such a Horror of the Sentence, that he was half resolv'd within himself, to open the Prison Doors, but upon second Thoughts, betwixt the Apprehension of being disgrac'd at Court, and his Opinion of the Christians Resolution, who would never accept of Liberty upon these Terms, it was thought more adviseable to comply with the Orders, tho' barbarous and unjust. He commanded them then to prepare five and twenty Crosses, and withall, to see they were neat and fine Work, which much surpris'd the People, as being a Thing uncusomary in *Japan*, to use Crosses in these Kind of Executions; but God would have it so, for the Glory of his Son, and the Comfort of his Servants, who appear'd on this Occasion much animated at the Sight of this Royal Standard.

On the Day of Execution, they drew them out of Prison, and led them bound to the Market-Place, where there were nine Carts ready to conduct them to the Stake. The Men march'd first, the young Women next, and last of all, the Mothers with sucking Children at their Breasts, and a Herald at the Front, to make Proclamation as they past, *The Xogune, Emperour of Japan condemn'd these People to be burnt alive, because they are Christians.*

In this Manner they were conducted to Execution, and what's remarkable, as often as the Herald made the fore-said Proclamation, they constantly reply'd, *It's true, we die for Jesus Christ, let Jesus live.* This they did with a smiling Countenance, and with their Eyes fix'd on Heaven, the Spectators weeping all the while to see so many innocent Persons going like Lambs to the Slaughter.

On the Road to *Fuximi* lies a populous Village, near the Torrent that runs thro' the Heart of *Meaco*, and it was here, where these glorious Martyrs made their Triumph. So soon as they perceiv'd the Crosses in those vast Piles of

Wood, they lighted immediatly out of the Carts, and ran cheerfully to embrace them. To be short, they ty'd them all Back to Back, and so proceeded to the Sacrifice.

There were Fourteen of them Natives of *Meaco*; and above all, the Famous *John Faximoro Tasioe*, a Nobleman of the Court, one much esteem'd for his Birth, Valour, and refin'd Prudence. They try'd both fair and foul Means to bring him to their Lure, but he was Proof against all Efforts. His Wife *Thecla* also, was Native of the same Place. She follow'd her Husband to Prison, with six Children, viz. *Catharine*, *Thomas*, *Francis*, *Peter*, and *Lucy*. The Eldest indeed, to her great Grief, was taken away by the Governour's Order, to preserve the Family. *Catharine* was at the Age of Twelve Years, *Thomas* Eleven, *Francis* Eight, *Peter* Six, and *Lucy* Three. *Thecla* also her self was sent Home, as being big with Child; but the Execution being appointed sooner than was expected, they brought her back again, and by an unparallel'd Cruelty, executed her in this Condition with the rest.

The Names of the other Prisoners were *John Guisacu*, *Magdalen* his Wife, and a Daughter. *Mancio Quiviro*, *Lewis Monagoro*, and two *Francis's*, the Father and the Son, all Inhabitants of *Meaco*. There were Four more also of the Kingdom of *Bungo*, viz. *Thomas Guisan*, *Mary Cunge*, *John Sacuraye*, and *Ursula* his Daughter-in-law. *Thomas Iquegam* was Native of *Fococu*, *Linus* and his Wife *Mary* of *Chungocu*. As for *Cosmas*, *Thomas Xinxiro*, *Mary* his Wife, and another *Mary* with her Daughter *Monica*, these all came from *Tamati*. Moreover, there were other Eight of the Province of *Onari*, viz. *Gabriel*, *Magdalen*, *Thomas Thoyemon*, *Lucy* his Wife, *Ruffinus*, and *Martha* his Daughter, *Leo Guinsaquez*, and *Martha* his Wife. Also another *Martha*, and her Son *Bennot* of two Years of Age, of *Cavaqui*. Item, other two *Mary's*, as also *Peter*, *Emanuel Curofaburo*, *Thomas Toyemon*, and *Ann* his Mother, all Natives of *Tamba*. Item, other four Women of the Kingdom of *Oni*, viz. *Monica*, *Agatha*, *Messya*, and her Grandchild *Lucy*, and Infant at the Age of three Years. Lastly, two of *Acqui*, *Jerome Sorocu*, and *Lucy* his Wife, and one *James Truzu*. As this was one of the most remarkable Martyrdoms that happen'd in *Japan*, I thought it worth my while to particularize the Names and Countries, as also the Order and Rank they stood in at the Stakes.

The

The two first then were *Joachim* and *Gabriel*, bound Back to Back, and so the rest of the Men. Next to them the Marry'd Women; as *Mary* with her little Daughten, and *Martha* with her Son *Lewis* in her Arms, and last of all the *Virgins*.

Betwixt every Cross were laid vast Quantities of Wood and Faggots, but withall, it was near Night before they began to kindle the Fire. So soon as Flames broke out, the People wept, the Executioners hollow'd, and the Martyrs made the Place eccho again with *Jesus, Mary*. For some Time the Smoak was so thick, and the Noise so great, that it was impossible either to hear or see them. But as the Clouds dispers'd, they all appear'd in a dying Posture, with their Eyes fixt on Heaven, as if they had seen the Angels with Laurels in their Hands coming to crown them; and what's remarkable, there was not so much as a Sign of Complaint amongst them all, nor even a violent Motion and Contorsion of the Body, as is usual on these Occasions.

The poor Mothers stroak'd the Heads of their little Infants, to hinder them from crying, and as for the other Children that were more grown up, they look'd on, and all so pleasant and cheerful, as if they had not been sensible of the Pain. Moreover, what ought to make us admire the Constancy of these Martyrs, is, that being slack ty'd to facilitate their Escape, they stood all immoveable like Rocks, and dy'd with their Eyes fixt on Heaven. Their Martyrdom fell on the Seventh of October, 1619.

The Soldiers to prevent the Christians from stealing their Relicks, kept Guard constantly for seven Days together over the Place. Many Miracles are reported to have happen'd the Night of their Death, and amongst the rest, that a Heavenly Light was seen over the Place of Execution, and so Beautiful a Star, that both Christian and Heathen took Notice of it. This is certain, every one admir'd to see so much Constancy and Cheerfulness in such bitter Torments.

This glorious Troop of Martyrs was baptiz'd, and train'd up in Virtue, by the Fathers of the Society of *Jesus*. Father *Gaspar Vilela*, so often mention'd in the first Part of this History, baptiz'd and reconcil'd the Father of *Don Tassio*. The Son did not at all degenerate from such a Parent, he apply'd himself in his tender Years to study the *Portuguese* Language, and by constant reading of pious Books, became a perfect Model of Christian Perfection. The Emperour being one Time at *Fuximi*, the Heathens gave out that he had renounc'd his Religion; this went so near

Some memorable
Actions of
the Martyrs.

near his Heart, that he sicken'd upon it, and must certainly have dy'd, if God by a Miracle had not restor'd him to Health. So soon as he was recover'd, he betook himself to his wonted Exercises of Piety, harbouring the Fathers, serving them at Mass, instructing the Heathens, and in a Word, doing all the Offices of a most zealous Missioner.

Being betray'd to the Emperour by one of his Heathen Servants, a Troop of Soldiers came one Morning, and apprehended him at his Prayers. He receiv'd them after a most obliging Manner, and presented the Officer with a curious Poynard and Scymiter. They conducted him, together with his Wife and Children to the Governour's Lodgings at *Fuximi*, where all Art imaginable was us'd to shake his Constancy, but by Virtue of the Shield of Faith, he cover'd himself from all their Darts, protesting he wou'd live and die a Christian.

They treated him in Prison like a Person of Quality, but he was sure to send all the best Dishes to the other Prisoners. He was *Prefect* of our *Lady's* Congregation, and being condemn'd to die, sent his *Rosary* to the Brotherhood, humbly craving Pardon for his ill Example. Every one was charm'd to see him march to Execution with so much Modesty and Constancy, and he was pleas'd to own to one of his Friends, that he never felt such Joy in his Soul in the whole Course of his Life.

His Wife *Thecla* also was nothing short of him, neither in Piety, nor in Blood. When they remov'd her from Prison, in order to Lie-in, her whole Business was to make rich Cloths for herself, and Children, to wear at their Execution. Being again committed to Jayl before her Time, one of her younger Children dreamt in the Night, he saw them come to fetter his Hands, and waking upon it in a Fright, related to his Mother the Dream. The pious Woman, tho' tender to the last Degree of the Child, modestly check'd him for his Apprehension of Death; telling him he ought not to listen to Dreams, and this Constancy of hers inspir'd the [Family with such generous Sentiments, that her Daughter *Catharine*, when the Sentence was read, instead of Complaining, gave the Judge Thanks for condemning her to the Stake.

It was questionless a pleasant Spectacle to God and his Angels, to see a Lady of that Quality, with her five Children bound to the Cross, and roasting at the Fire for the Faith. The Christians wept for Compassion, and the Heathens stood amaz'd at their Constancy. Alighting out of the Cart, she flung a rich fine Robe over her Shoulders, and compos'd herself

self with so much Modesty, that the People cou'd not but take Notice of it.

Being bound to the Cross, she look'd often upon her Children, and by little Smiles animated them to suffer Martyrdom. On either Side stood Catharine and little Peter; as for Catharine, being half burnt, she cry'd out; *Now Mother, I've lost my Sight. Dear Daughter,* (reply'd the Mother) *call Jesus and Mary to your Aid, and we shall presently be in Paradise.* All this while she endur'd herself most intolerable Pain, and yet regarded nothing but little Lucy, whom she held in her Arms. She caress'd it, wip'd off the Tears, and held it so close to her Side, that it was found after Death incorporated in a Manner with her. Happy Mother! that honour'd God with so glorious a Sacrifice, suffering as many Deaths as she had Children that dy'd before her. May we not with Reason compare her, (I won't say prefer her) to the *Felicitas's* and *Symphorosa's* of the Primitive Times? For reckoning the Child in her Womb, she sacrific'd seven on the Altar of the Cross, and saw them all roast by her Sides, without the least Trouble or Concern.

We have little or nothing of the rest, by reason of the Persecution which hinder'd them from taking due Informations, as was desir'd. What little we cou'd glean, is as follows.

Leo Guisague was so zealous, that he laugh'd at the People when they planted the Cross at his Doors, to terrify him. Some time before his Imprisonment, awaking of a suddain out of his Sleep, he cry'd out to his Wife: *Magdalen, let's rejoice, behold the Officers are coming, take Courage, God will be with us.* With that, starting out of his Bed, he fell on his Knees, and in comes the Officer to seize him.

Linus Risioie, tho' naturally of a fearful and timorous Disposition, became on a suddain so fortify'd with the Grace of *Jesus Christ*, that he cou'd not but smile at the Sight of the Crosses and Piles. *Are these* (said he) *the terrible Torments you spoke of? These are all easie and pleasant.* He dy'd with most admirable Constancy, to the great Astonishment of all that knew his fearful Temper, and desir'd earnestly to be admitted into the Society.

Joachim believing his Brother wou'd imploy his Interest at Court for his Pardon, begg'd of him to lay all such Thoughts aside, declaring he wou'd rather be torn in Pieces, than stir out of Prison on that Account.

Messy also signaliz'd her Constancy by a glorious Victory over Flesh and Blood. She had a Daughter of three Years of Age, call'd *Lucy*, and the Heathens took this for a Motive to tempt her; representing what a Torment it wou'd be to see this little darling Favourite roasted alive before her Eyes. The pious Mother was not at all struck, and reply'd again, *That having already sacrific'd her Children to God, she cou'd not do better than conduct them by a Temporal Death to Eternal Life; for the rest, she valu'd not when, and how they dy'd, provided only it was for God's Sake.*

Ruffina was a devout Lady, richly endu'd with the Gift of Prayer. Being in the Cart on the Way to Execution, she fell on her Knees, and appear'd in a Kind of Extasy or Rapture. The Officers charm'd with the Beauty of her Daughter *Martha*, thrust her aside, in order to make her Escape, but she wept so bitterly, that they were forc'd out of meer Compassion to imprison her with the Mother. This notwithstanding, they frequently tempted her, both with fair Means and foul, but all wou'd not do, and so they were forc'd to let the Matter rest. Not long after, betwixt the Hardships of Imprisonment, and Trouble of Mind, she lost her Sight, and now all her Concern was, lest they shou'd seperate her from her Mother; and on this Score she never wou'd stir from her Side, insomuch, that the Executioners were forc'd to execute her with the rest.

Agatha being naturally Timorous, the very Sight of Torments made her half waver in the Faith. On the Way to Execution, meeting with a Catechist, she confess'd to him, not without a deep Concern, that the Apprehension of Torments had caus'd her in a Manner to sink under the Temptation. But now, thro' the Grace of God, all Difficulties were master'd, and the Tortures, instead of terrifying her, seem'd alluring and charming. She express'd as much at the Stake, and dy'd praising God in the Midst of the Flames.

Monica being in the same Cart, and hearing her discourse with the Catechist, turn'd her Head aside, as thinking it dishonourable to be exhorted to a Thing she long'd for with so much Passion. She was Native of *Mino*, and Wife to *Michael Cuzi*, who was lately banish'd for his Faith. It was her earnest Desire to accompany him, but Heaven was pleas'd to reserve her for greater Combats. She train'd herself up to Martyrdom, by unheard of Practices. One Day taking a red-hot Iron in her Hands, her Sister who was present, call'd out to her,

Sister,

Sister, what do you do? I prepare my self for Martyrdom (reply'd t'other) I have master'd Famine, and now I advance one Step higher, and encounter Fire, whoever does not practise himself in these Things, let him fly from Danger. But this young Japonian Lady, ought to be no Precedent to these young People, who make Tryal in the World, whether they be able to endure the Hardships of Religious States, nor ought it to discourage such as feel not within themselves that Strength of Resolution for Martyrdom; for without the Grace of God both are impossible, and he dispenses these Graces usually as Necessity requires. Moreover, these Sort of Experiments may prove of dangerous Consequence, for perchance we have not those Graces then, which however are never wanting, when call'd to the Test. But to our Matter, this Lady being come to the Place of Execution, cry'd out to the People, before she alighted out of the Cart: *Take Notice we are all Christians, and determin'd to die in that Religion.*

The other Martyrs also distinguish'd themselves in the Combat, but what by the Iniquity of the Times, the Tumult of the People, the Noise of the Executioners, the Absence of the Fathers, and Inhability of those few that assisted at their Death, their Acts and Monuments are all entirely lost.

About the same Time happen'd another Martyrdom, not unlike Ignatius the former. A young Man at the Age of three and thirty Years, call'd *Ignatius Xiquiemon*, of the Province of *Omi*, being at this Time in *Meaco*, they invited him to a Ball, made in Honour of the *Fotoques*. The Gentleman went according to Appointment, but refusing to Dance, and above all, ridiculing those impious Superstitions, they turn'd him out for a Christian, and forc'd him to retire to *Fuximi*. Immediately upon his Arrival there, the Governour seiz'd him, and brought him to his Tryal, questioning amongst other Things, whether he knew of any other Wretches of the same Perswasion? *Ignatius* transported with a pious Resentment, told him it was an Affront, to call Persons that study'd to save their Souls, by that vile and contemptible Name. *For my part*, (added he) *being lately come into these Parts to Traffick, I know not whether there are any more Christians besides my self.*

They treated him civilly in the Prison, for being a young, modest, and discreet Person, every one was taken with his Company. He fasted constantly in the Confinement all *Fridays* and *Saturdays*; his Daily Entertainments were of Spiritual Things, and he spoke so feelingly of Almighty God, that an Apostate who was Prisoner with him for his Crimes, grew penitent upon it, and return'd to the Church. Not long after, upon Advice

that two and fifty Christians had suffer'd death at *Meaco* for the Faith, *Ignatius* was condemn'd to be burnt alive, and was led to Execution, even before either Stake or Wood was ready for the Purpose.

The Saint stood all the while with a compos'd Mind, expressing by the Serenity of his Countenance, the Peace and Quiet which he then felt in his Soul. He pray'd for a long Time with so much Fervour, that the Heathens were amaz'd at him. Being fasten'd to the Stake, and the Fire kindled, he began aloud the *Pater Noster*, but before he cou'd make an End, the Heat and Smoak took away his Speech. One of the Barbarians then seeing him half burnt, stepp'd up, and bid him take Courage; *Recommend your self* (said he) *to the Fotoques, for now's the Time.* *Ignatius* to shew his Aversion to the Discourse, turn'd his Head aside, and went on with his Prayer. The *Pater Noster* ended, he cry'd out aloud *Amen*, and yielded up his Soul to God. The Heathens commended his Constancy, and the Christians took away his Body, and gave it an honourable Entertainement.

The Je-
suites Em-
ploy in the
Persecu-
tion.

They reckon'd thirty Religious of the Society of *Jesus*, this Year in *Japan*, viz. Twenty Five Priests, and Five Brothers, but all of them were dispers'd about the Country, and to the great Advantage of the Church too, as having converted within the Compass of last Year past, upwards of thirteen hundred Persons. Six of them suffer'd Martyrdom, as we shall see presently, others languish'd in Prisons, and two more dy'd of meer Hardships and Poverty. Of these latter, was Father *John Fonseca*, Native of *Lisbon*, a Person much admir'd for his Charity, Modesty, and Patience in Sufferings, he dy'd in the Year 1620, at the Age of three and fifty Years. The other was Father *Emanuel Barret*, of the same Nation, a Man endu'd with all Sorts of Virtue, he dy'd as was said of meer Want and Hardships, being six and fifty Years of Age. But this Loss, by great Providence, was speedily repair'd by a fresh Recruit of six other Religious, who happily arriv'd this Year in *Japan*, notwithstanding the Emperour's severe Edicts to the contrary.

Now the Employ of these good Missioners was to run about the Country, comforting, instructing, and animating the poor Christians to Constancy. Two of them liv'd in *Oxu*, on the Extremities of *Japan* to the Northward. It happen'd that a certain Gentleman there fell sick, and was brought so low, that the Physicians gave him over for dead. This notwithstanding, betwixt the Apprehension of Torments, and the Hopes of Recovery,

covery, he still put off his Conversion, and durst not venture to ask for Baptism, tho' he knew it in his Conscience to be necessary, and the only Way to Happiness. Lying then in this Extremity, there appear'd to him one Night in his Sleep, a Lady clad in White, of a most transcendent Beauty, and as he thought, she offer'd him a *Cross*. In the Strength of this Imagination, he catch'd at it several Times, and cou'd not reach it. Awaking out of his Sleep, he desir'd Baptism, and three Days after expir'd. His Wife who was a Christian, anxious within her self about his present State, one of her little Children cry'd out, with an inspir'd Countenance; *What makes you doubt of my Father's Salvation? Be assur'd he is now reigning in Heaven.* With that he began a Discourse of Paradise, and so much to the Purpose, that the Company was all amaz'd at it. That done, he fell asleep, and being question'd next Morning, whether all was true that he had said of Paradise? He did not so much as remember to have mention'd the Place, and what's more, was a Stranger too to the Meaning of the Word, which made the Christians believe that the Holy Ghost had spoke by his Mouth. There was a certain *Bonze* that entertain'd all Sorts of Passengers in his House, and his Custom was to murder without Distinction, not so much to enrich himself by their Spoils, as to gratify a bloody and sanguinary Mind. Being afterwards discover'd, and brought before the Magistrates, they condemn'd him to be bury'd in the Ground up to his Neck, and nothing all the While to eat, besides two or three Spoonfuls of Rice towards Night, by Way of lengthening his Torments. In a little Time the Worms began to gnaw his Entrails, and some Christian Soldiers that were by, exhorted him to think of his Soul, and receive Baptism, without which it was impossible to be sav'd; but the *Bonze* being of that Sect that utterly denies a Future Life, turn'd all their Arguments into Ridicule. This notwithstanding, the Soldiers went on with their Discourse, speaking many Things of that immortal Worm, which Preys on Soul and Body for all Eternity in Hell Fire, and their Words in Conclusion wrought so much upon him, that he desir'd Baptism. The Favour was granted, he grew strangely penitent for his Crimes, accepted of his Torments in Part of Satisfaction, and dy'd with *Jesus* and *Mary* in his Mouth. Two wonderful Examples of the infinite Bounty and Mercy of God.

The Province of *Oxu* is divided from *Deva* by a long Chain of high Mountains, all cover'd with Snow, and here it was where the poor exil'd Christians liv'd, destitute of all human

Assistance. One of the Jesuites mov'd with Compassion at their Misfortune, took a Journey into that Country climbing up the Hills over hideous Precipices in deep Snow. He visited privately the Christians, that wrought in the Mines, and confess'd and communicated them, the same he did at the Hospital of the Lepers, which happen'd to be at that Time full of Christians. After fifteen Days Stay in those Parts, he cross'd over into the Province of *Fiungura* a matter of three Days Journey from *Deva*. The Christians were all over-joy'd to see him, and admir'd his Zeal for undertaking so long and perilous a Journey on their Account.

A Christian call'd Matthias martyr'd.

All the other Jesuites travell'd by Night, from Town to Town, and Province to Province. Father *Provincial* saying Mass one Day at *Nangasqui*, narrowly escap'd being taken. There was with him at that Time, a devout Christian call'd *Matthias*. This good Man had often importun'd the *Provincial*, to admit him into the *Society*, but the Father not thinking it convenient, he waited on him in the Missions by way of Companion. One Night the Guards seiz'd him, as he was going to the *Provincial* with his Cloths, and finding a Religious Habit about him, carried him before the Governour. They question'd him then, to whom this Habit belong'd? To what Religious? And where he lodg'd? *Matthias* betwixt a Scruple of telling a Lye, and the Fear of discovering the Father, made no Answer at all. With that, the Soldiers fell upon him, and tramp'd him under their Feet, nay one more insolent than the rest, clapp'd Hand to his Sword, threat'ning to kill him upon the Spot if he did not immediatly confess, this notwithstanding, *Matthias* held his Peace, and all they could do was not able to force a Word out of him.

Upon this, the Barbarians extended him on a kind of Cross, and pour'd Water in at his Mouth, till he was just ready to burst. *Matthias* endur'd all patiently, and still held his Peace, insomuch that the Governour despair'd of Success, and so dispatch'd him to *Suequendaio*, one of the Lords of *Arima*. They led him half dead about the Streets, and *Suequendaio* repeated the Torture.

The poor Man tir'd out with the Length of the Torments, cry'd for Respit, and the Barbarians, in Confidence, that he would yield unto their Demands, willingly embrac'd the Motion. After a little Time then, he told them in a smiling Countenance, that he knew of a certain Apostate Priest at *Firando*. *What (said the Prince) do you laugh at me? Either tell me immediately*

mediatly, who these Robes belong to, or I'll press you to Death? In the mean while he lost his Senses, and the Tongue hanging out betwixt his Teeth, a Soldier let fly at him, and cut it quite off. By this Means, the Martyr obtain'd his Desire, and continu'd speechless to his Death, which happen'd the same Night, in the Year 1620.

In the Kingdom of *Bugen*, there liv'd a certain Gentleman call'd *Simon Bocufay*. He was train'd up to Arms from his Infancy, and had every where the Repute of a gallant Man. Being Vassal to the King of *Bungo*, when that Prince was depos'd, he consecrated himself to the Service of God and his Neighbour, teaching and instructing Youth in *Bugen*, from whence he was surnam'd *Cambo*, or School-Master. He married one *Magdalen*, and entertain'd three devout Christians in his House, viz. *Thomas Guengoro*, *Mary* his Wife, and their Son *James*. Five Christians crucif'd in the Kingdom of *Bugen*.

Jecondono Prince of *Bugen* commanded him several Times to change his Religion, and shut up School, but finding no Regard was had to his Orders, he first confin'd him Prisoner to his own House, then condemn'd him together with his Wife and the three foresaid Christians to be crucif'd. Upon this News, *Simon* wrote immediatly to the Provincial, as follows: *The Prince hath this Day sign'd my Death, and so I shall suddainly suffer. I have long begg'd this Favour of God, and now at last, he is pleas'd to hear my Prayer. If the Number and Malice of my Sins be no Hinderance, I hope in few Hours to enjoy eternal Happines. Reverend Father, be mindful of me in your Prayers, that I constantly persevere in his holy Grace.*

His Wife also, and the other three Christians receiv'd the Sentence with equal Cheerfulness, they bless'd God on their Knees, for his infinite Mercy, and waited impatiently for the happy Minute. The Prince's Servant coming in to tell them that the Execution was put off till next Day, *Simon* could not hold from weeping, and all the others express'd a deep Concern. When the Day came, they fell down on their Knees before the Crucifix, and pray'd earnestly to Heaven for Perseverance.

Soon after, the Officers bound them, and so away to Execution. *Simon*, in Regard of the Office he bore, and his Affection to the *Jesuites*, being generally look'd upon by the Heathens, as a Member of the Body, the Governour in Respect to that Character, offer'd him Leave to die in the Church-Yard, but he oppos'd it. Being then arriv'd at the common Place

The History of the Church of JAPAN.

Place of Execution, they all express'd great Joy, as might be seen on their Countenances; and the more, because of that favourable Sentence, which was carry'd before them at the Top of a Lance, in fair and large Characters: It run thus.

The Prince orders these Five to be Crucify'd, because they won't renounce the Religion of the Fathers. Given at Cocura the 17th Moon.

Simon read the Sentence with a smiling Countenance, and turning to the Officers, desir'd them to thank the Prince in his Name, for Honouring them with the Death of the Cross.

The were all five Crucify'd on the 14th of December, 1620. *Simon* and his Wife dy'd next Day; but *Thomas Guengoro* and his Son *James* languish'd for three Days together, insomuch, that they were forc'd to pierce them thro' with Lances. As for *Mary*, it's not known when she dy'd, none being permitted to approach near the Place where they hung. The Bodies were all burnt, and their Ashes thrown into the Sea. *Simon* was at the Age of Threescore when he suffer'd, and express'd always so earnest a Desire of Martyrdom, that we may justly call him Martyr, even before he dy'd. We have no Particulars of the rest.

In the Year 1621, there were seven and thirty of the Society in Japan, and seven and twenty of these Priests. Nine of them lurk'd about in *Nangasacki*, the rest travell'd about the Country in Disguise. Father *Bennet Fernandez* went to visit the poor Exils in their Banishment, but what he endur'd in those Travels God only can tell. There's something charming in these Missioners Adventures, and yet I'm forc'd to pass all these over in Silence, to prosecute the Triumph of the Martyrs. This only must be observ'd, that they baptiz'd last Year above 1943 Persons, besides Children. Pope *Paul* the Fifth, having anticipated the great Jubilee three Years before the Time, in Favour of the Christians in Japan, they translated the Bull into *Japoneze*, and sent it to all the Churches. It's not to be express'd with what Joy they receiv'd this sacred Treasure. It was read every where in Publick Assemblies, the People weeping and praying they might die in this holy Time.

Several
taken Pri-
soners at
Nangasacki, and
martyr'd. Two Religious of *St. Francis*, who lodg'd at a Village near *Nangasacki*; being betray'd by an Apostate, were committed to Prison, together with some of the next Neighbours. Not long after, they apprehended the Superiour of the *Dominicans*, as also another Father of the same Order, and Father *Sebastien Quimura*

Quimura of the Society; these as well as the others were discover'd by the Servants of the House.

Moreover, in the same Prisons were five other Christians, whom the Governour offer'd on his own Accord to release, and a free Exercise of their Religion withall, on Condition they wou'd not tempt others to the same Perswasion; but all protesting against it, declaring *they wou'd do what lay in their Power towards the Conversion of their Coutrymen*. This said, nothing was expected but Crosses and Faggots; but the Governour chose rather to transport them to the Prisons of *Omura*, where to their great Satisfaction, they had the Happiness to meet with five Religious of *St. Francis*, and nine of *St. Dominick's*, besides two others of the Society, viz. Father *Charles Spinola*, and Father *Sebastien Quimura*. They were so charm'd with the Modesty and Patience of these good Religious, that four of them wrote immediatly to the *Provincial*, to be admitted into the Society, which was granted; with Orders to make the Noviceship in Prison, by exercising themselves as far as the Place wou'd allow, in the Duties and Offices of a Religious State.

These holy Men suffer'd extremely, but the Torment above all the rest was, that the Guards had taken away the Church-Stuff, and so depriv'd them of the Benefit of holy Mass, the only Comfort in their Misery.

Amongst other *Memoirs* from Japan, I find that *John Ciu*, and *John Ito*, two principal Citizens of *Nangasacki*, were both beheaded for harbouring the Fathers of the Society, that suffer'd four Years before; and yet we have no Account of these Fathers Deaths, which makes me apt to think they miscarry'd by the Way. As for their Patrons, the Governours did all they cou'd to save them, in Consideration of their good Services to the Publick; but these Men, in place of defending themselves, pleaded Guilty, begging they might shed their Blood for *Jesus Christ*. The main Obstacle came from their Wives, for having given in their own Names in the Husband's Absence, they pretended a Right to Die in their Place, and the Judge was well enough inclin'd to accept of the Offer, but the Husbands brought so good Reasons to the Contrary, that he was forc'd to proceed to Sentence against them, and so they were beheaded at *Nangasacki*.

Lewis Fansuqui, a young Man of try'd Virtue, was crown'd with Martyrdom at *Omura*, for harbouring one of the *Jesuites*. Moreover another Gentleman call'd *Francis Tampey*, a Person famous for his Birth and Piety, after several Combats, was seiz'd and assassinated

assinated in his Castle by the Prince of *Omura's* Orders. What's remarkable, seeing the Soldiers break into the House, he fell on his Knees, and crossing his Arms, permitted them to cut him to Pieces without the least Resistance.

Leo Non-
da Rifoie
martyr'd.

The same Year also *Leo Nonda Rifoie*, of the Province of *Sanga*, in the Kingdom of *Fingo*, a Gentleman of noble Extraction, seal'd with his Blood the Truth of Christian Religion, which he had publicly profess'd at *Isafay*. The Prince brought him up from his Infancy in honourable Posts, but after some Time he laid down these Places, and retir'd to *Nangasaku*, where he receiv'd Baptism from one of the Fathers of the *Society*. Thence he return'd to *Isafay*, and set up a Chappel in a remote Corner of the House. He was Zealous to the last Degree of the Glory of God, and the Good of Souls. He Pray'd without Intermission, Mortify'd himself beyond Bounds, and so Prodigious in his Alms, that we may truly call him the Father of the Poor, and the Refuge of the Priests that liv'd at *Isafay*.

It was a daily Practice with him, to animate poor Christians that began to stagger in their Faith, and this charitable Office brought him acquainted with one *Tagiro* an Apostate. He spair'd no Pains to recover him out of that unhappy State, but finding him heady and obstinate, he let the Matter rest. *Tagiro* much concern'd for the Loss of such a Friend, went barefac'd, and demanded the Reason of so suddain a Change? *Leo* told him it was because he had renounc'd his Religion. Upon this the Apostate, like those Prostitutes that can't suffer a Reproof, out of Countenance at the Frankness of his Friend, fell a Railing and Abusing him, insomuch, that *Leo's* Brother who was present, took up his Cane and beat him.

Tagiro, who wanted nothing but Opportunity to do him a Mischief, went streight to the Governour, and shewing him his bruised Shoulders, charg'd *Leo* with several Crimes, above all, for professing the Christian Religion, and seducing his Majesty's Subjects.

The Governour upon a fair Hearing of the Matter, found *Leo* to be innocent, and so order'd the Evidence to retract what he had said. But at the same Time, as the Emperour had Commanded to put all to Death that Preach'd or Taught the Christian Religion, he thought he cou'd do no less than perswade him to renounce his Faith. To this End he sent three Gentlemen to wait on him, and they did all that was possible, both by Promises and Threats, to circumvent him, but as this did not do, they dismiss'd the Wife and Children, and confin'd him to his own House.

Some

Some Time after, a certain Person (sabor'd by the Governour) went to him in his Wife's Name, to desire he would consider well upon the Matter, for she and her Family were now at Stake, and as God only look'd upon the Heart, where was the Difficulty in a seeming outward Compliance? Especially since he had so many Precedents before his Eyes. *Leo* told him he was sorry with all his Heart, for the Misfortune of his Wife and Children, but as all Miseries of this Life were only Temporal, and the Happiness of t'other eternal, it would be Madnes to ballance upon the Choice. For the rest, let them trust in the Mercy and Providence of God, and in him they would find Comfort here, and everlasting Happiness hereafter in Heaven.

The Governour finding his Stratagem took no Effect, sent two or three Gentlemen to tempt him with Honours and Preferments, *Leo* thank'd the Governour for his kind Intentions. *These Advantages* (said he) *bear a mighty Sway with Persons that settle their Happiness in this World, but the Hopes of a Christian soar in a higher Sphere.* For Instance, to shew what Account he made of these large Proffers, he bid them tell the Governour, *That all such as worshipp'd the Camis and Fotoques would burn eternally in Hell Fire; for those Divinities being damn'd themselves, it was not in their Power to save their Clients, and in a Word, there was no Salvation out of the Christian Religion.*

The Governour upon this Message took Fire, and order'd he should be put to Death, without more ado. *Leo* gave Thanks to God for so great a Mercy, and would gladly have seen *Yagiro* to thank him for the Favour. This said, he made a neat Discourse to the Idolators that were present, exhorting them to embrace the Christian Religion. Vast Crouds of Christians assembled before his Door, insomuch, that they were forc'd to suspend the Execution, but towards Night, they made shift to convey him out at a back Door, and so shipp'd him off to a bordering Island, where they struck off his Head. His Martyrdom fell on the 25th of June, 1621.

Father *Gaspar de Craste* being arriv'd in *Finge*, on a Visit to the poor Christians in those Parts, a certain Lady of the first Rank, who for Want of Convenience had not been at the Sacraments for 25 Years past, took the Advantage of her Husbands Absence, and sent to desire the Father's Company, at the Palacé. The Father knowing her Physician to be a Christian, desir'd he would take him along with him, in Quality of his Servant, as he did, and the Servants, being all dismissed

Divers remarkable Passages.

mils'd, she made her Confession to the great Ease and Quiet of her Soul.

Soon after God was pleas'd to reward the Physician, for that charitable Office. He had labour'd fifteen Years successively in the Conversion of his Wife, and to crown the Work, made a Vow to the *Blessed Virgin*, to say Daily for the Course of five Years, some certain Prayers for the same Purpose. The Time being now expir'd, and no Hopes in Appearance of his Wife's Change, he open'd his Case to the *Jesuite*. The Father did all he cou'd to comfort him, and enlarging upon the *Blessed Virgin's* powerful Intercession, in comes a Messenger from his Lady, to let him know that she was now resolv'd to turn Christian. The Gentleman had all the Difficulty in the World to believe the Report, however the Father gave her a Visit, and in a little Time made a Convert of her, to the Surprise of the whole Country.

In the same Town happen'd another remarkable Instance of God's Providence over the Poor. A Heathen Servant, who had long impugned the Truth, being now on her Death-Bed, begg'd earnestly to be baptiz'd, but as there was none present to administer this Sacrament, her Mistress fell to her Prayers to implore the Divine Assistance, and whilst the Words were yet betwixt her Lips, in comes an unknown Person, instructs and baptizes the Maid, and so disappears.

In the Kingdom of *Fingo*, a certain Woman going to Communion, the Sacred Host stuck in her Throat, and continu'd so for three Days together. It seems upon serious Reflection, she had approach'd the Sacred Table with a secret Spleen against one of her Neighbours. Conscious then of her Shame, and Penitent for the Sin, she stir'd herself up to an Act of Contrition, and immediately the Host loosen'd, and went down into her Stomach, but still left an Impression with it like undigested Meat, till going afterwards to Confession, the Pain quite ceas'd.

The Inhabitants of *Fingo* are generally wicked and superstitious above the rest of *Japan*. The *Bonzes* are all of them Sorcerers, invoking the Devil with most lewd and abominable Ceremonies, and he answering by the Mouth of one of the Company, as the Matter requires. But by long Experience, it was found he was always Dumb, so long as any *Christian* was either present, or even in the Neighbourhood about. For Instance, one of the *Jesuites* being hid near the Place where the Enchanters held their Meetings, they call'd upon the Devil for three Nights together, and in all that While he never spoke. Upon this they fell a Railing and Cursing the Christians, who they suppos'd were absconded

seconded thereabout. A Gentleman who happen'd to be present at the same Time, surpris'd at this odd Way of Proceeding, began to reason the Matter with himself, and observing that the Devil stood in awe of the Christians, wisely concluded their Religion was Divine; however not to precipitate in a Thing of this Consequence, resolv'd to give it another Tryal. Going then as before to the Meeting, whilst the Bonzes were Conjuring, he said low down to himself, *Jesui Maria*, and all that while the Oracle never spoke, but so soon as he was out of the Place, he return'd Answer as before, upon which he renounc'd their Worship, and turn'd Christian.

Father Porre passing thro' the old Ruins of *Amanguchi*, formerly sanctify'd by the Zeal and Labours of St. *Francis Xavierius*, found the House where the Saint had liv'd, whole and entire. The Christians met there every Friday to take a Discipline, and on Sundays and Holy-Days to say their Prayers; but what's most remarkable (if we may believe constant Report) they always found in themselves a sensible Devotion upon the Place.

Of all the Kingdoms of *Japan*, none hath so large an Extent of Territories as that of *Oxu*. It was govern'd this Year by five several Princes, and amongst the rest by one *Massumune*, a Person much Celebrated for his Family, and personal Conduct. Having lately sent an Embassy to *New Spain*, it was currently reported, that he held private Correspondence with that Monarch, in Order to make himself Emperour of *Japan*; and what yet farther improv'd these Suspicions, was his distinguishing Regard to the Christians in his States. To beat down then this Perswasion of the People, and to prevent the fatal Consequences of such idle Reports, he resolv'd to make open War against Religion, and this he did by three severe Proclamations. In the First he requir'd all Christians to renounce the Faith immediatly on Pain of Death. In the Second, he promis'd large *Premiums* to any that discover'd their Meetings; and by the Third, he banish'd all Preachers and their Abbettors out of his States, unless they comply'd with the late Orders.

One of his own near Relations, at his Earnest entreaty, surrender'd immediatly to his Pleasure, and to skreen himself from the Persecution, went of his own Accord to the Judge, to let him know his Son had follow'd his Example. Going Home afterwards to his own House, he acquainted the Family with what had pass'd. The devout Mother and Son, instead of applauding his Feats, rebuk'd him smartly for his Perfidiousness; saying, *He did not deserve the Name of Christian, for so basely ren-*

The admirable Constancy of a Boy tormented by an Apostate Parent.

driving upon the first Attack, which put him into such a Fit of Passion, that he flew upon them, and in Conclusion tore to Pieces all the Pictures of the House.

His Son not able to brook the Name of Apostat, went streight to the Judge and declar'd, That what his Father had said was all Forgery and Calumny, and for Instance, he was there ready to sacrifice his Life for the holy Faith. The Judge amaz'd at his Resolution, and tender'd with his Tears, bid him return Home, but that would not save him, for his Father hearing what he had done, dragg'd him again by Force to the Court, to make him sign a Renunciation of his Religion. To be short, after a sharp Contest, it came to this at last, that he must either deny *Jesus Christ*, or yield his Right to his Father's Estate. The Boy made no Demur upon the Matter, *For eternal Life* (said he) *I renounce my Father's Estate, and all the Riches of the World besides.* With that his Father drew his Poniard, and would certainly have stabb'd him upon the Spot, if they had not interpos'd. But coming afterwards to himself, he retracted what he had done, begg'd Pardon for his Fault, and going before the Judge, protested he would blot out his Crime by the Effusion of his Blood. The Judge's Answer is not set down that I can find in the Memoirs, but this is certain, he made earnest Supplication to Father *Jerome de Angelis*, of the Society of *Jesus*, that glorious Martyr, for Reconciliation with the Church. The Father tho' he was tender enough of the Penitent yet in Regard the Fault was publick and notorious, order'd he should take a Discipline in publick Assembly, as he did, weeping and lamenting his Sins, in Words that mov'd every one to Campassion. *Brethren* (said he) *I am nothing, I am unworthy the Name of Christian, I have been ungrateful to the last Degree, to God and my Redeemer.* What's more, he repeated this same Confession over and over again, to every Christian he met. Who would not admire the infinite Goodness of God, or how is it possible for Man to despair, after such an Example? No doubt, the Son's Constancy, and the Mother's Tears had a great Hand in his Conversion, at least this was the Sense of that Country.

Massumune being resolv'd to put the Laws in Execution, dispatch'd his Officers to search after the Christians in his States. In the Village *Mizusama* liv'd a holy Couple, call'd *Joachim* and *Ann*, and these two were the first Victims to his Fury. *Joachim* was at the Age of sixty six Years, and his Wife sixty, but what renders their Passion more glorious, is that Father *Hierome de Angelis* baptiz'd them not above two Years before.

The Martyrdom of
Joachim
and his
Wife Ann.

Togamidono finding they were not to be wrought upon, committed them both to Prison, and his Intention was to starve them to Death, as must have happen'd, if the Christians had not found Ways to send them Relief. The Tyrant hearing of it order'd they should be remov'd to *Mizusama*, and in Case they still persisted in their Resolutions to take off their Heads.

Ann was overjoy'd at the News, and declar'd all her former Apprehensions and Fears were dissipated immediatly, by the Apparition of a resplendent Cross in the Air. They both confess'd before their Death to *Father Jerome de Angelis*, with a deep Sense and Feeling of their Sins.

Several Christians crouding into the Prison, *Joachim* exhorted them to meditate daily on the Passion of our Lord, for these Thoughts would certainly render them victorious, over all their Enemies, and he went on with the Discourse, even when the Soldiers came into the Room with Irons to fetter him. The Sight of these cruel Instruments did not in the least surprise him, on the contrary, he prostrated on the Ground, fix'd his Eyes on Heaven, and prais'd God for making him worthy to bear these Chains, which he valu'd more than the Crowns and Scepters of Monarchs.

His Daughter who liv'd in the Country, hearing her Parents were condemn'd to suffer, came in all Haste to Town, and going to the Prison, wept there in a most dismal Manner. Her Mother, jealous of her own Weakness, and fearing to be mov'd with her Tears, begg'd of her to moderate her Grief, on the contrary, the good old Father bid her go on and lament her own Misfortune, as being not thought worthy to die with them; adding, tho' a hundred Children were crying about him, thro' God's Grace he should not be the least concern'd.

The Hour of their Death now approaching, they hung Chains about their Necks, and bound their Hands behind their Backs. Five Christians clad in Silk accompanied them in their March, *Joachim* praising God all the while for his infinite Charity and Mercy. *Ann* also went betwixt two Matrons, and never ceas'd rendering Thanks to his divine Majesty. Being arriv'd at the Place of Execution, *Joachim* charg'd his Wife to fix her Eyes on Heaven, and she was so obedient to these Commands, that if we may believe the constant Report, she did not so much as see him beheaded. The Executioner terrify'd with the Noise of the Christians; miss'd his Blow, but another Soldier stepping up, gave the finishing Stroke. *Ann* follow'd immediatly after,

after, and dy'd calling upon *Jesus* and *Mary*. Happy Couple! and Constant unto the End, in despite of Irons, Chains, and Death it self. Most illustrious Martyrs! Who in two Years Time gain'd the Crown of Martyrdom. A Favour not granted to Saints of the first Rate, after many Years of hard Combat, and Austerities. Their Passion fell in the Year 1621.

The Xogune's
new Edicts.

The Year following prov'd more fertile of Martyrs. The Empire of *Japan* being now in settled Peace, every one liv'd quietly under his own Vine (Christians only excepted) whom the *Xogune* persecuted to Outrage it self, and this was the Occasion. By Favour of the Commerce betwixt the *Japonians* and *Spaniards*, several Religious came privatly over in the Ships, and stole into the Country. Amongst the rest one Father *Zuniga* of the Order of *St. Austin*, and Father *Lemis Flores* a *Dominican*. They set Sail from the *Philippines* on Board one Captain *Joachim* a *Japonian*, but the Ship falling in with *English* and *Dutch* Privateers near *Firando*, they seiz'd the Cargo, and gave Advice to Court, that some Religious were in the Company.

Upon this the Captain and his Crew were all laid fast at *Firando*. When the News came to *Manila*, a *Spaniard* there resolv'd at all Adventures to rescue his Friend, and going over to *Firando* on this Design, continu'd some Months in Town to concert his Business. One Night then, when the Guards were at Rest, he forc'd the Prison Doors, and took out his Friend with the rest of the Company, but as ill Luck wou'd have it, the Soldiers awaking upon the Noise, pursu'd, and brought them all back to their Quarters.

The Emperour inform'd of what had pass'd, commanded *Gonzoco* Governour of *Nangasacki*, to repair immediatly to *Firando*, and there to burn alive the Captain and the two Religious, together with the rest of his Grew. Moreover, he order'd that the Children of all such as had been Executed the last three Years for harbouring the Fathers, as also the Religious who were Prisoners then in the Country, should be every Soul put to Death. Lastly, he extended the Penal Laws to any that brought over a Priest into *Japan*, to the Neighbourhood where he was taken, and to all Persons that came along with him in the same Ship.

This notwithstanding, the Fathers of the Society, after they had study'd the Language of the Country at *Meaco*, ventur'd to put to Sea, and stole by little Creeks into the Island. They reckon'd this Year in *Japan* thirty six of that Body, and it pleas'd God they converted (to our Knowledge) above 2236 Persons.

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sons. What was done by the other Religious we have no Account of.

It's worth observing what Mischief happen'd by the Passion of two Men. The Persecution, which hath now continu'd for eighty Years and more, began by the Vanity and Imprudence of a Spanish Captain, and the rash Attempt of this Latter, utterly ruin'd that flourishing Church. The *Xogune* after his Father's Example, believing the *Spaniards* had a Design upon *Japan*, concluded that the late Attempt upon the Prison was in Order to secure the famous Port of *Firando*. For this Reason he resolv'd to abolish the Christian Religion, and break off all Correspondence with that Crown. And tho' *Holland* is much more powerful in the *Indies* than either *Spain* or *Portugal*, yet the *Japonians* have not the least Suspicion on them, as being profess'd Enemies to Priests, Religious, and the Cross, the very Standard of Christianity in those Parts. However they are not permitted to reside in the Country, but the Emperour hath assign'd them a bordering Island, and this for the Benefit of Commerce, without which the *Japonians* can't possibly subsist.

The *Xogune* then in this Fit of Passion, commanded the Governour of *Nangasacki* (as was said) to execute the Prisoners that came from *Manila*. *Gonzoco* seiz'd on sixteen, and press'd earnestly to make them abjure the Faith; but finding them steady and firm to their Resolutions, he committed them all to Prison, together with their Children.

Some few Days after two Ships arriv'd at *Nangasacki*, with the Prisoners from *Manila* on Board, which put the Town into a general Consternation. Being presented before the Governour, and professing themselves Christians, he condemn'd Captain *Joaquim* and the two Religious to be burnt alive, and the rest to be beheaded.

The fifteen glorious Champions of *Jesus Christ*, for the greater Glory of God, and their own particular Comfort, demanded of the Governour, why he put them to Death? Because (said he to the Religious) you came over contrary to the Laws to Preach the Christian Religion in *Japan*; and the rest, because they brought you over into the Country. All rejoic'd at the Sentence, and lifting up their Eyes to Heaven, gave Thanks to God, that he was pleas'd to let them shed their Blood for his holy Name.

Next

The Mar-
tyrdom of
two Religi-
ous, and
thirteen
Christians.

Next Morning they conducted the *Captain*, and the two Religious to the Place of Execution, and to prolong their Torments, and make their Death more precious in the Sight of God, a long Row of Wood and Faggots was planted at twenty five Foot distance from the Stakes. Moreover, whereas it was customary to tie the Hands, Feet and Middle of the Criminals, with certain Rushes cover'd with Dirt, that were in some Measure Proof against the Fire, so as to make them expire at the Stake. the Devil now to ruine their Souls, suggested a new Invention, binding them so slack, that the Cords broke in a Manner of themselves, and this to force them upon an Escape, if their Hearts relented at the Pain.

They began also to execute the rest after a new Method. Formerly they gave them Leave to pray and discourse with the Standers by; but finding by Experience, that this Prayer and Example help'd to animate the other Christians, and often touch'd the Heathens themselves, they took this Liberty quite away, and dispatch'd the Prisoners as soon as they came upon the Place. Their Heads were set up in eminent Places, and their Bodies pil'd one upon another, lying in this Manner four Days together unburied, till such Time as the Christians by earnest Entreaty, procur'd Leave for their Interment.

So soon as these twelve Martyrs were sacrific'd by the Sword, they set Fire to the Wood, to consume the other three. The two Religious being in some Measure Strangers to the Language, desir'd *Joachim* to make a short Discourse to the Heathens, as he did, speaking for an Hour together with that Torrent of Eloquence and Zeal, that they could not but be mov'd. The Executioner commanded him to hold his Peace, but he took no Notice of it, declaring he would acquit himself of his Duty.

All the While he spoke, the two Religious stood immoveable, and fixing their Eyes on Heaven, bore the Heat with an unparallel'd Constancy. Father *Peter Zuniga*, being Son to the *Marquis* of *Villamamique*, late *Vice-Roy* of *New Spain*, his Body was sent to *Manila*, and so to *Spain*.

The Cruelties, in Place of abating the Persecution, added new Fewel to the Fire. Seven Priests of the Society of *Jesus*, and two others, took Care of the Church at *Nangasacki*, and the Emperour's Officers living most of them in this Place of Commerce, made continual Search after them. They sent Day and Night from House to House to surprise them, insomuch, that they were forc'd to shift their Quarters upon every Allarm. Behold here a

Letter

Letter of Father John Baptist Baza, Rector of the College of Nangasacki, to his Brethren in China.

Who can imagine what hath happen'd here within these few Months past? What Care and Diligence is us'd to surprise us? The Town is in continual Uproar, and if you would know how I escap'd, consult our Lord, for in all these eight Years of my Residence here, they never once came to my Lodgings. On the last Night of Christmas, all were in Arms. Thirty Soldiers broke into the Neighbours Houses, and search'd every where to Granaries and Closets to find me out. I fell down on my Knees before the Altar, concluding for certain, they would take me; but God blinded them, for they ran thro' the whole Quarter, forcing Doors, and tearing the Pictures with hideous Cries and Blasphemies, and never once stumbled upon my Apartment.

The Christians persecuted at Nangasacki.

The same happen'd on the Eve of the Circumcision, insomuch, that I was forc'd to shift Lodgings several Times in a few Hours, for some shut the Doors on me, others made Difficulty to receive me, and so betwixt the two I was forc'd to lie all Night in the Streets. Moreover I had all the Difficulty in the World to say Mass next Morning, and thinking of the Peace and Quiet which our Society then enjoy'd in Europe, I put this Question to my self, whether their Happiness was not justly to be envy'd? But all Things consider'd, I thought my own Condition much the best, believing no Place, Employ, or Country, comparable to Japan. So this Father.

There were at this Time in Nangasacki eleven Soldiers Prisoners for the holy Faith, viz. ten Japonians, and one *Alfonfus de Castres* an European, who was seiz'd for harbouring the Preachers of the Gospel. After two Years Imprisonment, they were carried before the Governour, but the Truth is, they were so pale, and fallen away, that they appear'd more like walking Shadows than living Men. *Alfonfus* march'd barefoot, with his Hands tyed behind his Back, and said his Beads with so much Fervour, that the Heathens took Notice of it. A certain Lady of Quality offering him a Pair of Shoes, he excus'd himself, saying, It was a Pleasure to tread in the Footsteps of Christ our Lord, who was dragg'd from Tribunal to Tribunal like the worst of Criminals.

The Governour try'd all Ways, to make them renounce the Faith, but to no Purpose. Amongst the ten Japonians there was one of the better Sort. His Relations (with the Governour's Leave) remov'd him to another Place, and argu'd strongly with him in Favour of the fabulous Divinities of Japan, but

God gave him Grace to withstand all their Force. *I see no Reason (said he) to prefer a temporal Life before eternal Happiness, wherefore draw all the Blood of my Veins if you please, but you shall never take Jesus from my Heart;* and so he return'd again to his Companions in Prison.

The Lives of these Prisoners in their Confinement was truly admirable. They Fasted and Disciplin'd themselves three Days a Week, spent most of the Time in Prayer and other Exercises of Devotion. *Alphonfus* in some Measure distinguish'd himself above the rest. On *Holy Thursday* he dress'd up a Kind of Sepulchre, as far as the Convenience of the Place wou'd permit, and adorn'd it with Sculptures and Verses of his own Invention. Father Rector of the Jesuites, having sent Word, that he hop'd to see him suddainly at Liberty; he wrote back as follows. *The News you lately hinted at, of taking me out of this Paradise of Delights, is a sensible trouble to me. For to speak the very Sentiments of my Soul, I value this Prison more than all the Crowns and Scepters of Europe. And in another Letter he writes thus: I had rather live here in this Jail, than in any other Place of the World besides. It's really a Torment to me to think of stirring from hence, unless it be to the Gibbet, or the Cross. But I fear my Sins may rob me of this Happiness, unless God out of his infinite Goodness, by Means of your good Prayers, be pleas'd to have Mercy on me. It's not said what became of them afterwards, but more than probable, they all suffer'd; for the Xogune being so incens'd against the Christians, and ordering all to be put to Death that wou'd not renounce the Faith, it can't be presum'd, that the Governour wou'd release these that made publick Profession of it, and harbour'd the Religious, mostly when he himself was a profess'd Enemy to them, and one entirely devoted to the Emperour's Service.*

In the Sequel of this History, we shall treat of infinite Martyrs, but in regard the Number is so great, must be forc'd to omit several of lesser Note, that we may be more Particular on the rest.

THE HISTORY OF THE Church of Japan.

THE SIXTEENTH BOOK.

WE begin this Book with one of the most glorious Sights that hath yet appear'd in Japan. One and Fifty, partly Religious, and partly Seculars, burnt alive, and beheaded for the Holy Faith, and the Celebrated Father Spinola of the Society of Jesus, at the Head of the Troop, whose precious Death falls next under our Consideration.

Gonzoco, Governour of Nangasacki, pursuant to his last Instructions from Court, order'd Ficoiomo Lieutenant to the Prince of Omura, to bring all the Prisoners in those Parts, under a strong Guard to Nangasacki. In the mean While, he pick'd up at Home of Men and Women, to the Number of Thirty, and condemn'd them to be beheaded, for professing the holy Faith.

The Martyrdom of 21 Religious, and 30 Seculars.

These good Religious had now laid four Years languishing in the Prisons of *Omura*. Nine of them were of the *Society of Jesus*, the rest partly of *St. Dominick*, and partly of *St. Francis's Order*, together with ten pious Christians. They lay Winter and Summer, expos'd to the Weather. Brother *Fernandez* was perfectly starv'd to death. Father *Charles Spinola* never once chang'd his Cloaths in three Years time, so that he was in a Manner cover'd over with Odure and Filth. But the greatest Torment of all was the intollerable Stench, and Noisomness of the Prison, and it was so streight withall, that they had not Room to lie in. Moreover, they wou'd not so much as let them move out of the Spot, for the common Ease and Benefit of Nature, which breed such Swarms of Vermin about them, that they were little better than eaten alive. In a Word, the Place was in it self a perfect Resemblance of Hell, and their Life (abstracting from the interior Quiet of their Souls) a continual Martyrdom. Their common Allowance was a Spoonful of black Rice boil'd in Water, with Porridge made of Roots, and sometimes a Herring half rotten; but this Dainty was soon retrench'd.

The Governour of *Omura* having Orders to conduct the Prisoners to *Nangasacki*, chose out of the respective Orders to the Number of Twenty four, viz. Nine of the *Society*, namely Father *Charles Spinola*, and Father *Sebastien Quimura*, with seven other Novices, who made their Vows afterwards to the foresaid Father *Spinola*, as the Provincial had directed. The rest were all *Dominicans* and *Fryars*. But as it happen'd heretofore, in the Case of the Forty Martyrs at *Sebastie*, so it fair'd now with these Saints, all did not gain the Crown, for two sunk under the Torments, as Father *Spinola* had more than once foretold.

All the Prisoners were ship'd off for *Nangoya*, besides two Priests of the Order of *St. Dominick* and *St. Francis*, and the Guards strictly charg'd to let none speak with them on the Way. This notwithstanding, one *Leo Sukesayemon*, a noble *Japanese*, made up to Father *Quimura*, and recommending himself to his Prayers, cut off a Piece of his Garment by Way of Relick.

From this Village began the glorious Cavalcade of the Martyrs. First of all went an Officer, and Numbers of Guards after him, both Foot and Horse, arm'd with Lances, Pikes, and Musquets. Next after them follow'd Father *Spinola*, and then the rest of the Martyrs, but without any Order or Distinction. Each of them had a Cord about Neck his, and an Executioner at his Side,

side, to drag him along, God so permitting, for the greater Glory of his Saints.

Being benighted at *Noracani*, they shut them up in a double Enclosure, but the Rain coming on at the same Time, were forc'd to remove them into a little Straw Hut till next Morning. At Break of Day three Christians were permitted to speak with them, and amongst the rest, Father *Spinola's* Catechist, who brought him the first News of his Death. The Father was overjoy'd at the Account, and in Acknowledgment of the happy Tidings, presented him with a Discipline which he had us'd in Prison, and a Pair of Beads. These were all the Riches of that holy Man.

He desir'd extremely to enter into the Field of Battel in his Surplice, with an embroider'd Banner of the Name of *Jesum* in his Hand, which he had caus'd to be made for this purpose, and design'd that Father *Quimura* should do the same, but the Guards positively refus'd it. Then they mounted them again on Horseback, and conducted them in the same Order as before, to the Place of Execution, about a League off. The Ways were all lin'd with People, and the Christians from all Parts flock'd thither to ask their Blessing, weeping and lamenting to see their *Pastors*, who came from the End of the World to teach them the Way of Salvation, so barbarously murder'd.

Drawing near to the Place of Execution, on an Eminence near the Sea side, within Sight of *Nangasacki*, they found the whole bordering Plain clad with People, insomuch, that it was impossible to distinguish what the Saints spoke, for the Noise and Clamour of the Multitude. Father *Quimura* indeed raising his Voice, pray'd a Moment's Silence, and then said (so that all might hear him) *He long'd with all his Heart to let them know what Joy he felt in his Soul upon his approaching End*; but the Noise of the People depriv'd us of the rest of his Discourse, which he pronounc'd with the Zeal of an Apostle and Martyr.

Notwithstanding their Earnestness to consummate the Sacrifice, a Stop was put to the Execution, till such Time as thirty more of their Companions, who were condemn'd for harbouring the Priests, had joyn'd them. They brought with them their Wives, Children, and Neighbours, as also the Families of the four Martyrs, that were burnt alive some Years before. Being then all arriv'd, they enter'd the List in their Robes

Robes of Ceremony, and express'd in their Looks the Comfort they had of Dying with the Fathers.

They ty'd those that were to be burnt to Stakes, but so slightly, that if Courage fail'd, nothing was easier than to make an Escape. All the Religious were bound, except one *John Ciungo*, of the Society, whom they beheaded for Want of a Stake. Father *Spinola* falling on his Knees, embrac'd the Wood, to the Surprise of the Heathens, who much admir'd to see a Man take Pleasure in dying so cruel a Death.

They planted twenty five Stakes in a Line, and set Guards both at the Water Side, and at the Foot of the Hill, to hinder the People from approaching, and a Kind of Throne in the Middle, cover'd with *China* Tapistry, for *Sukendayu* the Governor's Lieutenant to sit on, who presid'd in the Action.

The Time of Sacrifice now drawing near, Father *Spinola*, to excite his Companions, and the other Christians to praise God for his great Mercy, began to entone the Psalm *Laudate Dominum omnes Gentes*; immediatly the rest answer'd, and made up altogether a most Harmonious Concert, insomuch, that if we may believe *Gonzales Montero*, in his Informations at *Manila* (who was present at the Action) he had never heard any Thing so charming in his whole Life.

Father
Spinola's
Speech.

The Psalm ended, Father *Spinola* addressing himself to the Lieutenant, and the rest of the Company, began this Discourse: You may guess, noble Japonians, by the Joy that appears on our Countenances, at the Sight of these dreadful Torments, whether we came from the other World to seize on your Estates, or to teach you the Way of Salvation. The Christian Religion Inspires her Children, with a Contempt of all Worldly Greatness. It's your Souls Happiness we aim at, and not your Riches. Fortunate Japonians that embrace the Law of the True God, for everlasting Happiness will be your Recompence. On the contrary, the Lot of those that still persist in their Infidelity, is Hell Fire for all Eternity, and Flames infinitely more active than those we are now to encounter. The Torments we are here to suffer, are of a short Continuance, but the Glory that's prepar'd for us in Heaven, and the blessed Life, which thro' his Mercy we hope to enjoy, will never have an End. For the rest, don't think to terrify the Preachers of the Gospel with these frightful Appearances, for the greatest Happiness that can attend us in this Life, is to suffer and die for the God we adore and worship. Then turning to the Portuguese Merchants, who were not a little concern'd for their Death, he made them so moving a Discourse, that one of the Heads of them resolv'd to leave the World upon it, and enter into the Society of *Jesus*.

In the mean while, the Executioners were preparing to do their Office, and march'd up to those that were to be beheaded. With that the Thirty glorious Champions fell on their Knees, and whilst they were fitting themselves for the Work, a Gentlewoman of the Company call'd *Isabella Fernandez* (Widow to Don *Dominick George* the Portuguese) took up her Child, who was only four Years of Age, and call'd to Father *Spinola* to recommend him to God in his Prayers. They call'd the Child *Ignatius* as being born on that Saint's Day. Father *Spinola* baptiz'd him, and his Parents Consecrated him to God from his Infancy. Being amongst the rest of the Croud, and Clad after a decent Manner, the Eyes of the whole Multitude were upon him, but Father *Spinola* not discerning him, cry'd out in a Concern to his Mother; *Where's little Ignatius? What's become of him?* With that the devout Parent took him up in her Arms, and shewing him to the Father, reply'd again: *Behold him here in my Arms, he is pleas'd to die with me, and I freely sacrifice to God what's dearest to me in the World, my Son, and my Life.* Then turning to the Child, *Behold* (said she) *him that made you a Son of God, and gave you a Life, better than what you are now going to lose. Recommend your self to his Prayers, and beg his Blessing.*

The admirable Constancy of a tender Child.

With that the Child fell down on his Knees, and joyning his Hands, did as the Mother had order'd. The People were all strangely mov'd at the Passage, insomuch, that the Officers were forc'd to hasten the Execution for Fear of a Tumult. The first that suffer'd was *Mary*, Widow to *Andrew Tocuan* the Martyr. Her Head and two more fell down at the Child's Feet, and yet he was not in the Least surpris'd; what's more, when they beheaded his Mother who stood next him, he did not so much as change Colour; on the contrary, falling on his Knees, and loosening himself the Collar of his Coat, cheerfully submitted to the Sword.

Father *Spinola* stood all the while and beheld this Butchery from his Stake. Questionless the Sacrifice of so many noble Victims, was a most agreeable Spectacle, at the same Time, he could not but be sensible of the Death of little *Ignatius*. This first Scene over, the Executioner set Fire to the Wood, which stood a Matter of five and twenty Foot from the Martyrs, and this to prolong their Torments, and force them to renounce the Faith.

The Death of Father Spinola and therest of the Martyrs.

The Fire being well kindled, a hideous Shout was rais'd round the Plain, some wept, others lifted up their Eyes to Heaven, others cry'd for Mercy, the Martyrs only were silent, and

and stood immoveable in the Flames. The first that carried the Crown was Father *Charles Spinola*, and that after two Hours roasting at the Fire. Probably he died first, as being of a more delicate Complexion, or thro' Weakness by his long Sickness in Prison, or perchance by Favour of the Sparks, which happen'd to light on his Cloaths before the Fire reach'd his Stake. All the Time of his suffering he stood streight up, with his Eyes, fix'd on Heaven and the Cords being burnt, his Body fell down into the Flames, and was consum'd in a Holocaust, to the Glory of his divine Majesty.

The other Religious follow'd presently after, and honour'd our Faith, with their invincible Constancy and Patience. Above all, the *Novices* of the Society were particularly taken Notice of, as expressing a celestial Kind of Sweetness in their Looks, which continu'd with them to their last Breath. The last that died, was Father *Sebastien Quimura* of the Society, and if we credit the Report of those that were present, he liv'd by their Hour-Glasses, three full Hours in the Flames.

All had not the same Resolution, for two young Men of the Troop, who had lately enter'd into a Religious Order, unhappily verifi'd Father *Spinola's* Prediction. Being overcome with the Torments, after a short Struggle to break the Cords, without Regard to the good Advice of Brother *Lewis* of the Society who stood next them, they forc'd their Way thro' the Fire, and falling at the Judge's Feet, call'd upon *Xaca* and *Amida*. Virtue is charming in the Opinion of its very Enemies, on the contrary, the lewdest Libertines profess a dislike and Aversion to Vice. Both one and t'other were verifi'd on this Occasion. Every one applauded the Constancy of the Martyrs, at the same Time they conceiv'd so strange an Aversion to these Apostats, that nothing would serve them, but they must commit them again to the Flames, and in Effect they did.

A secular *Japonian* also, breaking his Cords, attempted an Escape, but reflecting upon the Constancy of his Wife, who had newly suffer'd before his Eyes, he was so touch'd, that he flung himself again into the Fire, and so repair'd his Fault by a voluntary Sacrifice of his Life. They speak variously of this latter: However this is certain, he never call'd upon *Amida*, nor is there any Proof, that he deny'd his Faith, if then he committed any Fault, and afterwards return'd back to his Stake, without all Question, Almighty God had Mercy on his Soul.

The Martyrs being all expir'd, the Christians forc'd the Enclosure to carry off their Relicks. Amongst the rest *Leo Sukezayemon* disguising himself in a Soldier's Coat, press'd in with the Guards, and stole one of the Martyrs Bones, but being taken in the Theft, they seiz'd him, and soon after put both him and his Wife to Death at *Omura*. The Governour to hinder the Christians from taking away their Relicks, order'd the Soldiers to pile up all the Bones and Instruments, as also the very Earth that was stain'd with their Blood, and burn them to Ashes, and these too to be thrown into the Sea. All they preserv'd was the Head of *Mary*, Wife to *Tecuan*, which was given to the Christians in Consideration of her near Alliance to the Governour.

Their Martyrdom fell on the Second of September 1622, and is commonly call'd the Great Martyrdom, in Regard of the Number and Quality of the Persons that suffer'd. We may add also the vast Concourse of Heathens and Christians that came from all Parts to see the Execution. As for this Last I appeal to a Letter of Father *Baza's*, then Rector of the College of *Nangasacki*.

Nangasacki (says he) is this Day thinner of People than before the Persecution, and yet by common Computation, they reckon'd in and about the Town, a Matter of fifty Thousand Christians. Probably Curiosity, and Devotion together, invited them Abroad to assist at this great Solemnity. Hence also it's easie to Conjecture what Trouble the good Fathers were in, to see their flourishing Church cultivated for the Space of sixty Years with continual Labour and Fatigue, so suddainly defac'd. Before the Persecution, the Number of the Christians all together, amounted to upwards of three hundred Thousand, besides Children. Questionless, there was nothing but the Glory which redounded to God by the Martyrs Sufferings, that could make them anywise tolerable. Behold Other Names of those that dy'd on this memorable Day.

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The

The Names of those that were burnt Alive.**Of the Order of St. Dominick.**

Father Francis Morales. **Father Joseph.**
Father Alphonsus de Mina. **Father Hyacinth Orfanellis**
Father Angelus Ferris. **Brother Alexius the Japonian.**

Of the Order of St. Francis.

Father Peter Avila. **Brother Leo.**
Father Richard of St. Ann. **Brother Vincent.**

Of the Society of Jesus.

Father Charles Spinola. **Brother Thomas Acofoxi.**
Father Sebastian Quimura. **Brother Michael Xumpu.**
Brother Peter Sampo. **Brother Anthony Kuni.**
Brother Consalvus Fufai. **Brother Denis Cavarra.**

Seculars burnt Alive.

Anthony a Coreyan. **Paul a Japonian.**
Luke Irises a Japonian. **Anthony Sanga the Catechist.**

The Names of those that were Beheaded.

Brother Thomas of the Order of St. Dominick.
John of the Third Order of St. Dominick.
Brother John Ciucoga of the Society.
Isabella Fernandes, Wife to Don Dominick George a Portuguese,
who was burnt for the Faith.
Ignatius her Son, at the Age of four Years.
Mary Widow to Andrew Tocuan the Martyr.
Marina a Widow.
Mary Wife to Anthony Corey the Martyr.
Apollonia a Widow.
Agnes, Widow to the late Martyr Cosmas.

John Son to Anthony Corey, a Youth of 12 Years of Age.

Peter his Brother at the Age of three Years.

Mary Widow to John Xun the Martyr.

Dominica a Widow.

Magdalen Wife to Anthony Sanga the Martyr.

Dominick Yamanda.

Mary late Wife to Paul who was burnt for his Faith.

Catherine.

Thecla Wife to Paul of Nangixi.

Peter his Son, at the Age of seven Years.

Dominick Nacavo Son to one Matthias that died for the Faith.

Peter Motoiurna a Child of five Years of Age, and Son to

John the Martyr.

Bartholomew Cavano.

Damien and his Son Michael a Child at the Age of five Years

Thomas.

Clement and Anthony his Son, an Infant of three Years old.

Rufus, and Clare, the Spouse of a Martyr.

As Praise is the Recompence of Virtue, its my incumbent Duty to say something at least, in the Honour of these great Champions of the Faith, who have signaliz'd themselves in these bloody and terrible Combats. By great Misfortune, betwixt the Violence, of the Persecution, and Breach of Commerce with that Nation, few Particulars came to our Hands, in Respect of the whole. Every Religious Order takes Care to honour her Martyrs. For my Part, having follow'd all along the Relation of the Fathers of the Society, that were sent from Time to Time into Europe, I can only speak by their Mouths, and that's the Reason why I confine my self to an Abstract of some few Lives of their Order in particular. To begin then with Father Spinola.

An Epitome of Father Spinola's Life.

He was Son to Octavius Count of Tarrosole, of the ancient and noble Family of the Spinola's, in the Republick of Genua. He was born in the Year 1564, and enter'd into the Society of Jesus at Nola, in the Kingdom of Naples, his Uncle Cardinal Spinola being then Bishop of the Place. Two Things contributed to his Vocation, an ardent Desire of treading in the Footsteps of Father Ralph Aquaviva, Son to the Duke of Atria, who suffer'd Martyrdom in the East-Indies, together with some other Missioners of the Society, and a certain Prediction

The History of the Church of JAPAN.

of a famous Servant of God, who was us'd to say to him, *Charles*, you'll turn Jesuite, and go for Japan, and there suffer for the Faith of Jesus Christ. As it afterwards came to pass.

So soon as he had finish'd the Course of his Studies, being expert in Mathematicks, (so necessary to all the Eastern Missioners) he ask'd Leave to go for Japan, for these three Reasons, To labour in the Conversion of those Infidels, to be far off from his Friends and Relations, and out of Capacity of bearing any Office or Charge in the Society. Father General having yielded to his Request, he long'd with the uttermost Impatience, to embark: But these Desires are best express'd in his own Words.

I employ'd my Time (says he, in one of his Letters from Genua) *since I came hither, in drawing up a List of those of our Society, that suffer'd for the holy Faith. In the Life of Father Francis Borgia, written in Spanish by Ribadeneyra, I find the Names of those forty Martyrs, that were drown'd in the Sea by the Hereticks, in Hatred of our Religion. Moreover, I discover'd nine more, that suffer'd in Florida, and these I send by the Bearer, that you may have the Number of our Martyrs complete, begging you'll remember me in your Prayers, that I may imitate their Example. If I have not Courage to suffer the same Torments, at least it's a Pleasure to entertain my self, with the Thoughts of what they did for the Glory of God, and a strong Motive besides, to incite me after their Example to do the like. Oh when will the Time come, dear Father, O happy Hour! There's Comfort in the Thought of dying for Jesus Christ. What must it be then to die in Effect? For the rest, when you cast your Eyes upon the Nail that fasten'd our Lord's Hand to the Cross, remember me, and beg that he'll pierce my Heart with the same Nail, and fasten me with himself to the Cross. Behold the Sentiments of this holy Man.*

He embark'd at Lisbon, in the Year 1597. Being ready to double the Cape of good Hope, there arose a Tempest and drove them upon Brasil. Now the Ship being sore shatter'd by the late Storm, they were forc'd to alter their Course, and steer for Portugal to be refitted, but the Winds chopping about, they were blown into an Island in New-Spain, and not long after, fell in with some English Privateers, who took and brought them for England. Father Spinola and Father Hierom de Angelis, that great Servant of God, suffer'd there all the Indignities and Outrages that the Protestants of those Times were us'd to cast upon the Jesuites, till Queen Elizabeth hearing the Father was descended of the ancient Family of the Spinola's,

was

was pleas'd to order him back to Portugal, together with his Companion.

Being Arriv'd at Lisbon, he wrote to his General, for Leave to prosecute his Voyage, and these are the Words of his Letter. We Arriv'd here in sound and perfect Health, and continue in the same Resolutions, ready to make the same Voyage over again a thousand Times. What we have hitherto suffer'd is nothing, to what we expect afterwards. For my Part, I train'd my Self up to this Kind of Treatment, and what appear'd hard to those that have not the Experience, to me was gentle and easie. I find in my self so strong a Confidence in God, that tho' all human Means should fail, Heaven I believe wou'd give me Wings to flie to the desir'd Place, in Pursuance of that Call, which for these many Years I sensibly perceiv'd in my Soul.

Having obtain'd his Desire, and all Impediments now remov'd that stood betwixt him and his intended Voyage, he put to Sea again, and arriv'd in Japan in the Year 1602. He Preach'd first in Arie, and afterwards at Meaco, for the Space of seven Years. Being constituted by Superiours, Procurator-General of Japan, he exercis'd that Office with most singular Prudence and Charity.

As he was easie and indulgent to others, so he was most rigid and severe upon himself. He took a Discipline every Day to Blood, fasted almost continually, and never eat any other Food but Rice boil'd in Water, and some few Herbs ill prepar'd. There's nothing more admir'd in Japan by the Europeans, than their Fruit, but these he abstain'd from for several Years together. All his Satisfaction was in tormenting himself, insomuch, that we may say, he relish'd no other Fruit but that of the Cross.

I have not Time to reckon up all his other Virtues, but his distinguishing Patience in that loathsome Dungeon for four Years Time, hath something in it more remarkable. At his first Entrance into that hideous Jayl, he us'd those Words of the Prophet; Behold the Place of my Repose, I'll remain here because I have chosen it. Over and above the common Calamities of the Prison, he had several sharp and violent Feavers, which reduc'd him in a Manner to the last Extremity; and yet in all that Time, the barbarous Soldiers wou'd not so much as allow him a Drop of Water out of Meal-time, to quench his raging Thirst. It's pleasant to hear the Martyrs express their own Thoughts. Thus then he writes to one of his Brethren.

AT last my Hour is come. Thro' God's Grace, I hope never to move from hence, unless it be to Heaven. O Father! how sweet and pleasant it is to suffer for Jesus Christ! I know it better by Experience, than possibly can be expressed by Words, and now most of all, since our late Confinement to these Dungeons, where we fast continually. My Strength of Body impares, but that's nothing, for the Joy of my Soul encreases proportionably. O what a Blessing will it be, if next Easter I may be thought worthy to sing Alleluja with the Saints in Heaven.

Hearing he was condemn'd to die, he wrote as follows to the Rector of Nangasacki. My Soul was replenish'd with Joy upon your welcome News, and the more, because a Gentleman lately told me (who had it from Gonzoco's own Mouth) that we shall all be burnt Alive next October. God of his infinite Goodness grant he may speak the Truth. But if so, how comes it, that your Reverence wou'd not acquaint me with it? Oh dear Father! what a Happiness will it be, to see my self bound to a Stake, and environ'd with Flames for the Love of Jesus Christ! I'm unworthy, I know, of such a Favour, but God's Mercies are Infinite, and possibly he may have Pity on me. If the News prove true, I embrace you with all my Heart, and now bid farewell till we meet again in Heaven.

The News of his Death being confirm'd, he wrote to the same Father in the Manner following. I receiv'd your Reverence's Letter, with the fresh Assurance of my Death. Glory be to God for his Mercy. I have been rudely handled with violent Illnesses, from the Twentieth of June last, to this present 25th of July, and still continue under a great Weakness. I acknowledge the Hand of God that preserves my Life for a nobler Sacrifice. I want Words to express my Sense and Feeling of his infinite Mercy. His holy Name be blessed for ever, for imparting the Riches of his Charity to a poor miserable undeserving Slave. Next to God, I'm indebted for this Favour, to the Prayers of our Society. For the rest, I humbly beg Pardon of your Reverence, and the rest of the Fathers, for my Faults, hoping you'll thank God for his Mercy to me, and pray that I may die with that Constancy, as becomes a Child of the Society of Jesus. Father Sebastien Quimura, and the rest of our Brethren, receiv'd the News of their Death with a sensible Joy.

From the Prisons of Omura

August 26th 1622

He wrote the Year before to his Cousin Maximilian Spinola, in so moving a Stile, that one wou'd say it came from another St. Paul in Prison, to the Primitive Christians. He tells him, He valu'd the Prisons and Fetters of Japan, above all the Honours of the World. Then he admires, that God shou'd make Choice of him, preferable to so many Saints that labour'd in that Mission for the Crown of Martyrdom, ascribing all to his infinite Mercy and Goodness, who sometimes gives to Sinners, what he refuses to eminent Saints. Moreover he adds, That his Relations ought to Rejoice with him, for the Honour of being Prisoner for Jesus Christ, and account this more than either Fortune or Family. Then he begs of his Divine Majesty, that he may never go out of Prison, unless it be to the Cross, or the Faggot, conjuring his Friends to reflect on the uncertainty of Death, and so concludes in these following Words.

Oh did you but tast of the Sweetness that God infuses into those Souls that suffer for his Sake, you wou'd then condemn all Pleasures of this Life. These can never afford any true Content, God alone is the Life of the Soul. Now I begin to be a Disciple of Jesus Christ, in this Prison, I moan, where I suffer extremely. This notwithstanding, God is so liberal to me in his Spiritual Comforts, that I can't but think my self already infinitely recompens'd for all my past Services. What's more, were I to live Years together in Prison, the Time wou'd seem short, thro' the Desire I have of suffering for him, who rewards us so well for our Pains. Amongst my other Distempers in Prison, I had a Fever that continu'd for a hundred Days, and no manner of Relief all that While, insomuch, that every one gave me over for lost, and indeed I believ'd as much my self. At the same Time my Heart was so transported with Joy, that I cou'd not but think my self at the Entrance of Paradise. I don't remember to have felt the like thro' the whole Course of my Life. He concludes, exhorting his Relations to serve so good and liberal a God. The Letter was Dated the 28th of February, 1621, from the Prisons of Omura, and Subscrib'd in this manner.

Charles, Imprison'd for Jesus Christ.

The Last of his Letters was to Father Provincial immediatly before his Death. Tho' nothing be more moving than the devout Expressions of this great Soul, yet to put an End to his Life, I shall only mention one Part of this Last. Yesterday the

Execu-

Executioners broke suddenly into the Prison, and we all rejoic'd at the Sight of them, as believing they came to conduct us to the Stake, but their Business, as we found afterwards, was only to call over the Prisoners, that lately came hither. We are inform'd that those who came from Manila have suffer'd Death with an invincible Constancy, which makes us hope to meet with the same Favour. Thro' God's Mercy, we are all prepar'd for it. As to my own Part, his divine Majesty hath been pleas'd to dispose me this whole Year, by redoubling my Pains and Sufferings. My only Comfort in all these Afflictions, was the wholly Sacrifice of Mass, which I offer'd daily, so long as Opportunity serv'd. For the rest, prostrate at your Reverence's Feet, I humbly beg Pardon for my Faults, and particularly for those I committed in these four last Years of my Imprisonment, where I have not profited as I ought, by so much precious Time, which God was pleas'd to afford me, for the Salvation and Perfection of my Soul. Moreover I beg your holy Blessing, I tenderly embrace all our Fathers and Brothers, and earnestly recommend my self to your Prayers. I find such a Weakness upon me, that I can scarce stand on my Feet. If I arrive at the heavenly Hierusalem (as I trust in God, I shall) I will always be mindful of your Reverence, and the Province. From the Prisons Omura the 28th of Aug. 1622.

Charles, condemn'd to die for Jesus Christ.

He died (as was said) this present Year 1622 at the Age of eight and fifty, having spent eight and thirty of them in the Society.

Of Father
Sebastien
Quimura
and the o-
ther Jesu-
ites.

To say something of the other Religious, of his Order, we'll begin with Father Sebastien Quimura. He was Native of Firando, in Japan, and Nephew to the first Christian of the Place, who receiv'd Baptism from the Hands of St. Francis Xavier. He consecrated himself at the Age of twelve Years to the Service of the Church, and at nineteen was admitted into the Society. After his Noviceship they sent him to Meaco, where he exercis'd the Office of Catechist, till the thirtieth Year of his Age, and then receiv'd holy Orders, being the first of all that Country that was honour'd with that sacred Character. He was endu'd with a natural Candour and Simplicity, that made him agreeable to all Sorts of Tempers. No avaricious Man could love Riches, more than he did holy Poverty. He was so punctual in his Prayers, that he us'd to carry an Hour-Glass about him, for measuring the Time. His Sermons were generally lively,

lively, inflam'd, and full of Apostolical Spirit. He stuck at no Dangers for gaining of Souls.

He liv'd two Years in the Prisons of *Omura*, and thence was remov'd to *Nangasacki*, where he was consum'd by a slow Fire. All the Time of his Torments he stood immoveable, at last perceiving his End to approach, he fell on his Knees, and bowing his Head, yielded up his Soul to God. The Idolaters admir'd his Constancy, and frankly confess'd, that nothing less than a Divine Power cou'd have supported his Body in so long and severe Torments. He liv'd thirty eight Years in the Society, and dy'd at the Age of fifty seven. He honour'd the Church of Japan with a glorious Martyrdom, as did also three others of his Relations. viz. Brother *Leonard* of the Society, *Anthony Quimura* his Nephew, and *Mary Wife to Thomas*, which two last were beheaded for the Holy Faith.

The other Religious of the said Order, who dy'd on this memorable Day, were Brother *Anthony Quimura* of the Kingdom of *Micata*, Brother *Peter Sampo*, of the Province of *Oxi*, a Man much admir'd by the great Ones, for his excellent Qualities, Brother *Consalvus Fusai* of *Bigen*, who before his Conversion, had several considerable Places at Court, and Brother *Michael Xumpro* of *Boari*, descended of Christian Parents. These four Servants of God, having built a Kind of Hermitage on the Top of a Mountain near *Nangasacki*, led a most Angelical Life. But the Persecution coming on, they dispers'd themselves about the Country, instructing the Infidels, visiting the Sick, relieving the Poor, and attending the Fathers by Way of Catechists in the Missions. Being afterwards taken, and confin'd to the Prisons of *Omura*, they earnestly petition'd to be admitted into the Society, which was readily granted. They made their Noviceship under the Direction of Father *Charles Spinola*, who train'd them up in the two Years they liv'd in those Dungeons, in all Sorts of Virtue, so as to deserve the Honour of Martyrdom, which they suffer'd with most admirable Constancy. *Anthony* was fifty Years of Age, *Peter* and *Consalvus* forty, and *Michael* thirty three.

The three others were admitted immediatly before their Death. Brother *Thomas Acafoxi* was a Gentleman of *Fingo*, and generally noted for his warlike Exploits. Being afterwards illuminated with the Light of Faith, he entirely devoted himself to the Service of God, leaving all his Possessions to accompany the Fathers that were banish'd to *Manila*. Not long after, returning Home to *Japan*, he made himself Companion to Fa-

ther *Sebastien Quimura*, and did great Service in the Mission. The Manner of taking him Prisoner is something remarkable. The Soldiers that seiz'd Father *Quimura*, took away with them a certain Youth of the Family, and this on Suspicion that he was Catechist to the Father. *Thomas* was too much perplex'd in his Thoughts to take notice what pass'd, but hearing the Servant of the House was seiz'd by Mistake, he pursu'd the Soldiers, and surrender'd himself in his Place. You imagine (said he) this Youth to be the Fathers Catechist, there's no such Thing, I am the Man, give me his Chains, and send him Home. They did so, and conducted him to the Prisons of *Omura*, where he liv'd for the Space of two Years, and was afterwards burnt Alive, imitating herein our Lord, who was both bound and murder'd to Ransom his lost Sheep.

Brother *John Ciungozu* was Native of *Amanguchi*. He devoted himself from his first Conversion, to the Service of the Fathers, and not long after became Companion to Father *Spinola*, with whom he was taken, and carry'd before the Governour. The Question being put, whether he knew the Father whom he serv'd, to be a Priest and Religious? One of the Company to spare his Life, made Answer for him in the Negative, but *John* presently took him up, and confess'd the Truth, declaring he waited on him on this Account, as knowing him to be a Preacher of the Gospel. He continu'd four Years in Prison with the Father, and gave many signal Testimonies of his Charity, Patience, and Union with God in Prayer.

Brother *Lewis Cararo* was Head of the Province of *Tacuco*, and formerly Page in *Arimandono's* Court. Being afterwards banish'd by Prince *Michael*, and stripp'd of his Estate, he retir'd upon the Death of his Wife and Children to *Nangasacki*, and built a little Cottage, where he spent all his Time in Contemplation of Heaven. The Soldiers with the Hopes of Discovering some Religious, went frequently to visit him, and in Conclusion, took him Prisoner, and carry'd him before the Governour. They were free at first to dismiss him, on Condition he wou'd not Preach the Christian Religion for the future, but *Lewis* protesting against it, they committed him to the Prisons of *Omura*, where mov'd with the edifying Life of Father *Spinola*, and the other Novices, he humbly begg'd to be admitted into the Society, and his Petition was granted. He and *Thomas* were both burnt Alive, but *John* for want of a Stake was beheaded. *Thomas* was fifty Years of Age, and *Lewis* forty.

I promis'd to say something of *Anthony Sanga*, I mean him that was fasten'd to the first Stake towards the Sea Side, as Captain of that noble Squadron. He was Nephew to *Paul Sanga*, a Person famous for his Sanctity and Birth. Being admitted into the Society, he grew so weak and infirm, that he was forc'd to leave the Order and return Home, where he led a most exemplar Life, labouring indefatigably in the Salvation of Souls.

The Martyrdom of Anthony Sanga and his two Children.

But as the best of Actions are subject to Censure, some indiscreet Christians confidently reported, that *Anthony* under the Mask of Religion, was carrying on secret Practices against the Church, and the Fathers of the Society. So foul and black a Calumny touch'd him to the very Heart. He went then of his own Accord to the Magistrates, and frankly confess'd he had hitherto made it his Business to instruct his Country-Men in the Law of the true God, and withall, he was resolv'd to continue in so laudable an Undertaking, notwithstanding the *Xogune's* Edicts to the Contrary, for he fear'd no Torments, and should think himself happy, to forfeit his Life in so just a Cause.

The Judges were surpris'd to see a Man accuse himself in this Manner, and would gladly have spar'd him, in Consideration of his Family; but so publick a Profession, oblig'd them to alter their Measures, and commit him to Prison, where he diligently prepar'd himself for Death. Being condemn'd to die, he conceiv'd an earnest Desire of entering into the Society, and wrote as follows to the Provincial.

Reverend Father,

I Humbly crave Leave to address your Reverence, as a Son, or rather as a Slave of the Society of Jesus. Casting within my self whence this great Mercy of dying for Jesus Christ might arise, next to God, I must own it's all from your holy Society, of which, I had once the Honour to be a Member, and all that know me, will confess, it was nothing but pure Want of Health that forc'd me out. However from that Time to this, I have always made it my Business to assist both Heathen and Christian to the best of my Power in reading, catechizing and preaching. Since my coming to Nangasacki, I baptiz'd 32 Persons, all Honour and Praise be to God, and his Society, for which my Relations generally had a most distinguishing Regard. It's a Satisfaction to me in Prison, to think I had once the Honour

to preach up the Virtues and Piety of your holy Founder St. Ignatius, but at the same Time the Remembrance of that Day, when through Weakness and Infirmary, I was forc'd to quit the Habit, tears my Heart to Pieces. Methinks my Trouble is well compar'd to that of Adam's, when he was turn'd out of Paradise.

I had once (Reverend Father) resolv'd to petition you for Readmission, but to my Grief, they tell me it is not feasible, so long as my Wife is living. However, since Heaven is pleas'd to deprive me of this Happiness, I conjure you by all that's sacred, to let me die a Slave at least, of the Society, I have no Time to say more. Trusting then in St. Ignatius, and St. Francis Xavierius, whom I have always serv'd and honour'd with particular Devotion, I hope they'll assist me, at my Death, and conduct me to a bless'd Eternity.

Next Morning they beheaded Gaspar Cotenda, Gatechist and Companion to Father Camillus Constantius, and two Children Francis and Peter. Francis was Son to Cosmas, whom they burnt alive three Years before, for the Faith. After his Father's Death, they sent him to Firando, where a Christian Gentleman adopted him for his Son, but the Xogune ordering that all the Children of such as had suffer'd for the Faith, should be put to Death, they seiz'd on Francis, and led him to Execution, where he behav'd himself with a most generous Resolution, being at the Age of twelve Years.

Peter was only seven Years of Age, and Son to Bartholomew Cavano, whom he accompanied the Day before to Execution, in Order to suffer with him, but the Officers, by Forgetfulness or Design, taking no Notice of him he return'd Home. The Magistrates inform'd that he had made his Escape, ask'd who set him away, and the Boy with a childish Simplicity answer'd, His Feet, for seeing no Body take Notice of me (said he) I took my Heels and ran Home. With that the Barbarians threaten'd him with Torments, unless he would renounce his Faith, but finding him firm to his Resolutions, they condemn'd him to die.

Questionless it was a charming Spectacle, to see a Child at his Years walk with so much Cheerfulness to Execution. He told the Guards, That he had seen some Fathers of the Society (whom he nam'd and describ'd by their Features) sitting under the Shade of a Tree, and making towards them, found himself inspir'd to reply as he did to the Judges. And no doubt it was a Vision that animated him to suffer Death, with so much Constancy. The Bodies of the two Children were burnt with the rest, and their Ashes thrown into the Sea.

In *Iro* a Village near *Nangasacki*, there was a devout Family, viz. Father, Mother, two Children, and a Maid Servant, that led a most innocent Life. Being afterwards accus'd for harbouring the Religious, they condemn'd them to suffer. Three of them were burnt alive, and the other two beheaded. We have no farther Particulars of their Martyrdom, only that it fell on the 23th of September.

Several
other Mar-
tyrs.

The same Year also nine other Christians were put to Death, for harbouring Religious on Board their Ship. The Master, his Wife, and two Children were burnt by a slow Fire, and four of the Marriners, with a Youth Beheaded. Their Names, tho' they came not to our Knowledge, are written in Heaven.

Notwithstanding the Fury of the Persecution, the Jesuites as we have seen, erected at *Omura* a Confraternity, under the Title and Protection of St. Ignatius their Founder, where fifteen Hundred entered themselves, assembling together in private Places, to animate one another to suffer Martyrdom.

Eight Re-
ligious and
six Secu-
lars mar-
tyr'd in the
Kingdom
of *Omura*.

Speaking of Father *Spinola*, mention was made of two Religious that continu'd in Prison when the rest had suffer'd. Not long after the Number increas'd to eight. viz. Five of the Order of St. *Dominick*, namely Brother *Thomas* of *Sumarega*, Sirnam'd of the *Holy Ghost*, and four Seculars, that made their Vows before they suffer'd. As also Father *Apollinaris*, of the Order of St. *Austin*, and two others of the third Order. All these Religious by *Gonzodo's* Command, were drawn out to Execution, but there was no need of dragging them like common Criminals, for they march'd cheerfully of their own Accord, and express'd a Satisfaction, as was fair to be seen in their Countenances. They were all burnt by a slow Fire, in Presence of an infinite Assembly, who admir'd to see them suffer with so much Resolution and Constancy. The Jesuite that wrote this Relation into *Europe*, excus'd himself for not mentioning Particulars, as not being then himself sufficiently inform'd. They dy'd on the Twelfth of September 1622.

The same Day, and at the same Place too (as is suppos'd) suffer'd *Lewis Suquinezmo*, together with his Wife, and another Relation, in hatred of Religion. This was he that disguis'd himself like a Soldier, to have Part in the late Martyrs Relicks. *Lewis* was burnt alive, but his Wife and the other Relations were both beheaded.

Three

Three other Christians also seal'd the Faith with their Blood in *Omura*. The Chief of these was one *Laurence Ayga Gorosugues*, a great Servant of God, baptiz'd by Father *Cosmas de Torres*, Companion to St. *Francis Xavierius*. He was Prefect of the Confraternity of St. *Ignatius*, and acquitted himself of his Charge with indefatigable Zeal, visiting the Sick, relieving the Poor, comforting the Afflicted, animating the Weak, and in a Word, doing all the Offices of a zealous Missioner, and Apostle.

The Governour of *Omura*, inform'd of his Manner of Living, dispatch'd two well Arm'd Men, to acquaint him with the News of his Death, for Preaching the Law of *Jesus Christ* against the Emperour's Command. *Laurence* told them they must certainly be mistaken in the Person; not that he was afraid of Death, for he desir'd nothing more, than to shed his Blood on such an Account, but at the same Time, he cou'd not think himself worthy of such an Honour. The Soldiers reply'd, he was the Person they sought for, and so he must make no more Words on't. With that the old Man wept for Joy, and falling on his Knees, bless'd God for so great a Mercy. Then turning to the Soldiers, he desir'd them to walk in and refresh themselves, till he had dispatch'd his Prayers, but they positively refus'd it, and wou'd allow him no more Time than was necessary for Dressing.

Marina hearing what had pass'd, and believing herself comprehended in the Sentence, offer'd of her own Accord to bear him Company. *Laurence* march'd out cheerfully to the Place of Execution, and was beheaded, calling upon *Jesus* and *Mary*. As for *Marina*, to her great Grief, they put off her Execution till farther Orders.

The same Day *Michael Chiroca*, a zealous and stout Cavalier, gain'd the Palm of Martyrdom. It was his House where the Christians assembled to their Prayers, and the Fathers lay hid. The Governours, who bore him a sincere Respect, sent frequently to admonish him of the Danger, assuring him they wou'd be forc'd to put the Laws in Execution, if he did not immediatly give Satisfaction. But *Michael* not regarding their Threats, they sent six stout Soldiers to put him to Death. As Providence wou'd have it, *Michael* happen'd to be walking at that Time in the Fields, and seeing them make towards him, he march'd up to meet them, and they deliver'd their Commissions. Gentlemen, (said he) if you came upon any other Account besides Religion, I wou'd shew you a Tryal of Skill, but since

Con-

Conscience is Matter in Question, let's walk in, for I'll make no Resistance. The Soldiers believing he wou'd stand on the Defence, took their Opportunity, and Assassinated him on the Way. He suffer'd at the Age of seven and Fifty, at a Place near Omura.

The Third that gave his Life for Jesus Christ, was one Michael Fucunda, of the County of Susura. Being well born, the Tono's chief Ministers advis'd him by all Means to submit to the Emperour, and oblig'd all his Relations to do the same. One of his Cousins, after enlarging himself upon the Feats of his Ancestors, and the Preferments which were design'd him by the Court, finding he took no Notice of what was said, flew into a violent Passion, declaring he had Orders from the Governour to take off his Head, if he did not immediatly comply. The Cavalier heard him patiently all the While, and knowing he was condemn'd to suffer, invited all his Friends to a Feast. When the Table was drawn he took Leave of all the Company, and particularly of his ancient Father, and so march'd out to Execution, singing Psalms, and praising God, as he pass'd thro' the Streets. Every one admir'd to see a young Man, in the Flower of his Age, prefer Death before the Advantages of Fortune, and this purely for Religion's Sake. Being enter'd into the Field of Battel, he fell on his Knees, and made a long Prayer; then making a Sign to his Cousin, he immediatly struck off his Head. He suffer'd on the Seventh of October 1622, and the Christians enterr'd his Body.

Omura, formerly the Sanctuary of Religion, became at this Time the very Theatre of the Persecution. Amongst the other Martyrs, which I'm forc'd to pass over in Silence, there were three Ladies of Quality that distinguish'd themselves in the Combat. Peter Amasuke, one of the zealous Christians, choosing to lose his Head rather than betray his Conscience, they confiscated his Estate, and by that Means reduc'd his poor Family to the last Extremity. One of the Magistrates going one Day to visit Justa after her Son's Death, offer'd of his own Accord, to provide for her and the Family, on Condition, that she wou'd submit to the Emperour's Pleasure. No, (reply'd the Lady) that's impossible, as my Son is gone, all I can wish, is to tread in his Footsteps, and suffer after his Example.

She had a Daughter of fourteen Years of Age, call'd Mary, Sister to the Gentleman deceas'd, whom the Judge offer'd to adopt for his Child, on Condition she wou'd Adore the Idols. Excuse me Sir, (reply'd the Girl) I Adore one God, Maker of Heaven

The great
Constancy
of some
Christian
Ladies.

Heaven and Earth; my Brother died for his Sake, and I am ready to do the same. You'll adopt me for your Daughter? May be so. But I shall never consent to have my Brother's Executioner and an Enemy of Jesus Christ, for my Father.

The Judge much displeas'd at this Slight of his Kindness, address'd himself to *Agatha* her Mother, who was then big with Child, by a malicious Contrivance, press'd her in the Name of old *Justa* her Parent, to renounce the Faith. As for the Child in your Womb, be not under any Concern for it, I intend if it's a Son (said he) to leave him Heir to all my Estate, and so you will have no Reason to take on, for your Husband's Death. *Agatha* startl'd at his Proposals, protested she would rather have the Child die in her Womb, than trust him in the Hands of his Father's Executioner: For the rest, she expected no Favour from him, hoping suddainly to enjoy her Spouse, in Heaven, together with the Fruit of her Womb.

The Judge having made Report of it to the Governour, the three Ladies were condemn'd to suffer the Night following. They prostrated altogether, before an Image of our Saviour, then dressing themselves, in their best Robes, they march'd out to Execution, accompany'd by above three hundred Christians, that assembled together on this Occasion. *Agatha* perceiving the Ground stain'd with her Husband's Blood fell down on her Knees, with *Justa* and *Mary* on either Side, and after some few Prayers, the Executioners struck off their Heads. This Martyrdom fell on the 9th of *Octob.* 1622.

The Ad- It's now high Time to begin with the Passion of Father
mirable *Camillus Constantius*, of the Society of Jesus. He was born in
Martyrdom *Calabria*, of a good Family, and studied at *Naples*, partly at the
of Father Jesuites College, and partly amongst the Canonists. He con-
Camillus stantly shunn'd all Manner of suspected Company, went
Constantius regularly to the Sacraments every Week, and assisted at the
of the Congregation of our Blessed Lady in the Jesuits College, every
Society of Sunday. Moreover, he fasted frequently, daily disciplin'd his
Fesus. Body, and in a Word, was a perfect Pattern of Christian Life, insomuch, that his Companions who could not endure to be check'd in their Disorders and Liberty by his Religious Comportment, resolv'd to rob him of his Innocence.

To this End, being the Carnival Time, by a Diabolical Malice, they hir'd a notorious Harlot, and privately convey'd her by Night into his Chamber. The young Man surpris'd to see so beautiful a Woman in his Room, and inflam'd with the Spirit of God, commanded her in an imperious Tone, to be gone

gone immediatly out of the House. Go (said he) infamous Creature, and look after your Consorts. Depart immediatly, or I'll cast you headlong out of the Window. The Harlot frighten'd at his Threats, and yet not willing to venture herself in the Streets an that Time of Night with so many Jewels about her, begg'd of him to let her stay in any Corner of the House till Morning. But that wou'd not do neither, for the Chast Joseph arming himself with the Buckler of Faith, thrust her out, and shut the Door upon her. That done, taking the Crucifix into his Hand, he gave Thanks to God for assisting him with his Holy Grace in this Time of Battel, humbly beseeching the Blessed Virgin to preserve his Innocence. By that Time he had done his Prayer, in comes his Servant, and impudently reproaches him, for turning out a Woman at that Time of Night. Camillus had no Patience with him, What (said he) you that eat my Bread to tempt me too? And gave him a Box on the Ear.

One Heroical Action makes a Saint, and more than probable, this was the Foundation, on which he rais'd afterwards that noble Structure. He enter'd into the Society at twenty one Years of Age, and twelve Years after imbarck'd for the Indies. By Inclination he lean'd entirely to China, but Divine Providence order'd it otherwise, and sent him to Japan. He labour'd there for nine Years together, with an Apostolical Zeal. He was a Religious Man of consummate Virtue, and endu'd with all the Ornaments of Nature and Grace. He was of a tall Stature, and so engaging in his Carriage, that every one lov'd him. His Looks were a perfect Image of his Soul, affable, obliging, courteous, and yet bold and intrepid when Occasion serv'd, as Hector himself. Zealous also to the last Degree of the Glory of God, and Salvation of Souls, which made him venture at all, without Regard to Danger, or very Death it self.

In the Year 1614, Dayfusama having banish'd the Jesuites out of Japan, he retir'd amongst the rest to Meaco a Town in China, where after his last Vows, he spent seven Years in turning over the Books of the Bonzes in China and Japan, with a Design to confute their Errors, which yet did not hinder him from teaching and preaching about the Country. Being then arm'd at all Points against these Sects, he ask'd Leave of his Superiours to return to Japan, and arriv'd there in the Year 1621 under a Soldiers Weed, together with two more Fathers of the same Order. The Idolaters on Board the Ship easily

discover'd who he was, and notwithstanding his little Arts and Practices to conceal himself from their Knowledge, the Turn of his Face, together with the Modesty and Sweetness of his Behaviour, made it a clear Case.

The Master of the Ship (tho' Christian) perceiving himself in Danger, resolv'd to betray the Father to the Governour of *Nangasacki*, and would certainly have done it too, if the Christians had not bought him off. This Danger over, they sent him to *Figen*, thence to *Carassu*, and so to *Firando*, where he stole privatly into the Prisons, to administer the holy Sacraments to the Christians, who suffer'd there for the Faith. He visited also the Villages, for a Matter of five Leagues round, hearing Confessions, and administring Sacraments Day and Night.

In Conclusion, he pass'd over into the Island of *Iquisiqui*, where he reap'd incredible Fruit of Souls. Amongst the rest, he confess'd an Idolater's Lady. This Lady had been earnest with her Husband for a long Time, to embrace the Faith, and having now so favourable an Opportunity, she press'd him again and again to enter into himself. The Husband after much ado, consented in Appearance to her Request, and learning from her the Father's Rout, gave Notice of it to the Governour, with Advice to pursue his Point.

The Governour to lose no Time, mann'd out several Boats, and dispatch'd them to the Port of *Uqui*, where they fell in with a small Ship bound for *Firando*. The Soldiers boarded her immediatly, and demanded the European Religious. The Father surrendring himself, they stood as 'twere immoveable, and not a Man laid Hands on him, struck, as it's said, with a certain Air of Majesty, that then appear'd in his Countenance. What's more, having bound the Master, with one *Augustin Ota*, and *Gaspar Cotenda* his Catechists, they earnestly invited the Father to set down and dine with them.

Next Day they took the Way of *Firando*, with the Father and his two Catechists, the rest of the Crew were left behind at *Iquisuqui*. Being now ready to part, the Father address'd himself to his Patron in these memorable Words. *Adieu dear Brother John, God at last is pleas'd to hear our Prayers. I beseech and conjure you, by the Bowels of Jesus Christ, be grateful to his divine Majesty and persevere to the End in your good Purposes. Give your Life freely for his Sake that sacrific'd himself for Love of you.* Then humbly thanking him, for entertaining him in his House, they embrac'd, and so parted not without Tears, on both Sides.

Being

Being arriv'd at *Firando*, they conducted him before the Governour of the Province, in Order to be examin'd, and committed to Prison. What happen'd in that Meeting, we may gather from his own Account, out of a Letter of his to the Rector of *Nangasacki*.

I Believe your Reverence hath heard before this of my Imprisonment. Be not concern'd, for it's truly Matter of Joy, and Comfort to me, and I hope all our Fathers will joyn with me, in Thanksgiving to God for so infinite a Favour. I arriv'd at the Island of *Ucugato* on the 24th of April, and was seiz'd there by several Boats of arm'd Men. The Soldiers treated me in this Voyage with particular Respect. Being led to the Tribunal of *Firando*, the Judge ask'd me my Name, and my Reason of coming into Japan? I told him I was Priest of the Society of Jesus, and known by the Name of *Camillus Constantius*. Then I gave him my Motives for coming into the Country, and presented an Apology fitted for the Occasion. He ask'd me afterwards why I did not obey the Emperour of Japan? To this I answer'd, that as the Christian Religion teaches her Children to obey the Secular Princes in all Things, where the Law of God does not interfere, so by the same Rule, where Princes run counter to these Orders, and command Things contrary to the Divine Law, as the Emperour of Japan does, by interdicting the Exercise of the Christian Religion in his States, we ought to have no Regard to such Commands. With that one of the Judges nettled at this Liberty of Speech, said aloud, I deserv'd Death, and immediately the Soldiers flung a Cord about my Neck, and dragg'd me to the Prisons of *Iquinozuma*, where I continue at this present, in the Company of two Religious, that were lately taken by the English Privateers coming from *Manila*. Our Life is a continual Fast, living altogether on Herbs and Rice. I Preach frequently to the Guards, and they appear to be satisfied with my Discourse, but the Xogune's Edicts defeats all their good Purposes. In the mean Time we expect Orders from Court. By God's Grace I'm prepar'd against all Events. However, I hope you'll be mindful of me in your Prayers, and pardon my Faults. My tender Respects to the Fathers and Brothers. I long impatiently for the News of my Death.

He wrote also to another Father of the Society as follows. To my great Comfort I'm now in Prison for the Faith. When they flung a Cord about my Neck at *Firando*, it was really a Pleasure to me, above what can be express'd. I declar'd as much to the Judges; but being Strangers to this Mystery, they took my Words

for meer Folly. I took Occasion from hence to explicate my Thoughts, and the Reasons that induc'd me to believe my self happy.

In another Letter also to Father Paul Navar, Rector of the College of Arima, and a Prisoner for the holy Faith, he writes thus. I remember very well what you said in your last, that you hop'd to see me in Heaven, either a Confessor or Martyr. Dear Father, thro' God's Grace, I have had the Honour to confess Jesus Christ before the Tribunal of Firando, and for that Reason I'm now confin'd Prisoner in this little Corner of the World. Who knows but I may die before you, It's true, I do not deserve that Favour, &c.

In the mean while, the Emperour hearing of his Imprisonment, and incens'd against those Fathers for preaching contrary to the Laws, the Christian Religion in Japan, order'd that Father Camillus should be burnt alive, and his Companions to be beheaded. The Officers posted immediatly to Firando with the News, and hurry'd away the poor Father to Execution. Six Toni (or Governours) stood waiting for him at the Water-side, and amongst the rest, one of Gonzoco's Officers. The Father, laden as he was with Chains, made him a low Reverence, and thank'd him for taking so long and tedious a Voyage on his Account.

The Place appointed for the Execution, was a certain Plain call'd Tabara, without the Walls of Firando, and bordering upon a Neck of the Sea that runs betwixt the Town and Cittadel. Vast Crowds of People flock'd thither, and amongst the rest several English and Hollanders. The Father being enter'd the List, profess'd himself aloud, Priest, and Religious of the Society of Jesus, and humbly begg'd all the Christians to pray for him.

Soon after, the Officer ty'd him to his Stake. Then the Father seeing himself on this noble Theatre, after repeating again and again, that he suffer'd for preaching the Law of Jesus Christ, turn'd towards the People, and made an admirable Discourse on those Words of the Gospel, *Don't fear those that kill the Body*, concluding with this short Reflection on himself. *My Body, sooner or later, must certainly be reduc'd to Ashes; but as for my Soul, it's not in the Power neither of Man nor Death to hurt it.*

In the mean while, the Executioners kindled the Fire, and the Smoak surrounded him on all Sides. This notwithstanding, he continu'd preaching all the while, inveighing against the Sects of the Bonzes, and exhorting the People to embrace the Law of Jesus Christ, out of which there was no Salvation.

Some

Some little Time after, to the great Astonishment of the Multitude, the Flames divided, and the Father was plainly seen at his Prayers, with the greatest Peace and Tranquility imaginable, not unlike the three Children in the Babylonian Furnace. Then raising his Voice, he sung in a most harmonious Tune the Psalm. *Laudate Dominum omnes Gentes.* At *Gloria Patri* his Voice began sensibly to fail, insomuch, that all concluded he was expiring; but the valiant Soldier of *Jesus Christ* fetching new Breath, fell a Preaching again, both in *Latin* and *Japoneze*; and like another *St. Laurence*, with his Body half roasted, bless'd Almighty God for doing the Honour to let him die for his holy Name.

After a short Pause, he cry'd out three several Times; *Oh how well I am!* An Expression commonly us'd by all *Japonians* when they have a Mind to shew their Joy. In the mean Time the Flames having reach'd his Cloaths, and surrounded him on every Side, all gave him over for dead, but to their great Surprise, this glorious Priest of the Living God, being come to the last Part of the Sacrifice, as if he had been at the Altar, repeated five Times together with a strong and tuneable Voice, the Angelical *Trisagium*, *Sanctus, Sanctus, Sanctus*, and so yielded up his Soul to God.

The People that saw this Miracle, and the *English* and *Hollanders* in particular, were much surpris'd, frankly confessing that such Resolution and Courage was much above the Power of Nature. He dy'd the Fifteenth of *September* 1622, at the Age of five and fifty Years.

The Companions of Father *Camillus*, viz. *Augustin Ota*, and *Gaspar Cotenda* his Catechists, as also *Damien* Master of the Ship, and *John Sacamoto* his Patron, were still lying in the Dungeons of *Iquinoxima*. *Augustin* being desirous to die a Member of the Society, the Superiour (at Father *Camillus's* Request) granted his Petition, and what's remarkable, of several Letters which the *Provincial* wrote, there was not one came to his Hands, besides this for his Admission, and that too arriv'd only one Day before his Death. He made his Vows to Father *Camillus*, and seal'd with his Blood the Profession he had made. His Martyrdom fell on the Tenth of *August* 1622. He was Native of *Ogica* in the Kingdom of *Firando*, and train'd up under the Discipline of the *Bonzes*. Coming afterwards to *Goto* at the Age of fifteen Years, he turn'd Christian, and exercis'd the Office of Satristan of the Church of *Firando*, till such Time

The Companions of Father Camillus pursue to Death.

as Father *Camillus* made Choice of him for Companion in the Missions.

The Governour of *Nangasacki* having demanded *Gaspar* as his Citizen, the holy Man march'd cheerfully to his Tribunal, and there publicly made Profession of his Faith. They condemn'd him to die for being Catechist to Father *Camillus*, and accordingly executed him at *Nangasacki* on the Eleventh of September 1622. He was descended of an ancient and noble Family of *Nangasacki*, and Nephew to *Anthony Cotenda*, so often mention'd in this History. His Parents were both banish'd for the Faith, and himself honour'd his Family with a glorious Martyrdom at the Age of twenty one Years.

Damien, who convey'd Father *Camillus* from Place to Place in his Ship, was seiz'd, and examin'd whether the Religious he had on Board had not lately rescu'd the European out of Prison? *I know no such Person* (reply'd *Damien*.) *The Gentleman I have here is a Religious Man, of the Society of Jesus, known by the Name of Father Camillus Constantius. What need of so many Questions? I confess I have violated the Xogune's Edicts, and that's enough to take away my Life.* The Judges reply'd, it was still in his Power to save himself, in case he wou'd imitate the Example of other great Persons, and renounce his Faith. *By no means*, (continu'd *Damien*) *I had rather be torn to Pieces.* With that the Soldiers conducted him to a Monastery of the Bonzes, where he met with *John Sacamoto*, Father *Camillus's* Patron. This was a sensible Satisfaction to both Parties, but as Providence wou'd have it, it prov'd to be of short Continuance, for Preaching the Gospel to the People that came to visit them, the Guards separated them, and remov'd them to different Prisons.

Damien being now all alone, one of the Judges (a near Relation and Friend of his) fell upon him, conjuring him by all that was Dear, to obey the Emperour, and save his Life. *Damien* excus'd himself, praying he wou'd not think of putting him upon so detestable Practises, for as God was his Principle and only Friend, of whom he had receiv'd so many Favours, the Least he cou'd do, was to make him a Sacrifice of his Life.

Whilst *Damien* was under Examination, in comes *John Sacamoto*, Father *Camillus's* Patron. He was a Person of an affable, obliging, and curteous Humour, and extreme Charitable. Every one admir'd him for his excellent Qualities, and the Judges in particular labour'd to save his Life. But all wou'd not do,
for

for persisting constant in his Resolutions, they were forc'd against their Wills to proceed to Sentence. As *Damien* was going to Execution, by great Providence, he met on the Way with *John Cumamote*, who was condemn'd to suffer in the same Place. It's not to be express'd what Joy they both felt at this unexpected Meeting. *Happy Day!* (said *John*) *O blessed Day!* Very true, (reply'd *Damien*) for it's Friday, a Day consecrated to the Memory of our Lord's Passion. Let's suffer then cheerfully for him that died for us. Death that divides others, will unite us.

After some other Discourse on the Way, they came at last to the River Side, where a Multitude of People were expecting them, partly out of Curiosity, and partly out of Devotion, to Kiss their Garments. *John* perceiving a great Croud, rais'd his Voice, and cry'd aloud; *I die for no Crime besides that of serving the true God.* The Executioners hearing him take such Liberty of Speech, slipp'd a Cord about his Neck, and stop'd his Mouth. That done, they put them on Board, and *Damien* having his Hands loose, to express his Earnestness of shedding his Blood, took up an Oar, and row'd along with the Seamen, singing the Praise of God.

The Place appointed for Execution, was a little Island call'd *Nicayenoxima*. *John's* Boat coming in first with the Land, he step'd on Shoar, bearing the Names of the *Camis* and *Fotoques* on his Forehead. This was done by main Force, and his Hands being ty'd, he had no Way to right himself, but by a publick Profession of his Faith, protesting these false Divinities were all damn'd, and that he dy'd purely for the Love of *Jesus Christ*. With that he fell on his Knees, and saying *Jesus, Maria*, the Executioners struck off his Head. He suffer'd in the Year 1622, being two and fifty Years of Age.

Presently after comes up *Damien*, and seeing his Companion's Body lie extended on the Ground, he prostrated, and kiss'd it, saying, *O blessed Martyr! now reigning with God in Heaven, pray for me.* Then pausing a While, he cry'd out, *Blessed be the Holy Sacrament of the Altar!* And the Executioner immediatly took off his Head. He was two and forty Years of Age, and suffer'd on the 27th of May, 1622. Their Bodies were both cast into the Sea.

Tho' nothing is more precious in the Sight of God, and more advantagious to Religion than the Combat of the Martyrs, yet in Regard the Number is so great, I'm forc'd to pass over many that we may treat more at large of the rest.

When

Divers other Martyrs.

When Father *Camillus* was seiz'd on Board, of *Damien's* Ship, they apprehended two of the Seamen, *Paul Sogiro*, and *John Matasac*, who express'd a more than ordinary Desire of suffering. They continu'd three Months in Prison, and in Conclusion were condemn'd to lose their Heads. *Paul* render'd Thanks to God, for so signal a Favour, and begg'd very earnestly of the Guards to fetter him. *John* also on his Side did the same, and both together march'd cheerfully to Execution, exhorting the Christians as they went along to persevere constantly in the Faith. The Governour in Consideration of their Youth (for *Paul* was only 35, and *John* 25) had a strong Inclination to spare their Lives, but finding them inflexible in their Resolutions, he was forc'd to sign the Warrant for their Execution. They were both beheaded on the 26th of July, 1622.

About the same Time also, suffer'd another *Paul*, surnam'd *Morimau Gazayemon*, a venerable and devout old Man of fourscore Years of Age. He spent most of his Time in Works of Piety and Charity, visiting the Sick, burying the Dead, comforting the afflicted, and assembling the Christians to their Prayers in his House. Being cited before the Judges, he march'd cheerfully to the Tribunal, in the Confidence of shedding his Blood for Jesus Christ. The Governour meeting with him upon the Road, order'd he should be conducted to a certain Monastery of the *Bonzes*, where he was attack'd by the most subtle and refin'd Wits of the Country. But they found, they had to do with an old experienc'd Warriour, for he retorted the Arguments upon themselves, laid open their Illusions and Impostures, and establish'd by invincible Reasons, the principle Mysteries of our Faith.

The Governour finding the Project took no Effect, resolv'd to force him into Compliance by Dint of Torments. They led him then to the Sea Side, and tying a Stone about his Neck, threatn'd to drown him if he did not immediatly call upon the Idols. *Paul*, far from being surpriz'd, went of his own Accord into the Boat, and bid them put off to Sea. With that the Soldiers shut him up in a Sack, and bid him once more take the Matter into Consideration.

Paul stood immoveable like a Rock, and with sensible Feeling reply'd, *that being bred up a Christian from his Infancy, there was no Occasion for farther Thought, that Men of his Years had little to hope for in this World, and as God had been so liberal in his Mercies, he repented for nothing but that he had not lov'd and serv'd*

serv'd him as he deserv'd. The Barbarians touch'd to the Quick at this Liberty of Speech, bound him Hand and Foot, and extending him on the Ground, leap'd upon his Belly, trod him under their Feet, and then threw him over Board, with a Stone about his Neck. What's remarkable, he continu'd for an Hour together above Water, before he sunk, praising God and triumphing over the impious Cruelty of the Idolaters. His Martyrdom fell on the second of June, 1622.

The same Year and same Month also, a noble Christian call'd *Joachim*, endur'd many Assaults from the Heathens. Hearing they had cited him before the Magistrates, he call'd his Family together, and earnestly exhorted them to persevere constantly in the Faith. But his Son who had nothing of his Father's Resolution, feign'd himself sick, and durst not appear in Court. Upon this the Judges deputed five of their Officers to go and debauch the Parent, but to no Effect, for after five Days continual Storm, they were forc'd to raise the Siege, and leave him Master of the Place.

So soon as they were gone, *Joachim* once more summon'd his Family together, conjuring them for the Love of God, who became Man to rescue us from eternal Death, to bear above all Apprehensions and Fears, and enter courageously into the Field of Battel. *If you compare (said he) our Fires with that of Hell, neither Prisons, Chains, nor Crosses will affrighten you. Make Experience of your Virtue, and try whether you can suffer a Spark of Fire on your Hand, tho' only for a Moments Space. How then will you endure eternal Flames?*

The Governour hearing that *Joachim* instead of complying with his Orders, was grown more wilful and obstinate, confiscated his Estate, and banish'd him to a poor Village call'd *Jamanda*, there to die of Hunger. Being reduc'd to extreme Want, they press'd vigorously to make him renounce his Faith, and save his Life. *Joachim*, on the contrary, declar'd he would not be unfaithful to God, for all the Gold of Japan. This said, he apply'd himself with new Fervour to his wonted Practices of Piety, and took a sharp Discipline every Night.

The Governour hearing he was charm'd with his Banishment, order'd the Soldiers to load him with Chains; but this still increas'd his Joy, he sung continually the Praises of God; even in the sharpest Sufferings, and compos'd a short Motet with these few Words.

*The Weight of my Sins sink me down below the Earth,
But the Cross of Jesus Christ bears me up towards Heaven.*

Y y

The

The infamous Minister of Hell despairing of the Conquest, invented a new Torment, infinitely more painful than Death itself. He commanded them to strip his Wife stark Naked, and tie her to a Stake in his full View. The Soldiers were preparing to execute his Orders, and wou'd certainly have done their Office, if a Gentleman, who happen'd to pass by in that very Nick of Time, had not interpos'd. However, not long after, they conducted *Joachim* by Water to the Mountain of Martyrs, and there struck off his Head. He suffer'd at the Age of seven and forty Years.

On the Second of *October* Nine other Christians were crown'd with Martyrdom at *Nangasacki*, and amongst the Rest, three little Children. They tormented one of them for seven Days together, to make him discover where the Religious lay hid, and never cou'd force one Word from him but this: *Jesus, Maria! Jesus, Maria! How I long to be in Heaven with my God!* The Executioners enrag'd to see themselves overcome by a Child, cut his Body betwixt the Shoulders, and by an unparallel'd Cruelty, pour'd melted Lead into the Wound, the little Creature crying all the Time as before, *Jesus, Maria! Jesus, Maria! How I long to be in Heaven with my God!* Upon this the Judges order'd that he and his Family shou'd be burnt alive, which was done, and their Ashes thrown into the Sea. It's pity our Letters from *Japan* give no farther Particulars, but the Persecution was so hot, that the Fathers cou'd not possibly learn any full Account of what pass'd in the more remote Parts, or if they did, their daily Labours, and continual Hurry of Business, wou'd not allow them to set them down in Writing.

The Imprisonment of Father Paul Navar of the Society of Jesus.

We are better inform'd of the Martyrdom of *Paul Navar*, of the Society of *Jesus*, as having all Particulars to the very Time he suffer'd from his own Mouth. He was Native of *Layno* in *Calabria*, he enter'd into the Society at the Age of Eighteen Years, and was sent to *Japan* in 1586. He apply'd himself at his first coming with great Diligence to the Study of the Language, insomuch, that within a short While he was able both to Preach and Write in *Japoneze*. Three Months after his Arrival in those Islands, they committed the Government of the Church of *Fyo* to his Charge, and he continu'd in that Post till the Persecution broke out under *Taycosama*, which happen'd a Matter of seven Months after, at what time he was forc'd to retire to *Nangasacki*, and thence to *Omura*, and *Arima*, leaving every where visible Marks of his Apostolical Charity and Zeal. He was employ'd afterwards in cultivating the Church of *Amanguchi*, founded by

St.

St. Francis Xavierius. Moreover he visited the Kingdom of *Nangaro*, and *Bungo*, and not without frequent Hazards of his Life.

In the Year 1614, as the Persecution grew more violent, he was forc'd to travel by Night in Disguise, walking barefoot, and climbing up Rocks and Mountains, till he was all over gore Blood. Being one Day in a Village, where the Soldiers made Search after him, he hid himself in a Cave under Ground, and liv'd there several Days with out any Assistance or Relief. From thence he went to *Fiunga*, travelling over high and craggy Mountains, and after numerous Conversions, return'd again to *Bungo*. Moreover, they made him Superiour of the Society in *Tacacu*, where he continu'd for three Years and a Half. In Conclusion, they took him Prisoner. As to the Manner of it, I refer you to his own Letter, directed to Father Rector of *Nangasaku*. The Account is rather with the Longest, but I'm scrupulous to leave out any Particular, and the rather, because it's edifying of it self, and withall a standing Relick of this glorious Martyr.

In the Beginning of Advent, (says he) being call'd by the Provincial on some Business, I went to *Cazula*, where I made a general Confession, and Manifestation of Conscience. Then crossing the Seas, I rested two Days at *Obama*, and thence travell'd by Night to *Faquirao*, where I retir'd to make the Spiritual Exercise of *St. Ignatius*. In the mean Time I gave Notice to the Christians of *Arima*, of my Intentions to keep Christmas with them, desiring they wou'd all prepare themselves for the Sacraments against that Time. But the *Tono's* Men being then abroad, I was forc'd to put off my Journey till the Circumcision. I continu'd all the Holy-Days at *Faquirao*, and parted by Night with two Guides for *Arima*. About two a Clock of the Morning, one of the *Tono's* Footmen chanc'd to meet us, and believing I was Religious, took me by the Coat and seiz'd me. I told him he needed not to be under any Concern, for I had no Thoughts of an Escape. With that he led me towards the President, but soon after repenting of what he had done, he turn'd off to a neighbouring Heathen's House, and there left me.

Early in the Morning, the *Tono*, who liv'd at *Ximabara*, a Matter of five Leagues from *Arima*, hearing of what had pass'd, was much concern'd, and this partly out of Kindness to the Fathers, and partly on his own Account, as having lately said in the *Xogune's* Presence, that there was not one Religious in all his States. Upon this he wrote immediatly to one of the Governours of *Arima*, his intimate Friend, for his Advice upon the Matter, but at the same Time, in regard the News of my Imprisonment began to take Air, he dispatch'd me under a strong Guard to the *Tono* of *Ximabara*.

The History of the Church of J A P A N.

I discours'd the Soldiers on the Way, upon the Articles of our Belief, and they were pleas'd to relish what I said. Amongst the rest, the Commandant who had formerly been Christian, acknowledg'd his Fault, and promis'd to reconcile himself to the Church. All the Time of my Imprisonment at Arima, they permitted both Heathen and Christian indifferently to come and visit me, and thro' the Assistance of God, I reap'd considerable Advantages from this Indulgence. Amongst the rest, my Patron and his Wife, were both well affected to our Religion. I have Reason to commend them, for besides a kind Entertainment in their House, they came to visit me at Ximabara, and made me several Presents.

I petition'd the Tono to commit me to the common Jail, or at least to transport me to Omura amongst the other Religious, but he would not hearken to it by any Means. On the contrary, he deliver'd me over to nine Christians, partly of Arima, and partly of Ximabara, who willingly accepted of the Charge. At this present, I reside with one Andrew Mangoyemon, the Tono's Favourite. I say Mass daily in a little Chappel, and hear the Confessions of the Christians. Some Gentlemen, and Persons of Quality too, come to visit me. We speak of nothing but the Happiness of a future Life, or of natural Causes, and their Effects, and they seem well enough pleas'd with the Discourse.

The Tono hearing of our Conferences expresses a Desire to see me, and as I am told, intends to send for me to the Castle. In the mean Time, his Page came hither the other Day in his Name, and made me a Present of some Fruit. He added, that his Master was much concern'd for my Imprisonment, and would gladly have over-look'd me, as he had done before, to above ten more of our Brethren, whom he knew very well to be conceal'd in some Houses of his Acquaintance. However he hop'd the Court would order me back to Mecao, and if it did, he resolv'd to freight a Ship, and furnish me with Provisions for my Voyage, at his own Expence. But God forbid they should send me back to China, I desire to end my Days, and shed my Blood for Jesus Christ. I had the Happiness to meet with Father John Baptist Zola, and twice made my Confession to him. I look daily for Orders from Court, and long impatiently to see the Event.

Bugendono (for so the Tono was call'd) being desirous to see the Father, sent privatly for him, to the Palace. The Reader perchance may be curious to know what pass'd in this Visit, and upon this Account, I have set down the Conference at large, and Word for Word, as the Father himself relates it, in one of his Letters to another Religious, of the same Society.

Bugendono sent for me at last to the Castle, and receiv'd me with distinguishing Marks of Affection. He declar'd he was
in-

'infinitely sorry for my Misfortune, and was pleas'd to treat me
'with Fruit, and that Sort of Liquor which the Japonians use
'in their Visits of Ceremony. Presently after, we fell into Dis-
'course upon a future Happiness. *There's one thing* (said he)
'*in your Religion which I can't comprehend, why God that made all,*
'*should permit any one to be lost.*

'Sir, (I reply'd) God ordain'd Man to be happy, by the
'Means of Virtue and good Works. He endu'd him with a
'free Will, to do Good or Evil, and this Order was most wisely
'contriv'd: For since he intended to be serv'd by rational
'Creatures, it was not convenient to force their Wills, but to
'leave them at Liberty to act as they pleas'd, or otherwise he
'would not be serv'd by free Men, but by Slaves, which is far the
'less honourable of the two. Moreover, he furnish'd them with
'all Helps necessary for acquiring Virtue, and therefore if they
'acted amiss, it was purely their own Fault, and so he ought
'to punish them as Rebels, and banish them his Heavenly King-
'dom, which is prepar'd for those that keep his Commandments,
'and improve the Use of their free Will to the best Advan-
'tage.

'But my Lord, to justify the Providence of God, in this par-
'ticular, I appeal to your own daily Practice. You bestow
'Lands and Pensions on your Vassals, but before these Favours
'are dispenc'd, you distinguish the Persons, and have just Re-
'gard to every ones Merits, punishing the Rebels, and recom-
'pensing your faithful Servants. Now Sir, if you that's a
'mortal Man have Right to proceed in this Manner, how
'much more the Great God of Heaven and Earth, and Master
'of the Universe?

'The *Tono* satisfi'd with what I said, cry'd out in his own
'Language, *Mattomo Ge Goxari*, which is as much as to say,
'you have Reason. Then turning towards me. *I'm concern'd* (said
'he) *to see you under these hard Circumstances; why don't you return*
'*Home to your own Country, where you may live at Ease and Quiet?*
'Sir, (I reply'd) I came to *Japan* cross so many Lands and Seas,
'to teach the Japonians the Way of Salvation. I have now
'liv'd 36 Years in the Country, preaching the Law of Jesus
'Christ, thro' most Kingdoms of the Empire, and being
'now advanc'd in Years and broken with Infirmities, the
'utmost of my Ambition is, to shed my Blood for the holy
'Faith. The *Tono* was surpris'd to hear me speak in this Man-
'ner, and turning to one of the Gentlemen, declar'd he was
'in Admiration at what I said.

Some

The History of the Church of JAPAN.

Some Time after falling into Discourse, about the Calumnies which the Heathens pinn'd upon our Religion, I pull'd out an Apology which I had compos'd in the Beginning of the Persecution, and gave it him to peruse. The Tono gave it to the Secretary, and order'd him to read it aloud. The Secretary did as he was commanded, and the Tono as Occasion serv'd, express'd his Satisfaction, with a kind Reflection upon the Author. Being come to that Place where I answer the Objection of those Heathens, who pretend we labour in Japan under Colour of Religion, to make our selves Masters of the Empire, and subject them to Christian Princes. *Here's the Point (said the Tono) that makes the Emperour so jealous and uneasy. Very true (I reply'd) but if his Majesty will only be pleas'd to read this Apology, he may soon be eas'd of that Disquiet.*

How? (said he) *the Philippine Islands in our very Neighbourhood, and is not that sufficient Proof?* Not to engage my self upon that Subject, I told him I was perfectly a Stranger to those Concerns, as being under another Crown, but as for the Portuguese, it was plain they cultivated a right Understanding with all the Princes of the Country, both at Macao, Malacca, Coching, Goa, and elsewhere thro' the Indies.

Then I entertain'd him with an Account of the History of Constantine the Great, shewing what flourishing Condition the Church was in, the Time of his Reign. Moreover, to beat down that false Opinion amongst them, as if Europe border'd in a Manner upon Japan. I took this Opportunity to enlarge my self on this Subject. They all applauded my Discourse; and the Tono touch'd with what was said of Constantine the Great, cry'd out, *I wish God would endue the Xogune with the same Lights, for infallibly all Japan would follow his Example.* Before we parted he order'd his Secretary to take a Copy of the Apology, adding, he would be glad the Fathers were tolerated in Nangasacki, that he might have the Happiness of their good Company. Presently after I took Leave, and he was pleas'd to accompany me into the Court, touching the Ground with his Hands and Forehead, an Honour paid to none but Persons of the first Rank.

So soon as I was gone, he was pleas'd to say to a Christian Gentleman, who came at that Time to visit him, that he believ'd *there was neither Happiness nor Salvation out of the Christian Religion, God grant he may become a true Son of the Church, Hitherto the Father.*

Being

Being return'd to his Lodgings, he began seriously to prepare himself for his End. He doubled his Prayers, wore continually a hair Shirt next his Skin, disciplin'd himself every Night, and in every Thing study'd his greater Mortification. This notwithstanding, he labour'd indefatigably in the Help of his Neighbour, hearing Confessions, dispensing the Holy Communion, baptizing Heathens, and assisting the Sick. They came to him daily from all Parts, from *Ximara, Nangasacki, Tacagu*, and out of the Kingdoms of *Bugen* and *Bungo* itself. The little Time he had left, was employ'd in translating Father *Spinelli*, of our Blessed Lady, into *Japoneze*. He always shew'd a particular Devotion to this glorious Queen, and believ'd nothing would conduce more to the Happiness and Conversion of these poor People, than a Sense and Feeling of her powerful Intercession, which was his only Motive of turning this little Book into their Mother Tongue.

In this mean Time, Orders were sent from Court, to put off his Tryal, but to keep them still under close Guard. The Father was sensibly afflicted with the News, interpreting this Favour of the Court, as a Punishment for his Sins. Not long after, a Messenger was sent from the Governour to know where he was born? Which in some Measure reviv'd his drooping Spirits, as believing the Time of his Departure approach'd; this notwithstanding, the Court repriev'd him for six other Months, and nothing was done farther, till *Gonzoco's* Arrival at *Firando*. So soon as this Governour came into Town, he sent for the Magistrates, and commanded them in the Emperour's Name, to see the Father and his three Companions burnt alive. The holy Man was transported at the News, and fell frequently into Extasies and Raptures. About five Days before his Death, as he was saying Mass, such Floods of Tears came upon him after Consecration, that he had much ado to finish the Sacrifice. Its not to be express'd what Zeal and Fervour he shew'd at this Time in particular; for Instance I refer you to his own Letter, dated the 23 of *Octob.*

I thank your Reverence for your kind and charitable Visit. I suppose you may have heard before this, that I am condemn'd to be burnt alive. The Governour requires of Gonzoco, that he send an Officer in his Place, to assist at the Execution, and as soon as he arrives, we shall enter into the Marriage Feast of the Lamb. His divine Majesty be bless'd for so signal a Favour. Reverend Father, render Thanks to Heaven for me, and pray that I may persevere unto the End. I embrace you in our Lord, and conjure you to pardon my Faults.

In

In another Letter also to Father Couras he says, he had begg'd this Favour many Years: And in a second to the same Father, the Day before his Death, he writes as follows. *You have no Reason, Reverend Father, to be concern'd for my Death. The Society will lose nothing by such an unprofitable Member, for to my Confusion, I have done it little Service these four and forty Years that I liv'd in the Body. Dear Father, beg Pardon of Almighty God for my Negligence. The Messenger to Gonzoco is not yet return'd, but we expect him every Moment, and I hope the Business will be ended this Day. God grant that thro' the Intercession of all Saints, whose Feast we celebrate to Morrow, that I may meet with the Accomplishment of my Desires, and die constantly for the Love of my dear Redeemer.*

He wrote also divers others, to the same Effect, both to the Indies, and several Kingdoms of Japan. Moreover he order'd others to be sent after his Death, to his Penitents exhorting them to Constancy, and Perseverance in the Faith, but to our Text.

On *All Saints Day* he said Mass early in the Morning, and wept the whole Time for Joy. When this was done, he made a Sermon to 26 Christians that were present, and spoke with so much Sense and Feeling, that the People could not hold from Tears. Last of all, he distributed amongst his Friends some few Reliquaries, and *Agnus Dei's* promising to be mindful of them in Heaven.

Hearing that Gonzoco's Officer was arriv'd, and that his Execution was fix'd for that same Day, he took Leave of Damien, humbly thanking him for his good Services these last ten Years, and promising to be mindful of him before the Throne of God. The young Man wept most bitterly, and prostrating at his Feet, with broken Speeches, and deep Sighs, cry'd out: *Miserable and unfortunate Man that I am, what made me be out of the Way when you were taken? Is it not a terrible Martyrdom to be struck out of the List of those that are to suffer Death for Jesus Christ? What Misfortune to lose my Father that gave Life to my Soul, and nourish'd me with the Milk of his Doctrins.*

The Father finding himself tender'd with his Tears, retir'd to make an End of his Letters. One of these was to Father Provincial. *My hearty Thanks, Reverend Father, (says he) for your kind Letters. As Providence would have it they came in the very Nick of Time, for Gonzoco's Officer (as I am told) is now arriv'd in Order to assist at my Execution. I hope by the Merits of all Saints to die for my dear Redeemer, Reverend Father, pardon I beseech you my Faults and Negligences in the Ohservance of our holy Rules,*

Rules, and recommended me to the Prayers of my Brethren. I am ready withall my Heart to suffer for Jesus Christ. Give me your Blessing and be mindful of me in your holy Sacrifices and Prayers. Ximabara, Novemb. 1st 1622.

Peter Paul Navar, suddainly to be burnt alive for Jesus Christ.

He wrote also a short Billet to Father Couros and bid him farewell in these moving and tender Expressions.

Most dear Father, all Happiness attend you in this Life. Almighty God be prais'd, this Day I am to suffer thro' the Merits of Jesus Christ, whose Face I covet to behold, there's nothing troubles me. Pardon my Faults and assist me with your holy Sacrifices and Prayers.

Peter Paul Navar, within few Hours to be burnt alive for Jesus Christ.

About two of the Clock in the Afternoon, one of Bugendono's Officers went to acquaint the Father with his Sentence, which was drawn up in these Words. Xogune Emperour of Japan, condemns the Father to be burnt alive, for continuing in Japan, and preaching the Law of Jesus Christ, contrary to his Orders. He heard the Sentence read with a gay and pleasant Countenance, declaring it was the most welcome News that could happen, that he was glad to attest by his Death, the Truth of the Doctrine which he had preach'd for the Course of 36 Years in Japan, that he had no Reason to complain of the Xogune, and much less of Bugendono his Friend and Benefactor. Then he undertook to reason the Officer that brought the Sentence, into a Belief of the Christian Doctrine, but the Heat of the Persecution made him deaf to all his Arguments. The Tono hearing what had pass'd, was much struck, and could not hold from weeping.

Soon after, the invincible Champion of Jesus Christ march'd out barefoot with Beads about his Neck, to the Place of Execution. They took also along with them one Denis Fugozima, Peter and Clement. The two first were both of the Society, and went clad in the Habit of their Order. Clement was Companion to the Father, and distinguish'd himself in the Way, by the Serenity of his Countenance, and Angelical Behaviour. He walk'd in the Front, singing the Litanies of the Saints, and the Religious answering to the Amazement of the Heathens, who could not but wonder to see Persons going with

so much Cheerfulness to the Stake. Being arriv'd at the Place of Execution, the Father uncover'd himself and made a low Reverence to his Piles. Then entring into the Enclosure, he march'd with such Swiftneſs, that his Companions were not able to keep Pace with him. Being arriv'd at his Poſt, he fell proſtrate, to thank Almighty God for ſo ſignal a Mercy, and then began a Diſcourſe to the Company that were aſſembled on this Occaſion. In the mean Time, four Executioners hearing him ſay, that *there was no Salvation out of the Chriſtian Religion, and that he ſuffer'd purely in Defence of the Law of God*, they ſtepp'd up and bound him to his Stake, which yet did not hinder him from proſecuting his Diſcourſe. Moreover, they cut off his Girdle and Beads, and ſold them to the Chriſtians.

Nothing now was wanting to begin the Sacrifice, but *Bugendono's* Preſence. In the mean Time, the Father exhorted his three Companions to ſuffer couragiously this ſhort Torment, which ſuddainly would terminate in everlaſting Happineſs. The *Tono* being arriv'd, they ſet Fire to the Wood, and immediately there aroſe a Wind, which drove all the Flames upon the Father's Cloaths. Being ſurrounded on every Side, this admirable Preacher exhorted his Companions to call upon *Jeſus*, and perſevere unto the End. A little Time after, his Cords being conſum'd he fell down on one Side, and pronouncing *Jeſus, Maria*, with a loud Voice, yielded up his Soul to Heaven. Thus died the great Servant of God, and glorious Martyr, of whom it may be ſaid, that the Flames of divine Love which conſum'd his Soul, were quicker than the Fire that burnt his Body, praying for his Executioners to the laſt Breath.

His three Companions alſo diſtinguiſh'd themſelves in the Combat. Brother *Peter* purchas'd the Crown by a long and try'd Patience, for being the youngeſt, and fartheſt Diſtant from the Fire, he continu'd longer under the Torment. Their Martyrdom fell on the firſt of *Novemb. 1622*. The Father died at the Age of 62 Years, having ſpent four and forty of them in Religion. *Clement* was 48, *Denis* 38, and *Peter* 18.

He that will ſtand to reckon up all the Virtues of this Father, can never make an End. We may ſay then in ſhort, that he poſſeſs'd all in an eminent Degree. His Contemplation was admirable, and his Mortification continual. He liv'd ſometimes Weeks together eating ſo little, that it was next to nothing, and diſciplin'd himſelf every Day. The Soldiers that guarded the Bodies, going to ſtrip him, found him clad in Hair-

Hair-Cloth. This was his Shield and Buckler thro' the whole Course of his Life. With this he enter'd into the List, and gloriously finish'd his Combat. His natural Temper was ardent, and sprightly to the highest Degree, and yet the World judg'd him to be of a phlegmatick Constitution; for he had labour'd so long to overcome himself, that he had quite suppress'd all the Propensions and Motions of his Nature. He was tenderly devoted to the Blessed Virgin, and inspir'd every one with the same Spirit. The Victory he gain'd over the Devil of Impurity, may justly rank him amongst the Hero's of our Church. I'll say nothing of his Zeal, which mov'd him to cross so many Seas, learn so many Languages, compose so many Books, surmount such insuperable Difficulties, and die at last in the Flames, exercising the Office of a Confessor, Preacher, and Martyr to his last Breath.

We have few Particulars of the other three that suffer'd with him. *Denis* was Native of *Tacacu*, and well born. He receiv'd Baptism in his tender Years, and was brought up by the Heathens, after his Parents Decease. Going afterwards to *Nangasacki*, he was touch'd with the Discourse of one *Lewis Carvaros*, who afterwards enter'd into the Society, and was burnt alive for his Faith. The same also happen'd to *Denis*, for associating himself to *Father Navar*, he was admitted into the Society, and accompanied him to Martyrdom. He was naturally of an affable and sweet Disposition, and so replenish'd with the Grace of God, that going one Day into the Fields to cut Wood, he fell to his Prayers at the Foot of a Tree, and quite forgot the Business he came about.

Peter was Native of *Tacirai*, a Place belonging to *Arima*, and one of *Father Navar's* Guides. A Soldier one Day lifting up his Hands in Order to kill the Father, *Peter* interpos'd, begging he would kill him in his Place, which pleas'd the Barbarian, and sav'd the Father's Life. They set him at Liberty, together with *Clement*, after first obliging them to lay in Bond for their Appearance, upon Summons of the Court. Not long after, they committed him to Prison, and in Conclusion, burnt him by a slow Fire, being at the Age of eighteen Years. He was admitted into the Society and made his Vows.

Clement tho' not of the Society, was pleas'd however to serve as a Guide to such, as the Superiour sent to *Arima* for the Help of those Christians, and by his vertuous Actions, merited the Crown of Martyrdom. They burnt the Bodies of these

Of Father
Navar's
three Com-
panions.

four Martyrs, and threw their Ashes into the Sea, which much afflicted the Christians, who offer'd to purchase the Relicks of the Father at any Rate. They had so great a Veneration for his Memory, that they kiss'd the Ground he trod on, and went afterwards in Pilgrimage to his Prison. What's more, at the Entrance of the House, they fell down on their bare Knees, and crept in this manner over the Room, believing it not lawful to trample with their Feet on a Place consecrated by the Sufferings of this devout Servant of God.

The State
of the Ja-
ponian Mo-
narchy.

In the Year 1623, the *Xogune*, Emperour of Japan, according to the Custom of the Country, turn'd the Government over to his Son, reserving to himself the Name and Title of *Cubo*. Questionless, the usual Pomp and Grandure was observ'd on this Occasion, but betwixt the Iniquity of Times, and the Jesuites Confinement, the Particulars of it are all lost. To return then to our Story.

The Christians promis'd themselves great Matters from this Change, and hop'd the Persecution wou'd suddainly be at an End. On the Contrary, the *Xogune* inheriting his Father's Malice, as well as his Estate, renew'd the War, and in less than a Year's Time put to Death all he cou'd lay Hands on. Amongst the Rest eight Religious of the Orders of *St. Dominick* and *St. Francis*, and of the *Society*.

A new
Persecu-
tion.

This Persecution began first at *Jedo*, the Capital of the Empire, and so spread over all Japan. Towards the End of this Year, and Beginning of the next, nothing was to be seen but Fires, Crosses, new Tortures, dreadful Executions, and Soldiers hunting like Savage Beasts after their Prey. This however did not hinder the *Jesuites*, and others from making infinite Conversions. The Emperours of Japan had now for twelve Years together, wag'd bloody War against the Christians, upon this false Perswasion, that the Religious were all Emissaries of *Spain*. The Empire was now all in a Flame, the *Tens* only excepted, where the Christians were tolerably easie and quiet. The Magistrates made no Search after them, and had a Mind to make the World believe that there were no such Persons in the Country. But the old *Xogune* still prepossess'd with his former Notions to secure the Empire to his Son, renew'd all his former Edicts, and requir'd of all the Officers in the *Tens* to follow his Example.

Fifty Chri-
stians ta-
ken Priso-
ners at
Jedo.

To begin with the bloody Tragedy exhibited on the Theatre of *Jedo*. In the Year 1612, (as was said) *Dayfusama* banish'd fourteen Christians his Court, and amongst the rest, one *Faramon*, a wealthy and puissant Lord. He relish'd his Exile better than the Court

Court it self, for conversing familiarly with God, Heaven was pleas'd to give him a Taste of Spiritual Delights. The Tyrant hearing he was so charm'd with his Banishment, by unheard of Cruelty, order'd the Soldiers to cut off his Fingers and Toes, to Brand him on the Forehead with the Sign of the Cross, and none to harbour him under their Roof. This Gentleman had a Servant whom he brought up from a Child, and trusted with all his Concerns. This unhappy Man abandoning himself to lewd and libertine Practises, and not having wherewithall to carry on his sinful Commerce, resolv'd to sell his Master, and purchase the Reward promis'd by the Emperour to such as discover'd a Christian. Going then to the Governour of *Jedo*, he told him his Master was in Town, and made publick Profession of the Christian Religion; moreover that there were several Religious also about the same Place, and gave him in their Names, viz. Father *Hierom de Angelis* of the Society, and Father *Francis Galba* of St. Francis's Order, and some others.

The Governour upon this Advice sent to seize some of the Christians, demanding of them to give an Account of the Preachers. One of these more timorous than the rest, confess'd where Father *de Angelis* lodg'd, but the Servant of God having timely Notice, remov'd out of the House. Presently after the Governour's Men broke in, and not finding the Father, seiz'd on the Master of the Family. The poor Man made Shew at first of great Resolution, and wou'd confess nothing of the Matter, but his Courage failing, to rid himself of the Soldiers, he promis'd that the Father shou'd surrender himself to the Governour, and so they retir'd.

The Father hearing what had past, like a good Shepherd, resolv'd to lay down his Life for the Flock, and surrender himself. He communicated his Intentions to several Christians that were met together upon the Report of his being taken, and they all oppos'd them, conjuring him with Tears in their Eyes to spare his Life. But finding it impossible to make him alter his Resolutions, many of them offer'd themselves to bear him Company. No (reply'd the Father) *have Patience till Providence is pleas'd to dispose of you. As for me, my Hour is come, my Patron hath engag'd his Word, it's not reasonable he shou'd suffer for me. As the Storm is rais'd on my Account, take and throw me into the Sea.*

He had with him a Catechist call'd *Simon Jempo*, who was lately admitted into the Society: The Father entreating him to withdraw, and secure himself for the good of the Christians after his Death, he plainly oppos'd it. *What Father, (said he) abandon*

bandon you at the Point of Death! Don't harbour so mean an Opinion of me, is this your Kindness for me? Do you what you please, for my Part I'll never leave you: A Child ought to follow his Parent, and if the Judges send me Home, I'll thrust my self into the Flames. The Father seeing him so resolute, was content to let him bear him Company. This done, he clad himself in the Habit of his Order, and made Brother *Simon* do the same. Moreover, to shew he was a Priest, he shav'd his Crown, and took Leave of his Patron, exhorting him to prepare for Martyrdom.

Having settled his Affairs, early next Morning he presented himself, together with Brother *Simon* before the Judge; saying he left his Native Country in pure Love and Kindness to the *Japonians*, to rescue them out of the Jaws of Hell, that he had labour'd many Years in the Country for this End, and was willing to lay down his Life on the same Account. The Governour amaz'd at his Constancy, and Resolution, stood some Time before he made any Reply. At last recovering himself, he put several Questions to him, and then committed him to Prison.

Father *Francis Galba*, upon the News of Father *de Angelis's* Imprisonment, remov'd out of Town about a Day's Journey from *Jedo*, but not finding himself secure there neither, shifted his Quarters, and in the mean While was surpris'd by the Guards, and committed to Prison, together with several Christians. The most Remarkable amongst them, was one *Hilary Mangaizemot*, a wealthy and powerful Nobleman. His Friends us'd several Stratagems to make him dissemble his Faith, but the valiant Champion was Proof against all their Efforts.

At the same Time also they apprehended his Wife. Her Husband reproving her one Day for being better dress'd than ordinary, she told him it was done with Design to honour God, by expressing to the World the Joy that Christians feel within themselves in dying for his Holy Name.

In the mean While strict Search was made after the Christians both in *Jedo* and other Towns, and what's most Wicked, several turn'd Informers to purchase the Reward. The Commissaries broke into the Houses, and seiz'd on all that confess'd themselves Christians, insomuch, that it was impossible for any to escape. They had Fifty together at a Time in the Prisons of *Jedo*, besides Children who were kept under close Guard in their respective Homes. What's most deplorable, all Inhabitants of *Jedo* were oblig'd to give their Names in Writing, as also the Religion they profess'd, and the Name of the *Bonze* who had the

the Direction of their Consciences. Upon this Order, several sold their Estates, and retir'd with their Families into the Country, but as all were forbid to harbour them, they were forc'd to lye in the open Fields. The Persecution, tho' it debauch'd, many at the same Time, it caus'd others to enter into themselves, for having renounc'd the Faith, for Fear of Torments, several of them were so penitent, that they travell'd eight and ten Days Journey to meet with a Priest for reconciling themselves to the Church; so true is that Doctrine of the Fathers, that as one falls, another rises, that in the Kingdom of Jesus Christ, there's a Substitution of Graces and Glory, and the Reprobation of one is frequently the Predestination of another.

The Prisons of Japan are order'd in the Manner following. At the Entrance stands the Jaylor's House, with two strong Barriers on either Side, to separate it from the main Body of the Building. Father *Hierom de Angelis*, and *Lewis* his Patron, for a particular Favour were both lodg'd in one of these Apartments. The rest were all cast into the Dungeons, where they suffer'd extremely, for the Place being infected, and exceeding straight besides, they were forc'd to lye one upon another, add to this nothing but a Spoonful of Rice boil'd in Water, with a little Salt to stay their Hunger.

Brother *Simon*, who had his Quarters in the same Dungeon, being eloquent, and zealous, converted in a short while, forty of the Idolaters that were Prisoners there for their Crimes. As for Father *de Angelis*, he found only eight Heathens in his Family, and baptiz'd them all. Being then out of Capacity of farther assisting his Neighbour in Spirituals, he employ'd most of his Time in making Paper-Boxes, for the Relief and Benefit of the Poor, and for better Convenience of Working, ty'd a Cord about his Neck to support the Weight of his Chains. For the rest, the Christians there generally were overjoy'd to suffer, and sung continually the Praises of God.

The *Cubo* being return'd to *Jedo*, the Magistrates pray'd him to bring their Prisoners to their Tryal, but he excusing himself, the Process was carried before his Son, and he condemn'd them to be burnt alive. Upon this, the Officers went immediatly to the Prison, and took out Father *Hierom de Angelis*, who long'd impatiently for this happy Moment. They unhackl'd his Feet, and bound his Hands behind his Back, with a long Cord about his Neck. They treated Father *Galba* also and the other Prisoners in the same Manner, and then led.

The Jesuites Employment in the Prisons of Jedo.

Fifty Christians burnt alive at Jedo.

led them through the Streets of this populous City, to the Place of Execution. Don *Faramon* having as was said, lost all his Fingers and Toes, and besides being near a kin to the Emperour was mounted on Horse back, so were the two Priests also, the rest march'd on Foot.

The Place of Execution being prepar'd in an open Plain, within the Walls, joyning upon the imperial Palace, they pass'd through the Streets with infinit Crouds of People after them, and Guards on every Side, to hinder any from having Access to them: Brother *Simon* exhorted the People as he went, to embrace the Faith of Jesus Christ, for whose Sake he was going to die. Being arriv'd at the Place, they found fifty Stakes planted, and a long Row of Fagots, about an Arms Length off from the Posts.

The Officers commanded Don *Faramon* and the two Religious who were on Horseback, to halt at the Entrance of the Place, and this they did to double their Torments, by seeing their Companions consum'd in their Sight. The rest were all bound to the Stakes, and pray'd earnestly to the Almighty, for final Perseverance. Father *de Angelis* seeing such vast Crouds of People, and amongst the Rest, many of the principal Lords of the Empire, made an excellent Discourse to prove there was no Salvation out of the Christian Religion. Father *Francis Galba* also spoke in his Turn, with Zeal and Fervour, becoming a Martyr of Jesus Christ, and Brother *Simon* after him, preach'd for a long Time with his usual Eloquence. What much comforted the Martyrs on this Occasion, was the Sight of their Sentence, which was couch'd in these Words, and wrote in such Characters as all might read it. *These Persons are condemn'd for professing the Christian Religion.*

So soon as the Fire was kindled, the Martyrs cry'd out with a general Voice, *Jesus, Maria.* Questionless it was a most agreeable Sight to God and his Angels, to behold these Saints, consuming by a slow Fire, without any Sign of Trouble or Impatience.

The three noble Champions look'd on all the while without the least Concern, exhorting their Companions, (as far as the Convenience of the Place would permit) to die constantly for the holy Faith; and their Words, and the Martyrs Patience together, wrought so forcibly on the Minds of some of the Spectators, that a Man and Woman, with the Hopes of being cast into the Fire, ran streight to the Judge, and confess'd themselves Christians. Unhappily their Hopes in Part were frustrated

frustrated for this Time, at least they had the Honour to suffer Imprisonment for his holy Name, and that's all we can say at present.

After these sacred Victims, were expir'd, the Officers commanded the three noble Champions to light, and then bound them to their Stakes. The first on that Side next the Town, stood Don *Faramon*, next to him Father *Hierome de Angelis*, and last of all Father *Galba*. The Fire being kindled, they earnestly exhorted one another to Constancy. At first, the Clouds of Smoak hid them from the Peoples Sight, but as the Fire clear'd, they were seen standing in the Flames, with as much Cheerfulness and Gayety in their Countenance, as if they had been in some delicious Garden.

Father *de Angelis* was observ'd to turn his Face oftentimes towards the Town, and if we may believe Conjectures, it's thought he pray'd at that Time for the Inhabitants of the Place. Moreover, he look'd often to Windward, where the Flames beat more violently upon him, and this probably to shew the Unconcernedness for his Sufferings, and to address himself to the People, who throng'd most on that Side. He preach'd continually to his last Breath, and dy'd on his Knees before the Stake.

Don *Faramon* expir'd presently after. As he lighted off Horseback, he begg'd Leave to say a Word or two to the Company, and the Favour was granted. Then raising his Voice, he cry'd out, *Gentlemen, you may easily see the Truth of our Religion, by the Torments I'm going to suffer, for being so near related to the Emperour, and in Prospect of great Advantages from the Court, on Condition I would comply with his Majesty's Orders; what should move me, but pure Conscience, to overlook these Favours, and run voluntarily to a cruel and infamous Death? A fourteen Years Banishment, the Loss of my Fingers and Toes, and the Sign of the Cross branded on my Forehead, are as so many Heralds that proclaim me Christian to the whole World. I dye purely because I have no Mind to lose my Soul, by renouncing the Faith, without which it's impossible to be sav'd. I have seriously examin'd all the several Principles of our Bonzes, and to tell you my Opinion of them, they are all Lyes, Fables and Impostures, and such as believe in them, will infallibly be damn'd.*

The People seeming to be touch'd at his Speech, and weeping to see a Person of his Quality so barbarously us'd, the Guards stepp'd up, and commanded him to hold his Peace. Being ty'd to his Stake, and the Flames breaking in upon him he stretch'd out his Arms in a Posture of embracing them, and then stood immoveable, till the Post fell down with him into the Fire.

The History of the Church of JAPAN.

The last that gain'd the Crown, was Father *Francis Galba*. Their Martyrdom fell on the third of *Decemb.* 1623. The Bodies lay three Days upon the Place; insomuch, that the Christians found Ways to steal those of the two Religious, which oblig'd the Magistrates to set Guards upon the Rest.

Some Days after the *Xogune* gave the *Informer* a House belonging to one of the Martyrs, and a Premium besides, of thirty Pieces of Gold, which makes near fifteen hundred Crowns *French*. The miserable Wretch receiv'd the Price of his Perfidy, with a thousand Imprecations from the Mob it self, wishing him burnt alive with the Persons he had betray'd.

The Glory which these noble Martyrs acquir'd by their invincible Courage, deserves Eternal Memory, and on this Consideration I was mov'd to record their Names as far as I cou'd learn in the Order as they stood at the Stakes.

The Names of the Martyrs.

Don John Faramon.
 Father Hierome de Angelis.
 Father Francis Galba.
 Brother Simon Jempo.
 Leo Taqueva Gonsiqui.
 Fanzabuzi Quaxia.
 Chosaiemon.
 Peter Xixiambuco.
 John Morozaiemon.
 Michael Quizaemon.
 Laurence Cagiqui.
 Matthias Jazaicmon.
 Laurence Cacuzaiemon.
 Matthias Quizaicmon.
 Peter Quihaiemon.
 Quizabaro.
 Peter Choiemon.
 Thomas Jofucu.
 Peter Santario.

Peter Sazagemon.
 Matthias Xigemon.
 Ignatius Chosiemon.
 Simon Muam.
 Lewis Joccuni.
 Isaicy.
 Bonaventure Guidairi.
 John Xinocura.
 Hilary Mongozaicmon.
 Francis Quinzaiemon.
 Saximonda Inxiquir.
 John Cozaicmon.
 Romanus Gomiemon.
 Emanuel Buiemon.
 Andrew Disuque.
 Raphael Quihaiemon.
 Quiziqui.
 Anthony.

An Ab-
 stract of
 the Lives
 of Father
 Hierom
 de Ange-
 lis, and
 Brother Si-
 mon Jem-
 po.

Father *Hierome de Angelis* may properly be call'd the Apostle of *Teso*, a Kingdom scituate to the North of Japan, as first Preaching the Gospel in those Parts. He was Native of *Sicily*, he enter'd into the Society at the Age of Eighteen Years, and obtain'd Leave to go to Japan before they ordain'd him Priest. He was forc'd by Strefs

Stress of Weather (as is said above) to put in at *Brazil*, and was taken afterwards by the *English*, and carry'd over to *England*. There happen'd one Thing, particularly remarkable in this Voyage. Being on the Poop on Board the *English* Ship, he fell by Accident into the Sea, and by wonderful Providence, whereas the Ship was going right before the Wind, and with a handsome Gale too, he was blown from Stern to Head, and taken up without the least Hurt.

Going from thence to *Lisbon*, he receiv'd new Orders to embark with Father *Spinola* for the *Indies*, and so to *Japan*, where he arriv'd in the Year 1602. He spent a Year's Time in learning the Language of the Country, and was sent to *Fuximi*, and thence to *Suranga*, where he establish'd the first Residence of the Society in that Kingdom. He was intending also to do the same at *Jedo*, but the Persecution grew so hot, that he was forc'd to leave the Place, and retire to *Suranga*, where he wrought infinite Conversions. When the Emperour banish'd the Religious out of *Japan*, his Superiours remov'd him to *Nangasacki*, in Order to embark for *China*, or the *Philippines*; but by Divine Providence, these Orders were revers'd, and he was left in the Country at his own Request, for the Help and Assistance of the Christians.

He visited more than once all *Japan* with incredible Labour and Fatigue. He carry'd the Gospel into three Kingdoms on the Frontiers of *Japan* towards the *East*, and five other Provinces, nothing inferiour in Extent to these Kingdoms. He was the First that penetrated into the unknown Lands of *Teso*, divided from *Japan* by an Arm of the Sea, and bordering upon *East Tartary*. It was he that visited and comforted the Confessors of *Jesus Christ*, that were banish'd from *Ozaca* and *Meaco* in 1614. They liv'd in a Country, scarce Habitable for Cold, and in some Measure inaccessible, by Reason of those vast Mountains of Snow; but the Charity of this good Pastor surmounted all these Difficulties.

He was affable, curteous, and charitable, to Admiration. At his first Entrance into *Cami*, he found only a Thousand Christians in that Kingdom, and within a short While baptiz'd nine Thousand Heathens with his own Hand. The King of *Xindai* beginning to persecute the Christians, he posted thither under the Disguise of a Countryman, or Merchant, as Occasion serv'd, and heard Confessions Day and Night, both in Town and Country, offering also to have gone in Person to the King, to move in their Behalf, and wou'd certainly have done it too, if they had not interpos'd.

His Superiours sent him to *Jedo*, and committed that afflicted Church to his Care. It's not to be express'd what he endur'd in

those two Years Time that he continu'd in this Place. He made frequent Excursions into *Jazu*, and *Cai*, and wrought infinite Conversions. In a Word, being now wasted to Skin and Bones, it pleas'd his Divine Majesty to crown his Labours with a glorious Martyrdom, being at the Age of sixty five Years.

Brother *Simon Jempo* the Japonian, was Native of *Nozer*, in the Kingdom of *Fingo*. He was brought up from his Infancy amongst the *Bonzes*, in the Worship of the *Camis* and *Fotoques*. But his Master being converted, he suddainly follow'd his Example, and receiv'd Baptism at the Age of fifteen Years, together with several other Heathens. Three Years after that, the *Jesuites* took him into the College, in Quality of a Catechist. He liv'd five and twenty Years under the Direction of these Fathers, and was banish'd with them to the *Philippines*. Next Year returning to *Japan*, he associated himself to Father *Hierom de Angelis*, and travell'd over most of the Country with him in his Missions. He was us'd to say, that he only desir'd two Things in the World, *To enter into the Society, and die a Martyr*, and he obtain'd both. For the Fathers admitted him into the Body, and he was afterwards burnt by a slow Fire, for the Faith of *Jesus Christ*, at the Age of three and forty Years.

Ambition is a restless Sort of Passion, that sacrifices all to its private Interest. The *Xogune* still perplex'd with the former Jealousies, hearing that the late fifty Martyrs rejoyc'd in their Torments, and sought to draw the Heathens over to their Perswasion, fell into such a violent Passion, and order'd other five and twenty to be put to Death immediatly. Of these, six were burnt alive, viz. one Man, and five Women, seventeen beheaded, and two crucify'd.

Amongst the Rest, there was a Lady of Quality, call'd *Mary Jagera*, Mother to *Leo Fagueia Gonoxiqui*, who had formerly harbour'd Father *de Angelis*. The Governour finding her firm to her Resolution, condemn'd her with other four Women to be burnt.

On the Day of Execution they mounted this incomparable Lady on Horseback, and conducted her to the Stake. She march'd with a graceful and majestick Countenance, which drew the Eyes of all the Company upon her. Next after follow'd other four Christian Ladies; and one *Francis Cabe*, the same that petition'd the Judge to be burnt with the fifty Martyrs.

But what's most moving, after them again follow'd eighteen little Children, like so many Lambs to the Slaughter. They were so very young, that they laugh'd and sported in the Streets as they pass'd, bearing in their Hands the Toys they us'd to play with.

24 Christians put
to Death.

with. I have a Horreur to Mention the Cruelties that were exercis'd on these tender Infants. Some they beheaded, others they hew'd to Pieces, others they split in two, others had their Bellies ripp'd up to the Throat, and all this was done in Presence of the Ladys, to terrify them.

When this Butchery was over, they crucify'd nine Heathens and two Christians; the first for harbouring the Christians, and the latter call'd *Peter* and *Francis*, for making Profession of the Faith. What's more, they ty'd the Heads of the Children to the Bodies of those that were crucify'd for a Terroure to the Rest.

In the mean Time, the other Victims prepar'd themselves for the Combat, singing aloud the Saints Litanies, and other devout Prayers. *Francis* took upon him the Office of a Preacher, exhorting the Ladies to Martyrdom, and the Heathens to embrace the Christian Religion. As soon as the Fire was kindl'd, the Ladies fix'd their Eyes on Heaven, and to the Surprise of the Spectators, stood immoveable in the Flames, without Change of Countenance. Their Sentence, which was wrote on a large Table, run in this Manner. *These suffer for making Profession of the Christian Religion.* At the same Time also, two Heathens were burnt for harbouring *Faramon*.

Their Martyrdom fell on the 29th of *December*, 1623. Not long after, in the same *Jedo* they burnt alive ten Men and seven Women for the holy Faith, and amongst the Rest one of the *Xogune's* Pages, for letting his House to the Christians, which struck the Rest of the Inhabitants with such a Fright, that they turn'd the Christians; Man, Woman, and Child out of *Jedo*, forcing them by this Means, to wander like so many Vagabonds about the Country.

Upon this Violence of the *Xogune* against the Christians, all the other Princes of *Japan* declar'd open War against the Church, and *Massamune* Lord of *Xindai* in the first Place. Father *James Caravail*, Superiour of the Society in those Parts, resided commonly at *Xindai*, and thence made his Excursions Abroad. Afterwards, he took up his Quarters in *Minaque*, with a Person of Quality, call'd *John Goto*, and this with *Massumune's* Knowledge too, who was willing to connive at it, in Respect of his Patron. Going afterwards to Court, when the late fifty Christians were condemn'd to be burnt, one of his Retinue had the Confidence to reproach him in publick for suffering so many Christians in his States. The unhappy Politician fearing this might come to the *Xogune's* Ears, dispatch'd a Messenger immediately to take Account of all the Christians in his Jurisdiction, *John Goto* only excepted.

A Persecution by Massamune, and Father Caravail taken Prisoner.

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The Officer open'd his Commission to the Governour, and amongst the Rest to one *Moniau* a sworn Enemy to Religion. This peevish Heathen was positive that the Prince never intended to exempt *Goto*; on the contrary, as he resolv'd to extirpate the Christian Religion, they ought to strike at the Head, and seize on *Goto* in the first Place, *Ximondo Daifem* (an intimate Friend of *Goto's*) gave Notice of their Proceedings to *Goto*, conjuring him for *Massuman's* Sake, to quit his Religion, at least for a Time. *Goto* answer'd he was oblig'd to his Prince, but infinitely more to Almighty God, that it was unreasonable to regard Men more than Heaven, and for his Part, he was resolv'd to die a thousand Deaths, rather than betray his Conscience.

Being afterwards return'd Home, he acquainted Father *Cara-vail* with what had pass'd, and both of them together prepar'd for Death. The Father went streight to confess the Christians, and then retir'd into a little Hut, taking with him two zealous Christians to bear him Company to his End.

In the mean while fresh Orders was sent from *Massumune*, to *Ximondo Daifem*, to put the Laws in Execution against the Christians, and above all to banish *Goto* in Case he persisted in his former Resolutions. *Ximondo* went streight to his Friend, with the Princes Letter in his Hand, conjuring him by all that was dear, to render to the Prince's Pleasure, to take Pity on his Wife and Family, and for the Rest, the whole Matter should be kept private to themselves. *Goto* (tho' mov'd with his Discourse) began to colour at this Proposal, and reply'd in an Angry Tone, *That he did not take such Persons for Friends as would put him upon so base and impious Practices.* *Ximondo* then despairing of Success by himself, summon'd the Gentry of the Country together, to see if they at least could prevail upon him, but all Efforts were in vain, for the valiant Soldier kept close to his Hold, and beat them off in every Attack.

In the mean while, Governour *Suo* order'd his Troops to march to *Xindai* and *Oroxio* in Order to apprehend the Christians in those Parts. *Ximondo* perceiving the Storm ready to break upon his Friend, commanded his Men to joyn them, and farther to lay Waste *Goto's* Lands, burning and pillaging all that belong'd to him, with Intention to frighten him at least out of his Faith. *Goto* seeing his House pillag'd and the Goods all carried away, march'd cheerfully into the Fields, as if he had been eas'd of some heavy Burthen, and went voluntarily into Banishment, to a Place call'd *Nembu*, bordering upon *Massumun's* Territories.

The

The Christians of *Oroxio* terrify'd with the March of the Soldiers, retir'd to the Number of sixty into the Valley where Father *Caravail* resided, but being discover'd by one of the Scouts, the Governour sent his Guards to seize them. The Father hearing the Soldiers were on their March, like a good Shepherd to rescue his Flock, went out to meet them, confessing himself a Priest, and conjuring them to spare the innocent People. The Barbarians bound the Father, and carried him before the Judges of *Mimaque*, together with several of the Christians, whom they stripp'd naked, without Regard to the Sharpness of the Season.

The Judges more cruel than the Soldiers themselves, made them wait in the open Court, from Morning till Night, and nothing to cover them from the Snow, which fell at that Time in Abundance. At last the Father being call'd in, they demanded his Name, whence he came, and why he preach'd the Christian Doctrine? The Father reply'd to all, adding he was ready to shed his Blood for the Truth of what he preach'd. Then they interrogated his two Companions, *Matthias Mogobain* and *Paul Ruisuque*, and finding by the Depositions that *Matthias* had harbour'd the Father, and *Paul* made himself his Disciple, they committed them all three to Prison, where the Father spent good Part of the Night in hearing the Christians Confessions.

Next Morning by break of Day (they remov'd them to a Town call'd *Midrusama*. In this Troop were two Ancient Men, *Alexius Coiemon*, and *Dominick Dosai*. The Snow coming on, and the Ways bad, they could not keep up with the Rest, upon which the Barbarians without Regard to their Years, drew their Scimitars, and struck off their Heads on the Road. Their Martyrdom fell on the 9th of February, 1624.

Night approaching, they took up their Quarters in a little Village, and after Supper began to discourse the Father upon his Doctrine. The holy Man overjoy'd at the Occasion, made them a handsome Speech, enlarging upon the several Articles of our Belief. They all appear'd surpris'd, at what he said; But is it true (they reply'd) that the Fathers under Colour of Religion pretend to make themselves Masters of Japan! The Father to beat down this false Perswasion, entertain'd them with a large Account of *Europe*, of the charming Beauty and Richness of the Place, leaving them hereby to judge, whether any Man in his Wits, would quit such a Part of the World, together with his Estate, Parents, Friends and Acquaintance, in Quest of an imagi-

imaginary Dominion, at the farthest Extremities of the Earth. For the Rest (he added) you cant be ignorant of our Manner of living in the Country. What Miseries and Hardships we endure, besides daily and manifest Hazards of horrid Torments, and cruel Death. It is not Japan then we seek after, but the Salvation of the Japanese, we come not to conquer your Empire, but to procure you the Kingdom of Heaven. The Heathens were taken with his Discourse, but being wedded to their Interest and Pleasures, it made no farther Impression.

Next Morning they continu'd their Journey, and arriv'd at *Midrusama*, lying (as before) till late at Night in the open Streets, expos'd to all Winds and Weather. In the Morning the Judges examin'd them, and they all constantly profess'd themselves Christians, expressing an earnest Desire of suffering for the holy Faith.

The President believing that this Union cemented them together, took each of them apart, and did all that was possible to shake their Constancy, but finding it was lost Time, he apply'd himself to the Father, conjuring him by all that was sacred and dear, to undeceive them. The Father in a pious Indignation at this Proposal, instead of embracing the Motion, declar'd he would animate them, both by Word and Example to contemn Death, and suffer constantly for Jesus Christ.

The Judges upon this, threaten'd to send him to *Jedo*, to be burnt alive. The Father answer'd they would do him an Honour to burn him alive, or cut him to Pieces, for so good a Cause. Finding him then constant in his Resolution, they put *Leo* and *Matthias* to the Question, binding their Legs betwixt two Pieces of Wood, for a Terrour to the Rest; but as this would not do neither, they order'd them to *Xindai*, in Order to be tormented there by the Governor.

They march'd all the Way laden with Chains, under a strong Guard of Soldiers. The Father exhorted them on the Road to Patience, and by his Discourse help'd to ease their Trouble, *Leo* in particular, who notwithstanding this Pain in his Legs by the late Torture, march'd as cheerfully as if he had been in perfect Health. They arriv'd at *Xindai*, nine in Company, and were all committed to the common Jaysls.

Several Christians suffer'd Martyrdom in this Town before their Arrival, and amongst the Rest one *Mark Casfroye* and *Mary* his Wife, both of them Persons remarkable for their Condition and Piety. Before they were apprehended, some Heathens of their Acquaintance, gave out, that they had renounc'd the Faith, and dismiss'd the Soldiers, but the devout Couple hearing of it, ran after them and discover'd the Mistake. Being presented before *Suo* the Governour, he commanded they should be dragg'd thro' the Streets, and burnt by a slow Fire; and a Herald to march before, making Proclamation, That *these two were to be burnt alive for professing the Law of Jesus Christ.*

Being arriv'd at the Place of Execution, they bound *Mark* to a Stake, and kindl'd the Fire. What's remarkable, the Wife now half roasted, declar'd she felt no Pain, and wept. They suffer'd on the first of *February*, 1624.

In the same Town, were burnt for the holy Faith, *Andrew Camon*, and *Paul Saniro* his Son. One *Peter Quincio* also was beheaded, and his Body cut to Pieces.

Moreover, on the 12th of the same Month, four other Christians gain'd the Palm of Martyrdom, viz. *John Anzai*, a Physician, at the Age of seventy Years, *Ann* his Wife about the same Age, *Andrew Hiyemon* their Cousin, and *Lewis* one of the Servants. *Andrew* and *Lewis* were immediatly beheaded, but *John* and *Ann* endur'd much harder Conflicts.

The Tyrant finding them constant to their Resolution (notwithstanding the Perswasion of Friends to the contrary) order'd they should be stripp'd naked, and plung'd into the cold frozen River. The Executioners did as they were commanded, and every now and then, took them out to see if they would comply with the Governour's Orders, and renounce the Faith. After they had endur'd this Torment for a considerable Time, they mounted them naked as they were, on Horse-back, and carried them about the Streets for a Shew. At the Turning of the Streets, the Officer commanded them to alight, and demanded of them to renounce Jesus Christ, or expect what follow'd; and immediatly the Soldiers pour'd Pails of Water over their Heads. Being wash'd after this Manner, in all the publick Places of the Town, they ty'd them at Night to one of the Gates, leaving them there expos'd to the Indignities and Insolencies of the Mob, who repeated the Torment again, till the natural Heat was quite extinguish'd. Thus died these two glorious Martyrs, whose Virtue and Constancy deserve eternal Memory.

Father *James Caravail*, and his Companions being arriv'd there about the same Time, the Governour condemn'd them to the same Torment. On the 18th of *February*, they dragg'd them from the Prison to the Water-side, and threw them into Water of two Foot deep. They liv'd three Hours in these frozen Pools, and suffer'd the Torment with an invincible Patience.

Father *Caravail* animated the Rest by his Discourse and Example, himself standing all the while immoveable, with his Eyes fix'd on Heaven. The Heathens utter'd a thousand sharp Reflections against him, but he gave no Answer. After three Hours Time, the Judge to prolong their Torment, commanded the Soldiers to take them out, but the Cold so benumm'd them, that they all fell backwards on the Sands. *Matthias Sifois*, and *Julian Jermon* expir'd on the Spot. As for Father *Caravail*, he sat with his Hands joyn'd, and his Legs across (as the Fashion is in *Japan*) so modestly and devoutly, that the Heathens themselves could not but take Notice of it.

In the mean Time an Officer from the Governour came to proffer them their Liberty, on Condition, the Father would perswade them to renounce the Faith. The Servant of God reply'd, that Death would suddainly restore them to a true and perfect Liberty, for the Rest, he would exhort them all to his last Breath, to persevere in the Religion of the true God. The Governour upon this Answer, sent Word back, that he would burn them alive. *Happy News* (they cry'd) *we shall pass through Fire and Water, to the Place of our Repose.*

Soon after, they conducted them to Prison, where they continu'd till the 22 of *February*. Early that Morning, they were taken out, in Order as was thought, to be burnt, but contrary to Expectation, they cut short in the Way, and threw them into the Ditch again, where they continu'd that whole Day. As Night came on, the Water froze, and Drifts of Snow beating upon them at the same Time, the Torment grew insupportable. One of the holy Martyrs call'd *Leo*, fetching a deep Sigh at the Approach of Death, the Father turn'd aside, and call'd to him, *Have Patience, Son, these Pains will suddainly have an End, and change into an everlasting Repose.* With that he took fresh Courage, and immediatly expir'd. After also, died *Andrew Niyemon*, and *Matthew Mangobioie*. As for *Matthias Tarayemon* finding his End draw near, he rais'd his Voice, and cry'd out, *Adieu dear Father, I am now at the End of my Course.*

part then (reply'd the Father) depart to God in Peace, die in his holy Grace: And with that he yielded up the Ghost.

There only now remain'd Father *Caravail*, who like a glorious Conquerour, stood alone on the Field of Battel; all being retir'd upon the darkening, besides some few Christians, who desir'd to share with him in his Sufferings, he yielded up his Soul to God about Midnight, after fifteen Hours Torment in the frozen Water. The Heathens were in Admiration to see a Man of so delicate a Complexion, suffer these Torments with such Cheerfulness and Constancy. He died on the 22th of *February*, 1624. Next Morning they cut the Bodies to Pieces, and drown'd all in the Sea, save only the Heads of the Father, and three more, which the Christians stole away for Relicks.

Father *James Caravail* was a Portuguese, born in *Comimbria*. He enter'd into the Society at the Age of Sixteen Years, and embark'd for the *Indies* in 1600. His Vocation led him to *Japan*, but havin^g not yet finish'd his Studies, the Superiours thought fit to stop him in *China*, where he continu'd for the Space of nine Years. Being arriv'd in *Japan*, he spent one Year in learning the Language, and two more in cultivating the People of the Island of *Camacusa*. From thence he went to *Meaco*, and so to *Nangasacki*, in Order to ship off for *Macao*, amongst the rest of his Exils, where he continu'd all the Year 1614, and so to *Cochin-China* where he labour'd with great Success, in the Salvation of his Neighbour.

An Abstract of his Life.

The Year following, he was sent back to *Japan*, where he visited three several Times, the Christians that were banish'd into the Island of Misery and Tears. He travell'd also to *Jedo* twice, and first sanctify'd that Place by the holy Sacrifice of Mass. Moreover, he ran over the Provinces of *Oxu* and *Deva*, with all the Dangers and Difficulties above mention'd, in the Life of Father *Hierom de Angelis*. In fine, having founded several Churches, and baptiz'd infinite Idolaters, and sacrific'd his Life, for the Safety of his Flock. He liv'd thirty Years in the Society, and fifteen of these in *Japan*. He died at the Age of threescore and four, a Man truly Apostolical, Religious in all Points, and Heir to the Virtues of St. *Francis Xavierius*, by whose great Example he govern'd his Life.

Notwithstanding the Heat of the Persecution, the Fathers of the Society, travell'd over all the Kingdoms of *Japan*. Eight of them liv'd in the Province of *Camu*, where they baptiz'd this Year 1614, above 1160 Persons, without reck'ning Children in-

The glorious Death of Francis Sinto.

to the Count. These Converts were so many Martyrs in Desire, and we may say of them, what *Tertullian* writes of the first Martyrs, *In receiving Water they promis'd Blood*. In Effect, the Barbarians publish'd every Day such cruel Proclamations, that none durst harbour a Christian, or let him a House, which forc'd them to lye in the open Fields, and the Fathers did the same, for Fear of ruining their Patrons

The King *Bizen* tho' inclin'd of his own Temper to favour our Religion, yet in Regard the *Xogune*, had declar'd open War against it, sent Orders for all Christians to depart out of his States, and to make sure Work on't, he directed the Commissaries of *Firoxima*, to take the Names of all Inhabitants, as also the Name of the Sect, and *Bonze*, whom they had chosen for their Director. In this Town liv'd a certain Nobleman call'd *Francis Sintaro*, being abroad in the Country when they made the Search: His House-keeper, to save his Master's Life, acquainted the *Tono* that there were no Christians in Don Francis's House. The Gentleman hearing upon his Return what the Servant had done, blam'd his Conduct extremely, and wrote immediatly to the Governour to undeceive him, protesting he would live and die in the Christian Faith,

The *Tono* surpris'd at this Manner of proceeding, and loath at the same Time to ruin a Person of his Quality, desir'd his Friends to try if they could bring him to Reason. His Relations willingly accepted of the Commission, and argu'd the Matter with him for thirty Days together, but to no Effect. Upon this, the *Tono* sent to his Friends at Court, desiring they would use their Interest with him, before Things came to Extremity; as they did, writing Letters upon Letters, and large Promises besides from the Emperour, in Case he would renounce the Faith. Don Francis, after he had open'd one of the Packets, believing the others to be of the same Piece, threw them all into the Fire, without giving himself the Trouble to read them. The Messenger who happen'd to be present, admir'd at his Proceedings, and told him his Masters would take it as an Affront. Friend (reply'd Don Francis) *remember you are a Messenger, and not a Counsellor deliver your Letters, but don't pretend to give Advice, You have discharg'd your Commission, take your Answer and be gone.*

After divers Assaults, chiefly from his Brother-in-Law, who threaten'd to take away his Daughter, he went out in Search of his Confessor, in Order to fortify himself with the holy Sacraments. Hearing upon his Return, that one *Matthias Squiraiemon*

was

was committed to Prison for his Faith, he broke into this Exclamation: *Happy Matthias! Fortunate Matthias! O how I envy your Happiness.* and immediatly he call'd for Pen and Ink, and wrote to congratulate with him for his good Success.

Just as he was closing his Letter, in comes four Gentlemen from the *Tono*, to know if he would change his Religion? He told them he was still of the same Mind, determin'd to live and die in the Faith of Jesus Christ. The *Tono*, upon this Message, dispatch'd three more with positive Orders to put him to Death, in Case he gave not Satisfaction immediatly. The Gentleman pursuant to the *Tono's* Direction, took with them a Band of Soldiers, and invested his House. This done, they march'd in to acquaint him with their Orders, conjuring him by all that was dear, to take Pity on himself and his Family, and not force the Prince upon Extremities.

Sintaro knowing very well that Life and Death depended on his Answer, said to them, *Gentlemen, the Tono it's true, is my natural Prince, and may dispose of me as he thinks good. I'll obey most willingly in every Thing, where the Law of God does not interfere. But he's more reasonable than to bid me rebel against the Sovereign of Heaven, who exacts Obedience from me on Pain of eternal Damnation. If you won't comply (reply'd the Gentlemen) prepare for Death! With all my Heart (continu'd Sintaro.)* and made them a low Bow.

Never were Men more surpris'd than these Cavaliers: The Luster of such eminent Virtue dazl'd their Eyes, and soften'd their Hearts to that Degree, that they had not Courage to execute the *Tono's* Orders. *If you be tir'd of your Life (said they) die like a Man of Honour, and rip up your Belly, as becomes a Person of your Quality. I would do it willingly (reply'd Sintaro) if the Law of God did not forbid us to use Violence to our selves.*

The Gentlemen in Despair of making a Change, bid him once more prepare for Death. *Willingly (reply'd Sintaro) but first give me Leave to bid my Mother farewell.* Going then into her Chamber, with a smiling Countenance, *My desir'd Hour, Mother (said he) is now come, I am going to die, pardon my Faults, and give me your Blessing. God bless you Son, (reply'd the Mother weeping) and send you a happy Death. You were all my Comfort in this Life, adieu now to Pleasure; but you suffer for Jesus Christ, be he ever bless'd for this Favour. What remains, seeing you die for his holy Name, I shall make it my Business to carry my self, as becomes the Mother of a Martyr.*

Having

Having made an End of her Discourse, the Gentleman and Ladies that were present, fell a weeping, chiefly *Sintaro* who came thither in Hast to take Leave of her Husband. He did all that was possible to quiet her, and for his last Legacy charg'd her to be constant in the Faith, and keep *Jesus* engraven'd in her Heart. With that he return'd to the Hall to the Officers, and falling on his Knees, after a short Prayer, stretch'd out his Neck and receiv'd the fatal Blow. His Martyrdom fell on the 16th of *February*, 1624 being four and twenty Years of Age.

Don Sintaro's Virtues.

He was Native of *Cai*, and descended from one of the chief Families in the Country. He was baptiz'd at sixteen Years of Age, and grew up in Virtue to a most consummate Perfection. He lodg'd the Jesuites in his Houses at *Canocuni* and *Aqui*, and Built them also a sepearte Place for more convenient Exercise of their Functions. All his Pleasure was to serve at Mass, and in spiritual Discourse. He had so sensible a Devotion to our *Lord's Passion*, that he could not speak of it without Tears. He fasted frequently, and took a Discipline several Times in the Week. Notwithstanding the Heat of his Youth, he observ'd a strict Continence all *Lent* Time, and liv'd as if he had not been married. What shall I say of his Zeal of Souls? Being a ready Speaker, he often made Discourses to the Christians and Heathens with Applause. When any Religious came to his House, he us'd to go himself and invite the Christians to the holy Sacraments. Moreover, if the Priest chanc'd to be call'd out at Night to a dying Person, or to instruct a Family, he thought it a Point of Duty to accompany him. In a Word, he express'd so earnest Desires of suffering, that if the Fathers had not interpos'd he would have gone to *Nangasaku* and surrender'd himself to the Officers in Order to die with the Religious that were there in Prison.

Divers other Martyrs.

So many Martyrs suffer'd about this Time, that it's impossible to give Account of them. The more remarkable was first one *Matthias Xibara Seiraeimon*, an Officer to a Person of Quality, in *Firoxima*. In the Beginning of the Persecution, his Master try'd both Promises and Threats to make him renounce the Faith, but finding it took no Effect, he made them tie him Neck and Arms to a Stake. This Torment in *Japan* is reckon'd most severe, and with Reason, for the Cords are so streight, that they cut into the Flesh. *Matthias* continued a Day and Night in this Torment, and never complain'd.

Next Day they tyed a Log of Wood about his Neck, not unlike the Yoaks that are us'd for Oxen in the Draught, and this is a common Way, of punishing notorious Malefactors in Japan. The Martyr continu'd four Days under this Torture, and notwithstanding the Entreaty of Friends (who came from Time to Time to tempt his Constancy) never gave the least Sign, of yielding to their Demands, insomuch, that the *Tono* condemn'd him to be crucify'd. It's not to be exprest how *Matthias* rejoyc'd at the News: He walk'd thro' the Streets with a pleasant Countenance to Execution, exhorting the People as he pass'd, to embrace the Faith.

Seeing the Cross, he fell on his Knees like another St. Andrew, and cry'd out: *O holy Cross! sanctify'd by the Death of my Lord Jesus Christ, I honour thee with all my Heart, and Soul.*

Then he began the *Confiteor*, and after a short Reflection, fixt his Eyes on Heaven saying: *Blessed be the holy Name of Jesus, who is pleas'd to have Mercy on me, a poor miserable Sinner.* The Heathens were amaz'd to hear him speak in this Manner. *Who* (said they) *will be saved, if this Man miscarries.* Being rais'd aloft on the Cross, they pierc'd him thro' with Lances, and he yielded up his Spirit in a Deluge of Blood. His Martyrdom fell on the 17th of February, 1624, being at the Age of 34 Years. He was born in *Aqui*, and baptiz'd by a Japonian Jesuit, seven Years before his Death. A Man truly Apostolical making it his Business to visit the Prisons, in Order to reconcile Sinners to the Church.

In the Kingdom of *Zio*, a noble Christian call'd *John Janangvia*, was cut cross the Body for the Faith. Being return'd Home from Banishment, under *Daysusama* in 1612, and applying himself to the Conversion of Souls, they committed him to Prison, where he baptiz'd five of the Heathens. Eighteen Months after, they condemn'd him to die, which was no unwelcome News, as appear'd by his Procedure, desiring the Messenger to thank the *Tono*, and the Governours for the Favour. As he was going to Execution, he cry'd to the People, bidding them take Notice, that he suffer'd purely for his Faith, and at the same Time, exhorted them to believe in *Jesus Christ*. His Martyrdom fell on the 14th of February, 1624, thirty Years after his Conversion. He was Companion to the *Fathers* in their Missions, and preach'd zealously on all Occasions, but we have no Particulars, of what Conversions he made.

The

The Vice-Roy of the Philippines sends an Embassy to the Xogune.

The *Xogune*, enjoying a profound Peace over all his Empire, apply'd his Thoughts towards the Extirpation of Christian Religion out of his States. The same Year he forbid all Commerce with Foreigners, and none to trade at Home neither, besides Heathens, and Apostates, which suddainly reduc'd the Christians to the last Extremity. Moreover, being inform'd that the Ships from the *Philippines*, brought over Religious, and privatly convey'd them into the Country, he broke off all Correspondence with those Islands.

In the mean Time, the *Vice-Roy* to preserve the Traffick with *Japan*, deputed a splendid Embassy to the new *Xogune*. The Embassadors put in at *Muro* in the Kingdom of *Farima*, thirty Leagues from *Ozaca*, and march'd up into the Country as far as *Meaco*, but with a small Retinue. The Governours who happen'd to be in Town at the same Time, demanded of them in whose Name they came? What Presents they brought? With what Merchandise they were laden, and what their Business was with the *Xogune*? The Embassadors answer'd to all their Queries, and the Governours gave Advice of it to Court. The *Xogune* after mature Deliberation, sent back Word, that the Embassy came not from any crown'd Head, but was all Trick and Design of the Priests, that he wou'd receive no Man in Quality of publick Minister from a Country, that made Profession of a Religion, pernicious to his States. His Predecessors indeed formerly admitted of them, upon the Account of Commerce, but of late it was found, they had other Designs in View, and intended to establish their wicked Religion in the Country, and for this Reason he was resolv'd to banish every Man of them out of *Japan*, and none for the future, to set Foot in the Island, on what Pretence or Excuse soever.

The Embassadors did all that was possible, to beat down this false Perswasion, and procure Audience of the Prince, but the Court was positive in her Resolve, insomuch that they were forc'd to leave the Country, without effecting their Business. All the while they continu'd on Board in the Port, the Guards kept watch over them Day and Night, and not a Man of them permitted to set Foot on Shoar, or so much as to speak with a Native, two Officers only excepted, who were order'd to furnish them with Provisions, and all this upon a Suspicion, that they had Religious on Board in Disguise.

For the same Reason, the *Xogune* commanded his Officers to guard all the Ports, and Passages into the Country, as also to take in the Names of all Foreigners, and banish them out of

Japan,

Japan, Hollanders excepted, as being profess'd Enemies to Priests and Religion, trampling upon the Crucifix, and Saints Pictures, so much reverenc'd and honour'd by the Catholics.

So soon as this last Edict was publish'd at *Nangasacki*, the Officers took in the Names of all the Foreigners, as well Europeans as *Chinese*, ordering them to depart out of the Island by a prefix'd Day, on Pain of Death. Foreigners banish'd out of Japan.

At the appointed Time, they all imbark'd, except Prisoners, and set Sail for *Macao* and the *Philippines*. What's most cruel, the *Xogune* without Regard to the sacred Tyes of Marriage, order'd that the Wives and such Children, as were born in the Country, should be stopp'd, which caus'd a gen'ral Lamentation, for by this Means, the Children were torn from the Embraces of their Parents: The Wives were forc'd from their Husbands, and the Country, and no Regard had to their pitiful Cries.

The Town mourn'd generally, and the more in Consideration of the large Charities, which were distributed amongst the People at their Departure, not to mention the Slaves, who were set at Liberty by their Order, and their moveable Goods, which were all sold for the Advantage of the Poor.

The Tyrant not content with Tormenting the living, declar'd open War against the dead too. There was a Church-Yard in *Nangasacki*, where they us'd to interr the Christians, and in it several Stately Monuments of Stone, Brick, and Wood, with the Standard of the Cross in the Middle. The Tyrant commanded his Men to pull down this, and the other Crosses, as also to raise all the Monuments, and dig up the Bones, but the Christians having timely Notice of his Intentions, took the Opportunity of the Night, and convey'd most of the Bones into their Houses, and this for Fear the Soldiers should cast them into the Sea.

The Force and Efficacy of divine Faith is manifestly discern'd in the Resolution and Constancy of timorous Women and tender Infants. We have already mention'd several rare Examples of this Kind, and we may reckon as many more which happen'd about this Time, in most of the Provinces of Japan. To begin with *Figen*.

Noboxima Xinenonocami, the principal Lord of this Kingdom, to pleasure the *Xogune*, issu'd out his Proclamation for abolishing the Christian Religion in his States. Upon this Order, the Officers commanded the Christians to return immediatly to the The Fervour of the Christians in Fingo.

Worship of the Idols, on Pain of losing their Ears, and Noses, and being made Slaves, together with their Wives and Children.

The Christians of *Quiezicutra* were all transported with the News, in Confidence of suffering Martyrdom for Jesus Christ. To this End, they prepar'd themselves by frequenting the Sacraments, and pious Conferences. What's remarkable, several of them bought whole Pieces of Stuff, for making Cloaths to wear on the Day of their Triumph.

The Governour summon'd 130 of them to appear at his Tribunal, and did all that was possible to bring them over to his Sect, but finding they were not to be wrought upon, he bid them be gone out of his Presence, and in the mean Time, sent for their Wives. These devout People believing they were to suffer, clad themselves in their best Apparel, and march'd cheerfully to the Court with the Children in their Arms, where they had the Honour to suffer contumely for Christ, and Imprisonment besides, till farther Orders.

Next Morning, one of the principal Christians mov'd the Judge for their Releasment, offering himself to lay in Bond for their Appearance upon Summons, which was readily accepted. But now the main Difficulty, was to make the Women return Home, they all constantly oppos'd it, protesting they would not move from thence, unless it were to Execution, inasmuch, that the other Christians were forc'd to interpose their Interest and Authority, and after all, the Business could hardly be effected.

Moreover, several others belonging to *Occusa* coming in upon the late Summons after the others were releas'd, their Brethren exhorted them to return Home. By no Means (said they) we are resolv'd to appear, that the Heathens may see we take it for an Honour, to suffer for Jesus Christ. In Effect, they presented themselves before the Court, but the Judge finding them determin'd to suffer the last Extremities, thought better to dismiss them for the present, till Opportunity serv'd.

The Ladies of Firando do put to Death.

The Ladies of *Firando* were treated in a different Manner. After the Death of the great Servant of God *Gabriel*, who suffer'd for harbouring Father *Camillus Constantius*, they seiz'd on his Family, and kept them under a close Guard. This Family consisted of five Persons, besides Men and Women Servants, viz. *Mary* the Grandmother, *Grace* his Wife, two other *Mary's* his Daughters, and his Brother *Linus*.

So soon as the *Tono* had pass'd Sentence upon them, his Physician went streight to their Quarters with the News, offering to employ his Int'rest on their Behalf, in Case they would forsake the Christian Religion: *Linus* in the Name of the Rest, humbly thank'd him for his kind Intentions, but at the same Time positively refus'd the Offer. The News of their Condemnation being bruited about Town, all their Friends and Acquaintance went to visit them.

Towards Midnight, two of the *Tono's* Officers came to their Lodgings, to remove the Household-Stuff, and left them nothing besides the Cloaths they wore. The Saints were not in the least concern'd, on the contrary, as the Soldiers gutted the House, they sung Hymns and Prayers to Almighty God. When this was done, they bound *Linus* and the Rest of the Family, the old Grandmother excepted, and one of the Servants Children, which the Soldier took under his Arm.

They march'd within a League of *Firando*, where several Barks lay waiting for them. The nine condemn'd Persons went on Board the two first, and the Soldiers in the Rest. Being come to the Place of Execution, they all went on Shoar, and fell prostrate on their Knees. *Linus* humbly thank'd his Executioner for the intended Favour. *Grace's* youngest Daughter also, nothing daunted at the Approach of Death, tho' not past eleven Years of Age, turn'd to her Mother, saying: *Madam, the Soldiers are going to send us to Paradise, ought not we in Reason, to give Thanks for the Favour?*

The first that suffer'd, was the old Grandmother, a Woman of ninety Years of Age. Falling on her Knees, and calling upon *Jesus* and *Mary*, one of her Relations according to the Custom of the Country, struck off her Head. *Linus* a young Man at the Age of one and twenty Years, suffer'd next. Next to him his elder Sister, at the Age of eighteen, and then his youngest Sister, at the Age of twelve Years, as was said above. They all died by the Hand of a Person of Quality, calling upon Almighty God to their last Breath.

Presently after, follow'd the Lady *Grace*: Seeing the Bodies of her Son and Daughters wallowing in Blood, she fix'd her Eyes on Heaven, and return'd Thanks to God, for making her a Mother of three Martyrs. That done, she fell on her Knees, together with her Daughter-in-Law, a young Gentlewoman of nineteen Years of Age, and the above mention'd Relation, cut off their Heads. This done, the Soldiers executed the Servants *Mary*, *Cecily*, and her Son *Michael*, an Infant of three Years old.

This little Child escaping from the Soldier that carried him under his Arm, ran up to his Mother, who was actually on her Knees in Order to die, and as she embrac'd him, the Executioner took off her Head, and at the same Time dispatch'd the Child by a back Stroke.

The Scene being now over, the Heathens cover'd their Bodies with Mats according to the Custom of the Country, and afterwards threw them into the Sea.

These Martyrs were all Natives of *Firando*. Strange Things were recounted of the Lady *Grace*, this at least is certain. She train'd up her Children to Martyrdom, and suffer'd with them her self, on the 3d of *March*, 1624. At the Age of fifty Years.

*A Family
in the I-
land of I-
quisuqui
crown'd
with Mar-
tyrdom.*

The same Day at *Usucca* they put to Death another Family. *Anthony Girobroye*, a Man of fourscore Years of Age, as also his Wife, were both beheaded. He visited the Sick, and entertain'd them in his own House. Moreover, *Luke Morisibroye*, after repeated Instances of the *Tono* to return to the Worship of the Idols, was beheaded in his own House. He formerly harbour'd Father *Camillus Constantius*, and that Charity of his merited him the Crown of Martyrdom, being at the Age of sixty six Years. Lastly, his Son *Alexius*, a true Heir to his Parents Virtues, had the Honour to die with him the same Day.

Mary, Wife to *Luke Morisibroye*, as Providence would have it, chanc'd to be abroad when they seiz'd on her Husband, but hearing what had pass'd she went of her own Accord to surrender her self to the *Tono*, and on the Road, fell luckily in with the Soldiers, that beheaded her Husband. They presently laid Hands on her, commanding her to renounce the Faith. *It's now sixty eight Years (said she) since I receiv'd holy Baptism, and in all this while I never yet waver'd in my Choice, and would you have me turn Apostate at the End of my Days?* Being late, the Officers sent her Home. Next Morning again they gave her a Visit, to see if she was still of the same Opinion, and finding her steady and constant, they conducted her to the Place of Execution, and told her plainly, she must either change her Religion, or die. With that, the good old Woman fell on her Knees, and the Soldier struck off her Head.

The Fury of the Officers stopp'd not here, for marching on to *Alexius's* House where the Wife was lying in, they murder'd the Infant, and two other little Children, and probably enough the Mother too, tho' nothing is mention'd of her in our Memoirs.

I shou'd have a Horrour to name so many tragical Disasters, if the Virtues of Faith and Charity, did not render them precious in the Sight of God. Behold another Family also cut off, for the Law of *Jesus Christ*, I mean that of glorious *Damien* the Martyr who suffer'd in 1602. His Estate being confiscated, they confin'd *Isabella* his Mother, as also *Beatrix* his Wife, and the Children, Prisoners to their own House, and Guards about the Doors, to keep Centinal Day and Night. The Soldiers weary'd with continual Duty, pray'd the Lady to comply with the *Tono's* Desire, and save her Family. The Lady answer'd, that being perfectly united with her Husband in his Life Time, as well in Religion as Affection, she ought in Justice, to imitate his Example after his Death.

*Damien's
Family put
to Death.*

After two Years Imprisonment, the *Tono* condemn'd *Beatrix*, and her Children to die. *Isabella* finding she was not comprehended in the Sentence, complain'd of the Proceeding to the Soldiers, and they made Report of it to the *Tono*, upon which, she was order'd to be executed with the Rest.

Taking the Martyrs out of Prison, one of the Heathens attempted to rescue little *Paul* out of their Hands, and what's wonderful in his Age, being not past twelve Years, he vigorously oppos'd it, and march'd cheerfully to Execution with the Rest. So soon as they came in Sight of the Island, where *Damien* suffer'd, *Beatrix* fell on her Knees, to thank Almighty God for his Mercy on her Husband. Presently after, up comes *John Sucamoto's* Wife, and Children, on their Way to Execution, and joyning in Company, they sung all together the Praises of Almighty God.

Damien's Family being at *Giococo*, a Port in the Island of *Nancaia*, went on Shoar. *Beatrix* first entring the List, fell on her Knees, and presently after was beheaded. Her eldest Son *Paul* came next. The Officer commanded him to pull off his Cravat, which he did: Then falling on his Knees, with his Eyes fixt on Heaven, he pronounc'd *Jesus, Maria*, and immediatly the Executioner took off his Head. The second Son call'd *John*, a Boy of nine Years of Age, who stood on his right Hand, seeing his Brother expir'd, prostrated on the Ground, and joyning his Hands, submitted with great Resolution to the fatal Blow. There now only remain'd the two Daughters, *Magdalen* and *Isabella*, the first 13, the latter 7 Years old. The Executioners like ravenous Wolves, threw *Isabella* down on her Mother's Corps, and gave her three great Blows with a Scimitar. With that *Magdalen* fell on her Knees, and

and asking for the Executioner? he came up, and struck off her Head.

The devout Lady *Isabella*, who was upwards of seventy four Years of Age, beheld this Tragedy with a weeping Heart, offering so many Sacrifices to God. Her Desire was to suffer last, either because she had a Mind to repeat her Oblations to Heaven, by seeing her Children sacrific'd in her Sight, or (as she said her self) *To have the Opportunity of encouraging them in the Conflict.* She suffer'd on the fifth of *March*, 1624. This is what we call Faith and Constancy. This is to be Christian in very Deed, and what ought to confound us, who aspiring and pretending to the same Recompense, will suffer nothing to deserve it.

But if these Examples be not enough to encourage us, there does not want others that will. We formerly recounted the Martyrdom of *John Sucamato*, Patron to Father *Camillus Constantius*. His Wife *Mary* together with her Children, were all confin'd Prisoners to their own Home. Being condemn'd to suffer the same Day, that *Damien's* Family was put to Death, they transported them by Sea to the same Island. *Mary* and her youngest Son, a Boy of ten Years of Age landed first, and were both beheaded.

The other three Brethren, viz. *Andrew*, *Mancio*, and *John*, who were all turn'd of twenty Years of Age, continu'd on Board. So soon as the first two were beheaded, the Ship put off from the Shoar, and the Executioner bound the other three in a Sack, and drown'd them in the Sea.

In the Kingdom of *Firando*, whole Families together were drown'd, massacred and burnt for the Faith: For Instance.

Michael
Jamanda
Fiemon
and his Family
martyr'd.

In one of the Ports of *Firando* call'd *Coqui* liv'd a holy Man nam'd *Michael*. Being particularly noted for exhorting the Christians to Martyrdom, in the late Persecution, they condemn'd him and his Family to die. He brought up his Children with such a Sense of Almighty God, that the Heathens with all their cunning Devises were not able to make the least Impression upon them. They labour'd for two Days together to pervert his Son *John*, a Boy of thirteen Years of Age, and all the Answer they got was, that *he would live and die a Christian.*

Some Heathens desiring *Ursula* to leave them one of her Daughters, she answer'd; *She would not leave a Child to an Idolater for the whole World.*

On the Day of Execution, *Michael* took his Daughter *Clare* in one Hand, and a lighted Taper in the other, as a Symbol of his Faith. *Ursula* carried the youngest Child in her Arms, and a lighted Taper. Their Son *John* march'd in Front with a Light in his Hand, and walk'd with so much Modesty and Gravity, that the Heathens stood in Admiration at him. *Ursula*, who deserves an eminent Place amongst the heroical Ladies, begg'd Leave to suffer last, *To the End* (they're her own Words) *I may see my little Flock secure, before I die.*

The first that suffer'd was her Husband *Michael*. The Executioner took off his Head at the first Stroke. But his Daughter *Clare* was absolutely butcher'd in his Hands, being forc'd to repeat his Stroke over and over again, before he could finish the Work. The Father was seventy three Years of Age, and his Daughter seven.

So soon as the first Scene was over, *John* rose up, and went to his Mother, praying her to cut off his Hair, to give the Executioner better Aim. The devout Lady, without the least Concern, kiss'd him, and ty'd his Locks to the Crown of his Head. With that he return'd to his Place, but observing the Executioner to be a young Man, he pray'd him to mind his Hand, and do his Office well. Then joyning his Hands, calling upon *Jesus* and *Mary*, the Soldier cut off his Head.

Ursula seeing her Husband and two Children executed in her Sight, fix'd her Eyes on Heaven, and cry'd out, *My God! and Father of Mercies, be thou Bless'd for making me worthy to assist at this Spectacle, so charming to Men and Angels. Give me Grace, to share with them in their Crowns. I have now only one little Girl remaining, receive us both I beseech you, in an humble Sacrifice, to your divine Majesty.*

This said, she embrac'd her Child, and falling on her Knees with it in her Arms, the Soldier took their Heads off at a Stroke. This Family was distinguish'd for its Piety, their Son *John* fasted three Days a Week in *Lent*, and every *Saturday* thro' the whole Year besides, in Honour of the Mother of God. Their Martyrdom fell the 6th of *March*, 1624. their Bodies were cast into the Sea, but their Names shall live for ever in the Minds of the Faithful.

To this we may add another Example of a Lady of Quality, *A Lady* Wife to *John Juquinoma*. Her Husband obtain'd the Palm of *Quality* Martyrdom two Years before, and *Catherine*, to her great Grief, *Wife to* was then repriev'd in Regard of her Birth. But the Persecution being renew'd again in the Year 1624, *Pisimo* the Lord of *John Ju-* *quinoma* put to that Death.

that Island, did all he could to make her renounce the Faith, but finding her constant to her Resolution, he sent Word to prepare her self for Death, being resolv'd to execute her that Day, in such a *Bonze's* House. The Lady upon this Message without waiting for the Officer, went of her own Accord to the Place, saying her Beads on the Way. So soon as she was arriv'd, the Heathens who waited her Coming, gave her to understand, that she must sacrifice without more ado to the Gods, in the *Bonzes* Pagod.

The devout Lady perceiving the Mistake, clapp'd Hold on the Threshold, and begg'd of Almighty God with Tears in her Eyes, to deliver her out of the Snare. What's more, when they offer'd to drag her in by Force, she made so violent Opposition, that the Judge was out of Countenance, and bid them give the Matter over. She continu'd all that Night with the *Bonze's* Mother, who did not fail to exercise her Patience, exhorting her to take Pity on her self, to be mindful of her Family, and wave the idle Fancies and Chimeras of those known Impostors, that so manifestly impos'd upon her. But this Manner of reasoning thro' God's Grace, help'd rather to establish her in her Principles.

Next Day, the Officers finding her steady in the Faith, without Regard to her Quality and Sex, bound her stark naked to a Pine Tree. The Servant of God not a little out of Countenance to see her self in this miserable Condition, thought of a most admirable expedient, chafing her Body against the Bark of the Tree, till she was all over gore Blood.

The Heathens fearing the Christians might gather up the Blood for Relicks, remov'd her to another Tree, but the Blood trickling down as before, they convey'd her into an old ruinous Building, and bound her the third Time to a Stake. In the mean while, the *Tono* hearing what had pass'd, pronounc'd Sentence, and order'd she should be led forthwith to Execution which was done accordingly. The Lady being arriv'd at the Place, fell on her Knees with her Eyes fix'd on Heaven, and gave Thanks to God, for making her worthy to die for his holy Name, and so was beheaded, being at the Age of Forty eight Years. The Heathens sow'd up her Body in a Sack, and threw it into the Sea.

It's not to be imagin'd what Blood was shed these last Six Months, in *Firando* and *Omura*. The Christians were taken upon the least Suspicion, and put to Death without Regard to Age, Condition or Sex. Moreover, they exercis'd such Cruelties on those

those that harbour'd them, that Parents turn'd their Children out of Doors and the contrary; insomuch, that they were forc'd to abscond in Forests, and Deserts, where Multitudes of them, perish'd of Hunger and Cold.

I cou'd instance, infinite Examples in this Kind, if the intended Brevity of my Story wou'd permit; however there's one more remarkable than the Rest, which I must of Necessity take Notice of in this Place.

A memorable Action of a young Christian.

A certain Governour call'd *Nobexima*, hearing that several Christians under his Jurisdiction, were retired to *Omura*, he issu'd out his Proclamation, requiring all to appear, before the *Tono Fucufori*, by such a Day. Thirty, of the more resolute than the Rest, took Ship immediately, and repair'd to the Place, in Obedience to his Commands, and being old Soldiers, and inur'd to Persecutions, they bore the Enemies Shock, with undaunted Courage.

The *Tono* enrag'd to see himself overcome by their Constancy, order'd, they shou'd be stripp'd naked, and left expos'd to the open Air. There was one young Man amongst the Rest, that distinguish'd himself on this Occasion. The *Tono* to try his Resolution, commanded him to put his Finger into the Fire, and see if he cou'd endure to be burnt alive. The young Man believing, he wou'd do God Service, and that the Character of a Christian oblig'd him to shew, what a Value he set on his Religion, held his Finger in the Flames, till it burnt off, to the Admiration of the Heathens, and of the *Tono* in particular, who was pleas'd thereupon to spare him his Life, and release the other Prisoners on his Account. Behold an eminent Instance, of Christian Fortitude, which ought to blot out the Memory of that true, or fabulous *Scævola*, so much boasted on, by the *Romans*.

But if we so much admire this young Man, for holding his Finger in the Fire, what shall we think of so many illustrious Personages, that suffer'd their whole Bodies, to be burnt to Ashes, for the Love of *Jesus Christ*? In this Manner dy'd five eminent Religious Men, whom we are next to treat of.

Father *Michael Caravail*, of the Society of *Jesus*, going privately from *Omura*, to hear the Confessions of the Christians, was discover'd upon his Return by one of the Spies, and taken Prisoner. The Manner of his Imprisonment is set down at large by himself, in one of his Letters, to the Provincial, and is as follows.

Father Michael Caravail and some other Religious put to Death.

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Going

GOing to Omura, to hear the Confessions of the Christians, one of the Spies discover'd me in my Return, and carried me before the Governour. He committed me to Prison with the Rest, where we suffer extremely, but God out of his great Goodness is pleas'd at the same Time, to replenish our Souls with Joy. Here are with me four Religious of try'd Virtue, viz. A Priest of St. Dominick's Order, two of St. Francis's, and a Japonian Brother of the same Order. So as I came into the Prison, they ran to embrace me, and we all joy'd to see our selves Prisoners for confessing and preaching the Gospel. Heaven so appointed, that I should be apprehended on St. Mary Magdalen's Day, a Saint I was always particularly devoted to.

These good Religious liv'd thirteen Months languishing in these Dungeons, under all the Hardships and Miseries imaginable, as appears by another Letter of the foresaid Father. We are all Sick (says he) and languishing in our Bodies: But at the same Time, the Father of Mercies is pleas'd to replenish our Souls with super-abundant Joy. For my Part, I could not have imagin'd there was so much Satisfaction in suffering for the Love of God. His Goodness be blest'd for ever.

Father Caravail being uncertain as to the Time of his Death, took Leave of his Brethren, and of Father Fernandez in particular, who suffer'd nine Years after. His Letter to that Father is particularly moving, and deserves to be recorded as a standing Monument of his Piety and Zeal. It runs thus.

I Know very well I am an unprofitable Servant, as also that it's equally the Interest of my Body, to have me in, or out of Prison. I adore the infinite Goodness of God, for confining me to this Place, to do Penance for my Sins, and repair the Loss my Order sustains, by the little Fruit I reap'd in Japan. I prepare for Death, and two Things make me desire it: The Glory of God, and the Expiation of my Sins. It's true, reflecting on their Number and Enormity, I tremble for Fear, but then calling to Mind the Goodness of God, that darts his kind Rays on the Good and the Bad, I resign my self to his Mercy. The Law we preach and defend, make us Proof against all Torments. The Apostles, by Virtue of this, overcame the Tyrants, and trac'd us, by their Blood, the true Way to Glory. Oh what a Happiness to be burnt alive for so good a God! What a Satisfaction to be cut in Pieces, Limb from Limb, for the Glory of this Lord, who hath prevented me with so many Graces, sought after, pursu'd, and born with so miserable a Wretch! O Amiable Jesus! What can I do miserable

Sin-

Sinner that I am, to acknowledge your Favours? How shall I satisfy your divine Justice? What shall I suffer to please you? Lord, what will you have me do? Give me Grace to all as you desire, and command what you please.

Assist me dear Father, by your holy Sacrifices, and Prayers, beg that I may bear with what God is pleas'd to lay upon me for my Sins, that I may endure many Torments, for his Glory and the holy Faith, Fire and Sword, and all that the Enemies of his holy Name can invent. I now perfectly condemn all the Pleasures and Satisfactions of this Life, and glory in suffering for Jesus Christ. If his divine Majesty will have me die in Prison, worn out with Hardships and Miseries, his holy Name be blest'd, or if he will have me continue in this loathsome Dungeon to the End of the World, full of Misery and Pain, I resign my self to his holy Will. But hearing from Nangasacki, that our Time is like to be short, I now bid you farewell, dear Father pray for me, as I do for you. From the Prison of Omura, Feb. the 10th, 1624.

Your unworthy Servant and Friend,

Michael Caravai, imprison'd for his Sins.

These were the Sentiments and Desires of this great Servant of God. I was some Time in Doubt whether I should add to this another of his Letters to the Provincial, upon the News of his Death. As we are apt to tire with the most diverting Passages, when most tedious, I was affraid of trespassing upon the courteous Reader's Patience, by so frequent Repetitions, but then reflecting on the Esteem we set on Saints Relicks, and what Care is taken to preserve them, I thought we might value, as much at least those of his Soul, as those of his Body, and this induc'd me to give you a Copy of the foresaid Letter.

Reverend Father,

I Hear several have been burnt at Jedo, for the Love of Jesus Christ. O thrice happy Soldiers! O fortunate Warriors of Jesus Christ! That shew'd the World in the Capitol of the Empire, how unjust the Xogune's Laws were, and how just those of the Omnipotent God, for whose Sake, they laid down their Lives. What Happiness! What Mercy! My Soul envies their blessed Fate. Happy Death, in Regard it releases us from a miserable Life, in this Vail of Tears. I'm

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forc'd sometimes to cry out with St. Paul, *I long to be loosn'd from the Chains of my Body, to live with Jesus Christ. Miserable Creature that I am! As my Soul is bore down with the Number of my Sins, I have just Cause to fear that God will not admit me into the Number of his Elect. But you, dear Father, who hath that Power and Interest with our Lord, intercede to him on my Behalf; beg that he'll turn his Eyes of Mercy towards me, and as he is pleas'd to honour me with Imprisonment for his Sake, pray that I may lay down my Life also for his Glory and Satisfaction for my Sins.*

Methinks in these Letters, I hear the great Martyr St. Ignatius, who desir'd to endure all the Torments of the World, for the Love of Jesus Christ, ent'ring the Capitol of the World in Order to suffer Death, with greater Transport than ever appear'd in the Roman Emperours, on the Days of their Triumph. God in the Conclusion was pleas'd to hear the Prayer of his Servant, and after thirteen Months Imprisonment, Orders were sent from *Nangasacki*, to burn all the Prisoners by a slow Fire, the Saints were all overjoy'd at the News.

On the 25th of *August*, the Feast of St. Lewis King of France, they bound them with Cords, and so to Execution. The Priests carried Crosses in their Hands, and march'd on Foot to the Boats that were appointed to waft them over. The Prisoners were all put on Board together with the Officers, and made Sail to a spacious Field call'd *Faco*, near *Omura*, the Place appointed for Execution. The Martyrs being set on Shoar, humbly thank'd the Officers that accompanied them, for taking so much Trouble on their Account, and then began to sing Psalms with their Crosses display'd in the Air. Soon after, Father *Caravail* began a mourning Discourse to the People, desiring them to bear Witness, with what Alacrity they suffer'd for the holy Faith.

The first that was bound to his Stake, was Father *Caravail* of the Society of Jesus. The second, Father *Vasquez* a Dominican. The third, Father *Lewis Sorella* a Franciscan. The fourth, Father *Lewis Sassandra* of the same Order, and the fifth, Brother *Lewis* a Japonian, of the third Order of St. Francis. The Executioners, to divert the People with the odd Motions and Contorsions of their Bodies (as are incident to Men under such Torments) ty'd them slack, but by divine Providence, their Expectation was frustrated, the Martyrs standing all the while immoveable as Rocks, with their Eyes fix'd on Heaven, unless as Occasion serv'd in addressing themselves to the Multitude.

The

They kindled the Fire, which rather rosted than burnt them. So soon as it approach'd Brother Lewis, he walk'd thro' the Middle of the Flames, and fell at the Feet of the Priests, to kiss their Hands. That done, he exhorted the People to believe in Jesus Christ, who alone could save them from eternal Fire, and returning to his Place, lean'd himself against the Stake, and so yielded up his pure Soul to God.

The Smoak for some Time was so thick on the other Side, that it was impossible to discern the Rest, only now and then, they heard them cry out, Jesus Maria. The second that dy'd, was Father Michael Caravail, and the third Father Lewis Saffandra. This latter when his Cords were burnt, made up towards his three Companions, but his Feet failing, he bow'd down his Head, and falling back against the Stake, immediately expir'd.

The other two, in Regard the Flames could not reach their Bodies, liv'd three whole Hours in the Torment, and stood all the while immoveable to their last Breath. Their Martyrdom fell on the 25th of August, 1624.

Father Michael Caravail, was Native of Brachara, in Portugal. He enter'd into the Society at the Age of twenty Years. After the Course of his Philosophy, he embark'd for the Indies, and study'd his Divinity at Goa, where he also taught the same afterwards, with a general Applause. At the Age of forty Years, he earnestly petition'd to be sent for China, in Order to pass from thence into Japan. The Ship being founderd on the Coasts of Malacca, he narrowly escap'd with his Life, and with great Difficulty travell'd over Land into the Country. Not long after, he went over with some Portuguese, into Japan; and with much ado, stole into the Country in Soldiers Cloaths.

He lodg'd at first with a Portuguese, and afterwards retir'd to Amacusa, to study the Language, he suffer'd there extremely, and frequently fell sick with the Cold and other Hardships. his Discourse (as became a good Religious Man) was constantly of spiritual Things: He pray'd continually, and frequently wept at the holy Altar. He spent an Hour in preparing himself for holy Mass, and an Hour after in his Reflection. He always shew'd a particular Devotion to the Bless'd Virgin, and disciplin'd himself daily to Blood. He wore a Hair-shirt next his Skin, and often times an Iron one, stuck with sharp Nails. He fasted regularly thrice a Week, and Fridays and Vigils of great Feasts, to Bread and Water. By these Austerities, he prepar'd himself for Martyrdom. His Confidence in God,

his

An Abstract of Father Caravails Life.

His Charity to his Neighbour, and piteous Tenderneſs of the Poor, made him encounter all Difficulties with Cheerfulneſs. He liv'd in all Places (as thoſe that were acquainted with him do teſtifie) more like an Angel than a Man. He had a Sort of Sweetneſs in his Temper, that made him agreeable to all Companies. He liv'd 27 Years in the Society, and ſuffer'd in the 47th of his Age.

The Mar-
tyrdom of
Leo Mi-
zaqui and
his three
Children.

I end this Book and Year, with the glorious Death of *Leo Mizaqui*, and his three Children. But firſt it's worth obſerving, that Father *Julian Nicaura*, one of the four Embaſſadors, that went to Rome, to render Obedience to *Gregory* the 13th in 1585, being now enter'd into the Society of *Jeſus* (together with *Don Mancio*, the Head of that Royal Embaſſy) govern'd the Church in three ſeveral Kingdoms, viz. *Chicuen*, *Bungo* and *Chicugen*, where he pin'd to a meer Skeliton, with the continual Hardſhips of the Miſſion.

In the firſt Perſecution, the aboveſaid *Leo* either ſtagger'd in his Faith, or at leaſt gave Occaſion to ſuſpect, that he had withdrawn from the Communion of the Faithful. Not long after, by the great Mercy of God, he open'd his Byes, and grew ſo Penitent, that nothing wou'd ſerve, but he muſt expiate his Sin, with the Effuſion of his Blood. *As for you, Child if you want Courage* (ſaid he ſpeaking to his eldeſt Son) *retire into the Country, and ſave your ſelf*; and the Son conſcious of his own Weakneſs, follow'd his Advice.

Then *Leo* calling his other three Sons, *Andrew*, *Thomas*, and *John*, demanded of them, whether they wou'd retire with their elder Brother, or die with him for the Faith? They all three choſe the latter, and with ſo much Cheerfulneſs, that the old Man cou'd not hold from weeping. In the mean Time, the Town's Officers hearing his eldeſt Son was fled, and jealous, that *Leo* wou'd do the ſame, ſeiz'd on his youngeſt Son *John*, and kept him as Hoſtage for the Reſt.

Leo went ſtreight to the Judge, and confeſſing his late Fault in open Court, declar'd, he wou'd waſh out the Stain with his Blood. The Judge displeas'd at this Liberty of Speech, ſeiz'd on his Son *Thomas*, and examin'd *Leo* concerning his eldeſt Son's Flight, but finding he wou'd confeſs nothing of the Matter, call'd for his Son *Andrew*, and put him to the Queſtion. The young Man terrify'd with his Threats, and ſeeming to give Ground, they carry'd him off, to one of the Temples, in Order to give ſome exteriour Sign of his Apoſtacy. Not content with this neither, the Judge inſiſted upon Caution for

for

for his Behaviour, whereupon the young Man now penitent for his Fault, went streight to the Prison, and joyn'd himself to his Father, and his two Brothers.

These Servants of God were tormented divers Ways for the holy Faith. They pour'd vast Quantities of Water down their Throats, bound their Legs to sharp Reeds till the very Blood gush'd out, and in Conclusion, condemn'd them to die. When Sentence was pronounc'd, *Leo* wept for Joy, earnestly desiring to blot out his former Apostacy with his Blood.

These four Martyrs were taken out of Prison, and conducted to Execution. *Leo* walk'd barefoot, out of Respect to the Place (as he said) in Regard, that Fishermen, were there chang'd into Martyrs. So soon as they were arriv'd at the Place, *Leo* began a neat Discourse to his Children, exhorting them to contemn this transitory Life, and fix their Thoughts on Heaven. In that mean while, up comes the *Tono's* youngest Son to make Tryal of his Weapons on the Martyrs Bodies. With that the Soldiers gagg'd the Saints to hinder them from talking, and to please the young Tyrant, they executed them after a most barbarous Manner: For binding them by the Right Hand to the Stake, instead of taking off their Heads, they clove them down the Middle, and this, partly out of Cruelty, and partly to try their Scimiters. *Leo* was sixty Years of Age, *Andrew* 25, *Thomas* 23, and *John* 20. They suffer'd on the 18th, of May, 1624. Hitherto the Annual Letters sent from *Macao*, by Father *John Ruy* of the Society of Jesus. And here Father *Solier* ends his History, which we intend to prosecute upon the Credit of other Memoirs, which were sent into *Europe* the ensuing Years.

T H E

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partly to try their Skill. As was sixty Years of Age,
John 25, James 25, and John 20. They suffer'd on the 18th
of May, 1624. Hitherto the Annual Letters sent from Japan
by Father John Kays of the Society of Jesus. And here Father
Selin ends his History, which we intend to prosecute upon the
Credit of other Memoirs, which were sent into Europe the en-
suing Years.

THE HISTORY OF THE Church of Japan.

THE SEVENTEENTH BOOK.

W E enter upon a New Year, no less fatal to Religion than the former, by that strange Hap-^{The State of the Empire and Church of Japan.} vock, which the *Xogune*, and other Princes of *Japan* made in the Church of God: He to secure his Empire from a pretended Usurpation of Foreigners, and They, to gratify the Humour of a sanguinary Prince.

In the Year 1625, all was peaceable and quiet. The *Xogune* commanded all the Princes to come and reside with their Families at *Jedo*, and this partly for Ornament to his Court, by the Presence of so many crown'd Heads, partly also to prevent a Revolt, by keeping their Wives and Children under his Power, as so many Hostages, and partly to put them out of Condition of caballing by such vast and immense Expences they must necessarily be at in their Palaces and Furniture.

As for Religion, it enjoy'd a perfect Calm in *Jedo*; for tho' the *Xogune* was determin'd to root it out of the Empire, yet what's strange, he did not put one Man to Death all this Year. However the other Kings and Governours animated by his late Example, exercis'd all the Cruelties imaginable on its Followers, and if we may credit publick Report, they executed this Year in several Parts of the Empire, particularly betwixt *Oxu* and *Deva*, upwards of a 120, besides many others, which we can have no Account of. It's true many poor Christians were frighten'd out of their Faith, and others again were reconcil'd to the Church. In the mean Time, twenty Fathers of the Society, and four Brothers labour'd indefatigably for the Conversion of Souls, and they baptiz'd this Year, 1100, besides what was done by the other Religious, who equally expos'd themselves for the Defence of the Flock.

James
Coicy and
Caius
burnt a-
live for the
Faith.

Nangasacki, formerly the Sanctuary of Religion, prov'd this Year, the Theatre of a most bloody Persecution. My Work would never have an End, if I stood to reckon up all the Cruelties that were exercis'd on those poor Christians, however there were two burnt alive, whose admirable Constancy deserves eternal Memory.

One of these was a Japonian, call'd *James Coicy*. They committed him to Prison, for harbouring Father *Vasquez* in his House. At the same Time, another zealous Christian, call'd *James Corey*, one of the Captives in the late War, hearing that Father *Vasquez* and his Patron were both in Prison, and none permitted to speak with them, inspir'd with the Desire of Martyrdom, twice forc'd the Fence before the Prison, to get in, but the Guards perceiving it, beat him off, and in Conclusion seiz'd him, and put him in Chains.

The Governour's Lieutenant (who was an Apostat) hearing of the Attempt, went himself to the Prison, to learn the Meaning of this Violence. *Caius* confess'd his Design was to comfort the Priests of that God, whom he himself had formerly worshipp'd, and this was the only Cause of his Imprisonment. The Lieutenant, incens'd at this Liberty and Freedom, beat him on the Face, till it was all over with Blood.

Caius endur'd the Pain with great Patience, and modestly reply'd, *I see you little remember, what such a Father* (naming him) *us'd to say*. These Words soften'd the Traytor's Heart, however he told him, it was not in his Power to release him, unless he would promise to forbear teaching the Christian Doctrine. *That can't be done* (reply'd the Servant of God) *for being Catechist to*

the

the Fathers of the Society, and having consecrated my self to the Service of my Neighbour, especially since the Banishment of those Fathers, who were pleas'd to substitute me in their Place, I can't without manifest Impiety abandon my Charge.

The Lieutenant surpris'd at his Discourse, and zealous to preserve so stout a Man, order'd him to be set at Liberty. But this was the least of Caius's Desire, wherefore going out of the Prison, he turn'd to the Lieutenant, saying: I'll suddenly be here again, and wait on the Prisoners. Upon this the Officer chang'd his Mind, and calling the Guards, said: Take this Man, and to please him, put him in Prison, but let him not come amongst the Priests. Above all, learn if possible, whose Catechist he was. Caius knowing it might prove of ill Consequence, to discover the Priest, wou'd never confess his Name. They put him in Prison, and transported him afterwards to Omura, where he met with his old Acquaintance James Coicy, who happen'd to be Prisoner there at that Time, for his Religion.

It was no little Satisfaction to them both, to lye in Chains for Jesus Christ. Caius for his Part, protested to his Friends that went to visit him, that he never found so much Satisfaction in his whole Life, as on the Day of his Confinement. Gonroco Governour of Nangasacki, coming about that Time to Omura, sent for Caius to his Palace, and taking him a side, promis'd to pass by all former Offences, on Condition he wou'd promise him for the future, not to teach the Christian Doctrine, or baptize Children. Caius modestly reply'd, that being born in Corea and brought over to Japan, where he happily came to the Knowledge of the true God, he was indispensably oblig'd, to assist all that believ'd in the Faith of Jesus Christ, to the uttermost of his Power; that he had found by long Application and Study, that the Bonzes were nothing but Lies and Fables, that he was infinitely oblig'd to God, for affording him an Opportunity, of Meeting with the Fathers of the Society of Jesus, of whom he had learnt the Knowledge of the true Religion, and wherein consisted our supreme Happiness; that by their Means also, he was empower'd, to enlighten others with the same Knowledge, and had apply'd himself to the Conversion of Souls, from the Time of their Banishment, intending to persevere in it, to his last Breath.

The Governour not at all pleas'd with his Discourse, order'd him back to Prison, protesting he wou'd burn him alive. Both he, and James spent their Time in preparing for Death, by Fasts, Disciplines, and continual Prayer. In Effect, both of

them were condemn'd to be burnt, and went cheerfully to Execution, singing the *Litanies* of the *Saints*. Being arriv'd at the Place, *Caius*, tho' newly recover'd out of a long Sickness, and so weak with the Hardships of his Imprisonment, that he could scarce walk, clearing himself of the Guards, ran with great Alacrity to embrace his Stake, and *James* on his Part did the same.

They ty'd them as ordinary, very slack, to tempt them to an Escape, and plac'd the Wood at a considerable Distance, to prolong their Torment, however, they both behav'd themselves with most Christian Fortitude. The Flames reaching *Caius*, he fell on his Knees, and thank'd God aloud, for making him worthy to suffer as he desir'd, with that the Stake fell to the Ground, and he yielded up his pure Soul to God, being at the Age of three and fifty Years.

James stood all the while immoveable, like a Rock in the Flames. The Cords being burnt, he made the Sign of the Cross, and fell on his Knees, with a most cheerful Countenance. He strove afterwards to rise again, and speak to the People, but his Body being half rosted, and his Strength gone, he cry'd out, *Jesus, Maria*, and expir'd, at the Age of forty Years: They burnt their Bodies, and threw the Ashes into the Sea.

Caius's
Life and
Conversion.

Caius (as is said) was Native of *Corea*, on the Confines of *China*, a Man of wonderful Patience. All his Desire was to save his Soul: Before he turn'd Christian, he retir'd into a Wood, and (as it's said) shut himself up in a Cave where a Tyger chanc'd to be, which after some Time left the Place, without doing him any Harm. *Caius* made Choice of this Place, where he liv'd on Roots, and Pine-Tree Leaves, to study the Way of Salvation.

One Night, a venerable old Man appear'd to him in his Sleep, saying he shou'd cross the Seas next Year, and after several Hardships, find the Accomplishment of his Desires. But the Seas being remote from his Habitation, he took little Notice of the Vision. In the mean Time, the *Japonians* landed with an Army in *Corea*, and subduing the People, took *Caius* over with them to *Japan*. Being still perplext in his Thoughts, he deliberated a long while with himself, what Sect of *Bonzes* he shou'd follow, and to be more exact in the Choice, he retir'd into one of their Monasteries at *Meaco*. Not long after, as he did not meet with the Satisfaction he expected, he fell sick with meer Grief and Trouble. Lying in this Manner on his Bed, and seeing (as he thought) the Monastery on Fire, he

he rose in a Haste, and fled out of the House, but discovering his Mistake, return'd again to his Chamber, and compos'd himself to Rest. Soon after, a beautiful Child appear'd to him in his Sleep, telling him, he shou'd suddainly meet with the Accomplishment of his Desires, but taking it for a meer Dream, he made no farther Account of it. In the mean Time, he was surpris'd to find such an Alteration in himself, and begg'd Leave of the Superiour to be gone, as not finding amongst them, what he sought after.

As he was going out of the Monastery, he met with a Christian, and told him the Occasion of his Trouble. The devout Man admiring the Providence of God, entertain'd him with an Account of our holy Mysteries, and conducted him to the Jesuits of Meaco, where he receiv'd holy Baptism. Being now regenerated with these salutary Waters, he found his Soul replenish'd with Joy, and conceiv'd an ardent Desire, of consecrating himself to God. One of the Fathers shewing him an Image of our Saviour, he cry'd out; *O Father! behold the Man that appear'd to me in the Cave*, and related to him, what had pass'd.

Caus being transform'd into a new Man, devoted himself entirely to the Service of the Society, in the Help and Assistance of the poor Lepers. When the Fathers were banish'd out of Japan, he accompany'd Justo Ucondono to the Philippines. After his Death, he return'd to Japan, and settl'd at Nangasacki, where he spent all his Time, in baptizing Children, burying the Dead, instructing Infidels, and assisting the poor Christians in their Necessities. For himself, he fasted all Fridays, and Saturdays, chastis'd his Body with bloody Disciplines, and constantly made Meditation Morning and Night. By these good Works, he prepar'd for Martyrdom, and by that happily found the Repose of a bless'd Eternity, which he had so earnestly desir'd, and sought for.

The Governour of Funay, (the Metropolis of Bungo) having summon'd all his Vassals to renounce the Faith, *Organtin Tanxu* tin Tanxu a considerable Person in that Country, positively refus'd to obey the Orders. His Lady call'd *Lucy*, was then big with Child; this notwithstanding, the *Tono* finding them steady in their Resolutions, condemn'd them Both to be burnt alive.

Next Morning, *Organtin* related to his Wife, and Friends, his last Night's Dream. *I saw* (says he) *Father Paul*, and *Vincent Antoliette*, all resplendent with Light, and to my Thought, they invited me into a most delicious Garden: *I wou'd willingly have gone*, and with that, they reply'd: *Comfort your self, for in a little while*
you

Organ-
tin Tan-
xu and
Lucy his
Wife con-
demn'd to
be burnt.

you shall be with us. He recounted this Vision with such a Feeling, that one might see God call'd him to Heaven, and darted upon him, a Ray of his Glory. He spent the Night following in Prayer, and hearing he was to die, gave Thanks to God for so infinite a Mercy. Afterwards, he gave his Wife a Relation of the Martyrdom of St. Lucy, which help'd much to animate her to Combat.

On the Day appointed for Execution, they sent them the Form of Sentence, in two several Papers. Both were mark'd with the Sign of the Cross, and underneath the one was writ, *Tanxu shall be burnt alive for professing the Religion of the Fathers, prohibited by the Xogune.* And in the other, *Lucy shall be burnt alive for professing the Religion of the Fathers, prohibited by the Xogune.* They receiv'd the Sentence in a pious Transport of Joy, and carried it in Triumph, on their Shoulders to Execution. By the *Tono's* Orders they were both transported to *Funay*, and thence march'd on Foot to the Sea Side, where infinite Crouds of People flock'd to see them.

Organtin went streight to his Stake, and prostrated on the Ground before it. *Lucy* also did the same, and both together fix'd their Eyes on Heaven, praying for Constancy and Perseverance. One of the Officers stepping up to *Organtin*, and reproaching him with his Condition, said, *Poor miserable old Man! what think you of this kind of Feast? What say you to the Stake? Behold a pleasant Table* (reply'd *Organtin*, embracing his Stake) *behold the Ladder that is to mount me up to Heaven! Behold the precious Wood of Salvation, which no Pains nor Torments shall make me abandon.*

Having taken Leave of some disconsolate Friends, who were there present, the Executioners kindl'd the Fire which stood at a good Distance from the Stakes. The Wind driving the Flames on *Lucy's* Side, her Body was soon burnt, and her Soul flew to Heaven. Her Husband also follow'd suddainly after, every one admiring his Patience and Constancy in the Torment. Their Martyrdom fell on the first of *Septemb.* 1624. He was born of good Blood, and formerly commanded in chief, in the Country where he suffer'd.

Forty two
Christians
committed
to Prison.

The Kingdom of *Achita* was one of the chief Fields of Battle, where most Blood was spilt in the Defence of the holy Faith. Prince *Yoxinobu*, who usually resided at *Cubota*, having commanded all his Subjects to return to the Worship of the Idols, some of them comply'd with the Orders, and others retir'd into the Country, but forty two more zealous and fervo-

rous

rous than the Rest, stood the Test, and were all committed to Prison, together with their Wives and Children. Most of these were Persons of good Substance, and in considerable Places in the Government.

It's Tedious, to mention all their Names. The Soldiers had Orders to meddle with no Children, that were not turn'd of fifteen Years of Age. Upon this, *Thomas* Son to *John Savay Chiemon*, Prefect of our Lady's Sodality, being only thirteen Years old, told the Soldiers who had a Mind to dismiss him, as under Age, that he was fifteen, believing, through Ignorance, that it was lawful to tell a Lye in this Kind, for purchasing the Crown of Martyrdom.

The Prison where these glorious Saints lay, was streight and insupportably loathsom, but their devout Lives chang'd it into a Kind of terrestrial Paradise. They regulated their Hours, and pray'd together like so many Religious in Community. Their Bed was the Ground, with a little Straw under them. They made their Morning Prayer all together, sung Psalms, and concluded with a spiritual Lecture. Their Refection was a little Rice, and no more neither than was necessary to keep them alive. They disciplin'd themselves daily, and took so much Satisfaction in it, that they were often all over gore Blood, and the Cords stuck to the Wounds. For the Rest, they liv'd in most admirable Union, and without any Contest, unless, as Occasion serv'd to humble themselves, by mean Offices, and repugnant to Nature.

The Women liv'd much after the same Manner. In Conclusion, after a Months Imprisonment, they were all order'd Home, to live there under the Guard of their Neighbours, as the Custom is in that Country.

The Officers having acquainted them with the *Tono's* Resolutions, they one and all protested against them, declaring they would not move from thence, unless it were to suffer; inso-much that they were forc'd to feign a Warrant to this Purpose, to get them out of Prison. Their Relations us'd afterwards several Contrivances to pervert them, but without Effect.

One amongst the Rest, call'd *Monica*, was handled in a particular Manner. They bound her to a Pillar in the House, without either Meat or Drink, and set five and twenty People to keep Watch over her. She had two Children, the one ten, the other three Years of Age. What's cruel, they made these little ones fast too, and would give them nothing to eat. Being then
just

just starv'd to Death with Hunger, they cry'd most bitterly to the Mother, for a Morsel of Bread. The elder call'd *Thomas*, said often, *Mother where's my Father, when will he bring us to eat?* And the other also, being not yet wein'd wept bitterly for the Breast. The holy Woman look'd on and saw her Children starving in her Sight, and tho' their pitious Crys rent her Heart, still she stood constant, and chose rather to suffer this and a thousand Times more, than renounce her Faith.

The Heathens that kept Guard added to this a thousand Indignities, and scurrilous Reflections, which she endur'd with invincible Patience. In Conclusion, they made up at her with their drawn Swords, threatening to cut the Children to Pieces, unless she renounc'd the Faith. *Strike (said she) kill and stab them dead, it's the greatest Favour you can do me.* The Barbarians stood amaz'd to hear her speak in this Manner, and untying the Cords, sent her into the Kitchen, to serve the Prisoners in that mean Office, for four Months, which she most willingly accepted of, and afterwards went to Prison with the Rest.

*A young
Lady of
Quality
murder'd
by her Re-
lations.*

At the same Time, a young Lady of Quality, who was lately turn'd off by her Husband, for professing the Christian Religion, arriv'd at *Cubata*. It was no little Satisfaction to be rid of a peevish Consort, but at the same Time, her Brother prov'd the worse of the two, insisting upon a second Match, with another Heathen of his Acquaintance. *Ovia Monica* (for so the Lady was call'd) knowing this was pure Contrivance, to make her abjure the Faith, declar'd she had made a Vow of Chastity, and so could not entertain any such Thoughts. The Brother immediatly flew into a Passion, and turn'd her to the Kitching to serve as a Slave, in this Manner she continu'd for a Years Time, doing all the vile Offices of the House, with most profound Humility and Patience. The Governour's Wife inform'd of what had pass'd, sent for her to the Palace, and did all that was possible to divert these Thoughts, but to no Effect. Her Friends then persisting in their hard Usage, she cut off her Hair (an evident Mark in *Japan*, that they will never marry again) and in this Manner presented herself before them. Her Friends made Complaint of it to the Governour, and he deliver'd her over to their Mercy. With that, they dragg'd her through the Snow, telling her she must either renounce the Faith or die. The Lady fell immediatly on her Knees, and fixing her Eyes on Heaven, they struck off her Head. The Body was put in a Coffin, and bury'd in a deep Hole,

Hole, but Heaven, afterwards, was pleas'd, to discover the Treasure, by a Concourse of Miracles, which I must be forc'd to omit.

In the Mean Time, the 42 Prisoners, liv'd in daily Expectation of Banishment, or Death. In the Beginning of July, with-<sup>32 Chisti-
ans burnt
for the
Faith.</sup> in three Leagues of *Cubota* were planted 32 Crosses, which foretold a bloody and suddain Execution. In Effect, the Governour sent Orders, to burn alive 32 of the Prisoners, that were already condemn'd. These glorious Saints, infinitely rejoyc'd at the News, and the Rest who were not comprehended in the Sentence, grew dejected on a Presumption, that God did not think them worthy, of the Crown of Martyrdom.

They were in all (what with Women and Children) thirty two, and most of them well born, which made the Officers refuse to bind them, as they went to Execution, tho' this was done afterwards at their own Request. Little *Thomas* march'd in Front, and the Rest follow'd in a Kind of Procession, singing the Saints Litanies. The Youth look'd extreme beautiful, and the Richness of his Cloaths, added a new Luster, but the Joy that appear'd in his Countenance, was the Thing, that drew the Eyes of the People upon him.

They travell'd two Leagues on Foot in this Manner, the Mountains and Plains, were all clad with People, and as the Weather was hot, several offer'd them Water to drink in the Way. Being arriv'd at the Place of Execution, they bound them to the Stakes and kindled the Fire, which stood at some Distance off, So soon as the Flames broke out, they cry'd with a general Voice, *have Mercy on us O Lord, have Mercy on us.* We have no Particulars of their Martyrdom, only that they dy'd with their Eyes fix'd on Heaven, often repeating those Words. *have Mercy on us O Lord, have Mercy on us.* They suffer'd on the 18th of July, 1625.

Their Names as I find in our Memoirs are as follows.

John Cavai Quiyemon.

Peter Cavai, Zeizo his Son.

John Cacurai Curoyemon.

James Cacurai, Joyemon his Son.

John Catra Uneme.

Joachim Cugiravoca Niyemon.

Thomas Fasayemon his Son.

Simon Quicuti Jimbioye.

Elizabeth his Wife.

Paul Numata Nuyemon.

Peter Nucano Daigacu.

Reyne his Wife.

Vincent Fanguivara Chizayemon.

Monica his Wife.

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Alexius Omi Mayemon.

Sabina his Wife.

Francis Ono Matazayemon.

Luke, Camatzu Torobioie.

Thecla his Wife.

Paul Comatzu.

Mary his Wife, and Isbioie their Son.

Julian Ando Jasioie.

Candida his Wife.

Martha Julian's Mother.

Thomas Fanga Jeniyemon.

Sabina Aciacia.

Philip Miura Sociemon.

James Sarachi Sansuchi, and Magdalen his Wife.

Seconsato Tarabioie.

They kept Guard over the Bodies, 13 Days. Several ocular Witnesses depose, to have seen a heavenly Light over the Place, which first was discover'd by the Soldiers, who gave Notice of it to the Heathens, and afterwards by the Inhabitants of Mino, who climb'd up to the Tops of Houses, to behold the Miracle. What's more, the third Night after they suffer'd, tho' the Heavens were cloudy, and full of Rain, the same Light was visibly seen, by above two hundred Persons, to the great Amazement of the Heathens.

As the Soldiers bound John Chiemone to his Stake, a Paper dropp'd out of his Breast, with a Prayer to our Lady, Word for Word as follows. *Bless'd Virgin! tho' I confess my Unworthyness to speak, or crave any Favour at your Hands, yet in Regard you are the Mother of Mercy, I take the Liberty to present this humble Petition. I own, most pious Lady, it's by your Intercession, that I came to the Knowledge of your Son Jesus Christ; preserve then my Family from the Pains of Hell, and grant I beseech you, that we may persevere in the holy Faith.*

You know my Weakness, Holy Mother of God, how can I suffer these dreadful Torments? But I trust in your Son my Redeemer. It's not the Fear of Hell, that moves me to address you at this Time, but a real Desire of pleasing God, and sacrificing my Life in a Holocaust, to his divine Majesty. O Mother of Mercy! do not abandon me. Take me, my Family, and the Brethren of our Congregation, under your Protection, and grant that we may continue unto Death, in the Profession of the holy Faith.

Moreover, I recommend unto you with my whole Heart, the Church of Japan, and the Fathers of the Society of Jesus, who planted it in this Island, with indefatigable Zeal. But what do I pretend, O Queen of Heaven! Your Bless'd Son was pleas'd on the Cross, to leave you to us as a Mother, and upon this Account I hope you'll pardon this Freedom, and hear my Prayer. These were the Desires, and Sentiments, of this bless'd Martyr.

In

In the mean while, the other Prisoners took on bitterly, for being depriv'd of the Honour done to their Companions, and nothing but the Hopes of suddainly partaking with them in their Crowns, afforded them any Satisfaction. Nor were these Desires frustrated, for soon after they brought from *Unai* (three Days Journey from *Cubota*) 25 Christians, and fill'd up the vacant Places of the late Martyrs. The Saints infinitely rejoic'd at this new Reinforcement, and all together, prais'd God for his infinite Mercy, fasting, and disciplining themselves, by Way of Preparation, to Martyrdom.

To be short, they were all condemn'd to lose their Heads. Four amongst the Rest being Persons of Quality, they took them out of Prison some Days before the Execution, and turn'd them over to their Friends, to see if they could word upon them, and bring them back to the Worship of the Gods. To this End, all the Arts and Charms imaginable were us'd, but to no Effect. On the Contrary, hearing their Companions were on the Way to Execution, they stole privately out of their Lodgings, and joyning with them on the Road, were beheaded amongst the Rest.

There were only three Women in all this Number, and they suffer'd with an Heroical Courage. The Executioner that beheaded *Simon Guiami Giogen*, protested that his Head, after it was struck off, being for a considerable Time in the Air, and the Body stood right upon its Knees.

Religion suffer'd this Year as great a Loss as was known since the Beginning of the Persecution. The Devil prey'd commonly upon the Sheep of our Lord, but this Year he struck the Pastors too, and dispers'd the Flock. Nine Religious of the Society of *Jesus*, viz. three Fathers, and six Brothers were all seiz'd at one Time, and burnt. The Fathers, in Regard of their Knowledge of the Language, and Experience, as also for their Character and Dignity, may properly be call'd, so many Pillars of that Church.

The principal and chief was Father *Francis Pacisco*, Provincial of Japan, and Administrator of the Bishoprick. As he sat at the Helm, and govern'd the Church, the Officers did their utmost Endeavours to surprize him, insomuch, that he was forc'd to shift his Quarters continually. In the mean while, that the Priests and others might find easie Access to him, about particular Cafes, which happen'd daily in the Church, it was thought convenient for him to have a fix'd Residence, and the Place pitch'd upon was *Cocinozu*, in the Kingdom of *Arima*,

Fifty Christians beheaded.

Nine Religious of the Society of *Jesus* burnt alive.

Father Pacisco the Provincial of Japan taken.

in Regard the Prince *Matauntra Bungo*, being naturally of a peaceable Disposition, gave no Disturbance to the Christians in his States.

This Prince going to Court, in April 1623, substituted three Governours in his Absence, and amongst the Rest, one *Mondo*, a mortal Enemy to Religion. *Matauntra* being arriv'd at *Jedo*, and finding most bloody Edicts publish'd there against the Christians, for Fear of rendering his Conduct suspected, wrote to the Governours, to require an exact Account of all his Subjects, in Regard to the Religion they follow'd.

There was at this Time in *Cocinozu* a most wicked Man, call'd *Cumota Chutayemon*, who, under the Mask of Religion, conceal'd many abominable Practices, and discover'd the Jesuits Retreats. This perfidious Fellow preferring a sordid Gain before the Friendship of God, made an Offer of his Service to *Mondo*, in Order to seize on Father *Pacico*. *Mondo* flush'd with the Prospect of so considerable a Prize, sent Word immediatly to his Colleagues, desiring they would meet him that Night, in Order to secure the Head of the Christians.

They all three arriv'd at *Cocinozu* by Break of Day, and summoning the Magistrates of the Town, order'd them to convene the People in some publick Place, for there were some Enemies of the Government amongst them, which the *Xogune* would have secur'd. The Christian Magistrates perceiving the Governours Intention, answer'd in the Name of the People, that they were One and All his Majesty's dutiful Servants. In the mean while, the perfidious *Cumota* knowing the Father's Residence, took with him a Company of Soldiers, and Judas-like seiz'd on the Servant of God. The Father, who receiv'd Advice two Days before of their Intentions, gave no Credit to the Report, however, when it came to the Push, and the Soldiers were enter'd the House instead of attempting an Escape, he voluntarily surrendred himself, confessing he was the Person they sought after.

The Soldiers immediately laid Hands on him, and *Mondo* in the Heat of his Passion, would certainly have struck off his Head, if the other two Governours had not interpos'd. Moreover at the same Time they apprehended one *Peter Rinxi*, *Paul Xinsuque*, *Gaspar Sandamatzu*, a famous Preacher, and *John Guisacu*, who were afterwards all admitted into the Society. Farther, they apprehended their Patrons *Masue* and his Brother *Matthias*, together with their Wives and Children, and confiscated their Estate, the Soldiers enquiring of Brother *Gaspar*, who that Brother

John

John Guisacu was? He answer'd, One of the Father's Servants. I have serv'd (rely'd Guisacu himself) Father Pacieco a long Time, in Hopes of being admitted into the Society, and dying a Martyr, bind me then, for I value these Chains more than the Scepters of Kings. The Soldiers were surpris'd to hear him speak in this Manner, and bound him with Mansu their Patron.

Marthias the elder Brother being at the other End of the House, and hearing the Noise, ran Post-Haste to the Officers, saying, He was Master of the Family, and not his Brother, who had no Hand in the Father's Concealment. However they apprehended both, and bound the whole Family. Father Provincial humbly begg'd the same Favour, alledging his Esteem for those Chains, but the Officers excus'd themselves, pretending it was not the Custom to bind Priests before they were condemn'd. Suquedaxu Fochin and Gaspar Sofan the two chief Magistrates of the Town, seeing the Father led Prisoner, went to the Governours, and told them if there was any Crime in concealing the Father, they were the only Persons in Fault, as being done by their Orders, so pray'd them to release the others, and take them in their Place. The Governours answer'd, that Difference should be decided at the Tono's Return.

In the mean while, they shipped off the Prisoners for Ximabara, under the Convoy of Mondo the Governour. The other two travell'd over Land, in Search of the Christians, but first they beheaded Peter Xiqui, Simon, John and Lewis Aquita, as being Christians, and Friends to the Fathers. The Ship with the Prisoners, being arriv'd at Ximabara, they committed Father Provincial, Brother Gaspar, and Brother Peter Pinxi to the Fortrefs, the Rest were all sent to the common Jayls.

Father John Baptist Zola, Rector of the College of Arima, happen'd to be at Ximabara, when the Provincial was brought thither. The Christians believing him not secure, desir'd him to retire to another Place, and the Father at their Request, after the Example of the Apostles, resolv'd to fly from the Tyrants, and secure himself till Providence otherwise dispos'd. He went then to one John Neisen's House on the Sea Shoar, intending to imbarke on the 22th of Decemb. tho' under no little Indisposition at the same Time. The Governour had Notice of the Father's Flight, before he was conscious to himself of the Danger. In Effect, about an Hour before he was to set out, a Company of Soldiers by the Governours Orders, breaks into the House, and seizes the Father on his Knees at the
divine

Father
JohnBap-
tist Zola
taken Pri-
soner

divine Office. Brother Vincent Caun also, being there at the same Time, they took him Prisoner with the Patron and all his Family. The Father press'd earnestly to be bound, declaring he wou'd take it for a Favour at their Hands, but the Japonians, being close Observers of the Laws and Customes of the Country, wou'd not listen to his Request.

The Father gives much the same Account, in one of his Letters to the Provincial which ends thus: *I confess the Truth, I was just thinking with my self, what could trouble me when the Officers came into the House, and by the Peace and Tranquility which I then felt in my Soul, I saw plainly that our good Works are all his Mercies, and our Force and Strength entirely from him. We were five and twenty in Company, they led us to the great Market-Place, and having taken in our Names, committed us to Prison, I hope your Reverence thanks God for so signal a Favour, and prays that we happily finish our Course.*

What Danger
Father
Matthew
Cauros
was in

The Governours joy'd with the late Booty, had some Thoughts of surprising Father Matthew Cauros, who lay hid in those Parts. To this End, the two Governours took their Way by Land to Ximabara, on Hopes of meeting with him on the Road. The Day (says this Father in one of his Letters) that Father John Baptift Zola was taken, some Soldiers came into my Quarters, and presently after, my Companion told me, that he heard a Party of Horse making up the same Way. You can't imagine how I was pleas'd with the News. I fell immediately on my Knees, and made an Offering of my Life to his Divine Majesty. That done, I hung my Beads about my Neck, by Way of a Sign, to know who I was, and prepar'd to be gone out of the House, for Fear of exposing my Patron, but he took me by the Arms, and stopp'd me saying, these Cavaliers came not to him on any such Design.

Soon after we were inform'd, that they went to confiscate John Naïsen's Estate. Then my Patron conducted me to a Mountain in a little Wood, where I began Mattins, but Rain coming on, they remov'd me to an old ruinous Stable, where I lodg'd with no little Satisfaction, in Regard it was Christmas-Eve. I remain'd in this Place to the 10th of February, in Want of all Manner of Necessaries; insomuch, that what with Age and Sicknes, I concluded I should have died. All my Comfort was, that God one Time or other would hear my Prayer, and permit me to be burnt by a slow Fire for his holy Name.

These were the pious Sentiments, of this good Father, who yet was not taken, either in Regard that the Governours, for Fear the Xogune should take Exceptions at the Prince, for suffering so many Christians in his States, gave over the Search,

or

or that God would not absolutely abandon his Flock. However they seiz'd on Father *Balthazar de Torres* in his Place, in the Manner following.

The Noise of these two Fathers Imprisonment being spread abroad, *Feizo* Governour of *Nangasacki* in *Gonroco's* Absence, having apostatiz'd from the Faith, sought daily for an Opportunity to do some exemplary Piece of Barbarity, to ingratiate himself with the Prince. Father *Balthazar de Torres*, being then at *Nangasacki*, with a zealous Servant of God, call'd *Caius*, took Care of that Church. Going out one Day to marry his Patrons Daughter to a certain Christian, call'd *John Ruyo*, as also to hear their Confessions, unluckily he left the Trunk with the Church-Stuff, open in his Chamber.

Father Balthazar de Torres and his Companions apprehended.

He was hardly well out of the House, but in comes a Troop of Soldiers, by *Feizo's* Orders, and seeing the Sacerdotal Robes, concluded that some of the Fathers lodg'd in the Place. They search'd all about, with most hideous Clamours. In the mean Time *John Ruyo* the Bridegroom, imagining they would suddenly beat up his Quarters, convey'd the Father into a Hole betwixt two Walls. The Guards much sour'd for missing their Prey, took in all their Names, and went back to *Caius's* the Father-in-Law.

The Father continu'd a Day and Night in this Dungeon, and nothing to eat or drink all that while, The Soldiers tyr'd with searching, and breaking down Doors and Windows, march'd off, charging the Neighbours (as the Custom is) to see he did not make his Escape. In the mean Time, one of the Christians, without Regard to his Person, forc'd the Wall on the out side, and carry'd off the Father to his own House, and so out of Town, to a neighbouring Village, where he took up his Quarters, with a poor Christian Countryman call'd *John*.

He lay there thirty five Days, and nothing troubled him all that while, but the Want of Church-Stuff to celebrate holy Mass. Not long after, these also were privately convey'd, and he officiated daily at the holy Altar with a most sensible Devotion. Several Christians also were admitted by Turns, but with all the Caution imaginable. In the mean Time, by one Way or other the Matter was discover'd. Two of the Governour's Spies coming into the Village, under Pretext of laying in Hay and Wood, march'd streight to the House, with Loads on their Shoulders, and the innocent People believing they were Christians, open'd the Door, and let them in. Going presently after to the Soldiers who lay hard by, they gave Advice of what pass'd,

pass'd, and immediatly they broke into the House, and seiz'd the Father as he came from the Altar. They treated him very severely, and seiz'd on all that were present, together with their Wives and Children, leading them through the open Streets of *Nangasacki* in a Kind of Triumph.

The Christians wept bitterly at so dismal a Spectacle, and fell on their Knees to kiss his Hands, as not being bound like the Rest. *Feizo* kept him ten Days in a Chamber in his own House, with a Cord about his Neck, and sent him daily Meat from his own Table. Once also he had a private Conference with him, but most commonly treated with him by Praxy, and the whole Business was, to discover his Patrons, but the Father was so much upon his Guard, that they could learn nothing at all by his Discourse. Being taken in the Jurisdiction of *Arima*, *Feizo* would gladly have perswaded those Governours to have remov'd him to their Prisons, but they excus'd themselves, and turn'd him over to the Governour of *Omura*.

In the mean while, the *Xogune* was pleas'd to give the Government of *Nangasacki* to one of his own Relations call'd *Midrun Cavacci*, and *Gonroco* having built a Fortune on the Spoils of the Christians, was not at all concern'd for his Disgrace. In this Interim, Father Provincial admitted into the Society, his five Companions, viz. *Peter Reinxi*, *Vincent Cauni*, *John Chisam*, *Paul Scinsuque*, and *Michael Tono* an ancient Candidate. They made the Noviceship in Prison, and seal'd their Vows in the Flames. They were all spiritual Soldiers, train'd up in the Exercises of War, and Companions to the Fathers in their Combats.

The Prisoners of Ximabara convert the Guards

But all their former Sufferings, were nothing to what they now endur'd in Prison, where the Soldiers study'd all the Ways imaginable, to torment them. The Servants of God bore all these Hardships with so much Cheerfulness, that the Guards themselves began at last to take Compassion on them, and the bright Luster of their Virtue, made them curious to enquire into their Religion, that inspir'd Men with such Alacrity in Torments. Father Provincial order'd Brother *Peter* to instruct them, and he did it with so much Zeal, that they all promis'd to receive the Faith, upon the first favourable Opportunity. One also more resolute than the Rest, inspir'd by the Holy Ghost, without Regard to human Respects, was baptiz'd the same Day to the great Satisfaction of the Prisoners,

Governour *Mondo* hearing that the Guards were converted, and that vast Concourse of Christians resorted to the Prisons, swore he would cut their Throats. In the mean Time, to keep the

the Guards to their Duty, he plac'd over them one of his own Relations, a proud haughty and insolent Person. This Captain for Curiosity's Sake, kept the Father's Company for eight Days together, and propos'd his Doubts, but after that Time, he was so chang'd, that one could hardly know him to be the same Man. Whereas he said formerly, that one must be a Beast to turn Christian, confess'd now that he did not deserve the Name of a Man, who knowing this Law did not embrace it, or what's worse, renounc'd it for Fear of Torments. *Mondo* who had Notice of his Proceedings, sharply rebuk'd him for his ill Conduct. The Captain reply'd again very briskly, that no Threats should hinder him from publishing the Truth, they might take away his Life, but they should never stop his Mouth, and wherever he went, he would always preach the Sanctity of this Religion.

The Governour upon this, chang'd the Guards, and put others in their Places, who us'd the Prisoners most barbarously, for the Space of six Months; this notwithstanding, the Saints exercis'd on themselves most exemplary Severities, their continual and intimate Union with God sweeten'd all their Trouble, and replenish'd their Souls with super-abundant Joy. Nothing but the Provincial's dangerous Indisposition, in a trembling Palsie all over his Body, and the Want of Church-Stuff, which robb'd them of the Benefit of holy Mass, gave them the least Disturbance.

The Tyrant despairing to pervert the Fathers, rais'd his Batteries against their Companions, and they began with Brother *Vincent*, who being a Foreigner, seem'd to promise an easier Conquest. The Tyrant then, after many Caresses and Flatteries, begg'd of him to quit this uncouth Religion, or at least to dissemble it for a Time, and he would rather take it for a Favour. *Vincent* disdain'd the Proposals, declar'd he would rather die, than betray his Conscience. With that, *Mondo* sower'd upon him, and threatn'd to compel him to it by Dint of Torments.

Brother
Vincent
tormented.

In Effect, he made the Soldiers extend him stark naked on a cold frozen Pavement. Then the Executioners turning and twisting his Fingers and Toes with Pincers, demanded of him to renounce the Faith. *Vincent* stood firm and constant, inso-much, that *Mondo* believing the Soldiers spar'd him, took the Pincers himself, and squeez'd his Nose and Arms with all his Force. But this would not do neither, for the Servant of God

G g g

instead

instead of relenting in his Purposes, like another St. Laurence, laugh'd in the Tyrants Face for his Weakness.

Mondo much out of Countenance at this Insult, commanded his Men to pour vast Quantities of Water down his Throat, and then made them press it out again with the Blood. They repeated this Torment so often, and with such Violence, that *Vincent* believing himself at the Point of Death, cry'd out, *In Manus tuas Domine, commendo Spiritum meum.* Wonderful Providence of God! After this Time, he felt no Manner of Pain.

The Tyrant mad to see him so easie under the Torment, order'd the Soldiers to bind him naked to a Tree, and so leave him expos'd to the Frost and Cold. Soon after, as he recover'd himself, they question'd him as before, if he would renounce the Faith? *No* (reply'd the Saint) *you can only take away my Life, and that's the Thing in the World I most desire. For the Rest, torment me as you please, I will never betray my Conscience.* The Soldiers commended his Resolution, and the Governour passing by at the same Time, order'd him back to Prison. They clad him in a poor thin Garment, and expos'd him in a open Jayl, with his Hands ty'd Night and Day, save only at Meal-time.

They kept him fourteen Days in this Manner, till his Body was quite numm'd with the Cold. Not long after, they presented him, as also *Paul* and *John*, before the Judge, in Order to sign their Names in the Information that was sent to Court. But *Vincent's* Hands being frozen, and his Fingers partly out of Joynt, the Judge (out of meer Compassion) commanded them to light a Fire, and give him more Cloaths. So soon as he had wrote his Name, they conducted him back to Prison, the same Man he came, that is, pleasant, cheerful, and praising God for making him worthy to suffer for his Sake. For thus he writes to one of the Fathers. *God's Mercies to me are infinite, for since I bequeath'd him my Soul and Body, it's his Grace and not my own Strength that gave me Victory in the late Torment, and thro' the same Mercy, I can suffer all the Torments in the World, both patiently and cheerfully.*

The Pri-
soners are
conducted
to Nanga-
saqui.

Jedo lyes a matter of two hundred Leagues, from *Nangasaku*, which much retarded the new Governour's Journey, and by that Means prolong'd the Prisoners Torment. He arriv'd on the 12th of June, 1626, at *Nangasaku*, with full Power to torment the Christians, as he thought convenient, and to shew his Aversion to Religion, he forbid the Magistrates of the Town, (who were for the most Part Christians) to wait on him, or to offer

offer him any Presents. He sent afterwards for Apostat Feizo, Lieutenant to his Predecessor, and held several Conferences with him in Private. Being then well inform'd, of the State and Condition of the Country, he sent to the Governours of Omura, and Ximabara, requiring of them, to conduct their Prisoners to Nangasqui, under a strong Guard, by the 20th of June.

The Governour of Ximabara upon this Order, went privately by Night to the Prison, and took out Father Francis Patieco the Provincial, and Father John Baptist Zola, as also the Brothers, Gaspar, Peter, John, Paul, and Vincent. But the News of their Departure, being bruited about Town, the Christians crouded to the Jayl to take their Leave, kissing their Hands and Feet, watering them with their Tears, and praying they might be worthy to suffer after their Example, and in this Manner they continu'd, till the Soldiers gave the Orders to march. The Fathers were shut up in close Sedans, and the Rest on Horse-back. Being within a League of Nangasqui, there were forc'd to lye there a Day and Night, waiting for the Prisoners of Omura, who came not up, till the 19th of June. Father Baltazar de Torres, was in a close Litter, and Brother Michael Tozo on Horse-back.

It was above a Year, since they put any to Death on the holy Mountain, but now this Place was made Choice of, preferably to the Rest. They planted a long Row of Stakes, and clean'd all the Ways in Respect to the Governour, who intended to assist in Person at the Execution, Nagassendayo an Apostat, who was sent before, to get all things in Readiness, perceiving a great Space betwixt the Fire, and the Stakes, demanded the Reason of it. The Soldiers answer'd: to prolong their Torments. That's Inhuman (he reply'd) notorious Offenders are only treated in this Manner, and not such as are condemn'd, purely for teaching a Law, contrary to ours. With that, he made them draw the Piles nearer to the Stakes, promising to take the Fault upon himself, and the Governour afterwards approv'd of his Conduct, expressing an Aversion to these Kind of Cruelties.

All being dispos'd in this Manner, the People seem'd much surpris'd to see thirteen Stakes, and only nine Religious; some thought the others were for the Portuguese, that came over last Year for Charity, to ransom a Religious Man, lately taken by the Holland Privateers, others said for the Japonians, that harbour'd the Fathers, but after all, they prov'd to be four Christians, that came last Year from the Philippines, contrary

to the Emperour's Orders. These poor Wretches, seeing themselves condemn'd to the Flames, lost Courage, and abjur'd the Faith. One of these was an *European*, the Rest *Indians*. As it was fordid Lucre, that put them on this Expedition (which according to St. *Paul*, is a Species of Idolatry) they were soon frighten'd out of their Religion, and the Christians by this were convinc'd, that it is not human Strength, but the Grace of God, that makes Martyrs.

They
are burnt
alive.

On the 20th of *June*, they conducted the Servants of God, to the holy Mountain, in Order to consummate their Sacrifice. One of the Jesuits who saw them pass by, says, Father *Provincial* had a smiling Countenance, and the Rest appear'd so transported, that he had much ado, to hold himself from joyn-ing in Company with them. The Governour having forbid the Inhabitants of *Nangasacki*, to stir out of Town that Day, none durst appear on the Place, which was no little Mortification. However, seeing the Fathers pass by the Walls, some made hideous Cries, others fell on their Knees, to crave their Blessing, others recommended the Church of *Japan* to their Prayers; in a Word, every Soul of them wept, and express'd a Desire of sharing with them in the Torments.

Tho' none were present at this Sacrifice, out of *Nangasacki*, it self, the Hill and Plain, were both clad with Spectators, that came from the Neighbouring Villages. Being arriv'd at the Place, where heretofore the Church, and Noviceship of the Society stood, Father *Provincial* pray'd the Guards to halt, and give him a little Water to drink, which they did, and after a short Prayer, they continu'd their March.

Father *Baltazar de Torres*, and Brother *Michael Tozo*, his Companion, were sent before the Rest: Being near the Hill, when Father *Provincial* came up, he lighted out of his Litter, and making a low Reverence to his Superiour, march'd on before him. They embrac'd one another, and discours'd together with a feeling Satisfaction, to the Amazement, of the Heathens, who cou'd not but wonder, to see Men, going with so little Concern, to the Stake.

In the mean Time, up comes the Governour with *Feizo* his Lieutenant, and the Guards. Father *Baltazar* made him a low Reverence, and the Governour return'd it, by inclining his Head. Being enter'd into the Inclosure, they kiss'd the Ground consecrated with the Blood of so many Martyrs, and so march'd cheerfully to their Posts.

They

They bound them close to the Stakes, and pil'd the Wood thick about them. Father *Baltazar* talk'd a long while, with the Father his next Companion, and it's thought, made his Confession to him, as the Rest had done before in Prison. So soon as the Fire was kindled, The *Martyrs* sung the Praises of God, and frequently cry'd out *Jesus, Maria*. The Smoak for some Time, took them out of Sight, but as the Fire clear'd, they were seen standing upright in the Flames, with their Eyes fixt on Heaven. The Wood stood so near, that within less than half an Hour, their Bodies were reduc'd to Ashes. Their Martyrdom fell on the 20th of *June*, 1626. The Governour after he had given Orders, to cast their Ashes into the Sea, return'd Home much concern'd, to be forc'd upon such Cruelties, especially to such Persons, whose Candour and Modesty were evident Instances of their Innocence.

Father *Francis Pacieco* was Native of *Pontlima* in *Portugal* and well born. He inclin'd from his first Infancy to Piety and confess'd afterwards to Father *Matthew Demos* his Predecessor, that he made a Vow at ten Years of Age to die a Martyr, and this from the frequent Discourses he heard of the Glory of Martyrdom. He study'd in the *Jesuits* College at *Lisbon*, and seeing so many Fathers and Schollars imbarcking Yearly for the *Indies* to preach the Gospel, found in himself a strong Impulse to the same Voyage. Father *Morales* who was afterwards nominated Bishop of *Japan*, admitted him into the Society in 1586.

The Life and Virtues of Father Francis Pacieco.

Having finish'd the Course of his Philosophy, he ask'd Leave to go for the *Indies* and imbark'd with fourteen other Companions. He study'd Divinity at the great Seminary of the Society, at *Macao* in *China*, where he also taught afterwards with Applause, But God designing him for greater Things, he was sent to *Japan* in 1604, where he study'd the Language for a Year, and so went to *Meaco* in Company of two other Fathers. In the Voyage there arose such a terrible Storm, that it seem'd little less than a Miracle that they escap'd with their Lives. Several *Japonians* were wash'd off the Deck, and the Main-Mast split in two, and in the Fall kill'd Father *John Portique* his Companion. Infine, with long and hard Struggle he reach'd *Ozaca* where he establish'd a Residence for the Missioners of the Society. He gain'd the Affections of all that knew him, by his obliging and curteous Behaviour, and did Wonders in that Town for the Glory of God.

Not

Not long after, his Superiours (who were well acquainted with his Capacity, and Virtue) order'd him back to *China* to govern the College of *Macao*. In Obedience to their Commands, he accepted of the Charge, but his Inclination leaning still towards *Japan*, by great Providence, Father *Lewis Cerqueria* (then Bishop of that Island) made Choice of him for his Companion and Vicar. He exercis'd that Office for two Years, in the Heat of the Troubles, and did great Services to the Church. In the Year 1614, the Bishop being dead, the Churches ruin'd, and the Preachers banish'd the Country, he was forc'd to retire amongst the Rest into *China*, and return'd again next Year, under the Disguise of a Merchant.

He liv'd eleven Years in the Country, under continual Hardships and Dangers, travelling from Place to Place in Disguise, to the Time he fix'd his Residence at *Arima*. Before this Settlement, he was oblig'd to visit the Kingdoms of *Cami*, and as none at that Time durst harbour a Christian, he lay most Part in Woods, and on Mountains. He liv'd a Year together at *Sacay*, in a Corner of a House betwixt the Boards, where he had scarce Room to turn in, and from hence also he assisted the Christians writing consolatory Letters, and sending Missioners to their Relief.

Infine, in the Year 1622, Father General was pleas'd to appoint him Provincial, and by this Means, the Administration of the Bishoprick too fell to his Charge, in the Absence of the Pastor, who was then in the *Indies*. His profound Humility and ardent Zeal for the Conversion of Souls, made him demur some Time, whether he should accept of the Place, but then reflecting that the General was positive in his Orders, and the Dignity a Means to encrease his Sufferings, he submitted and went for *Nangasacki*, thence to *Arima*, and so to *Cocinozu*, where he govern'd the Society and Bishoprick for four Years, seeking continually after the lost Sheep, to bring them back to the Fold.

He was a Religious, of great Prayer and Mortification. None more pleasant, more humble and mortify'd. Altho' he was ancient, infirm, paralitick, and more than half blind, he walk'd continually Barefoot, and would never accept of a Servant, to wait on him. By these great Actions, he obtain'd the Accomplishment of his Desires, by a glorious Martyrdom, which he suffer'd in *Nangasacki*, being at the Age of threescore and one, and one and forty Years, from his first Entrance into Religion.

Father

Father John Baptist Zola was Native of *Bressia*, in the Republic of *Venice*. They admitted him into the Society, at the Age of nineteen Years. Having taught his Course of Humanity, by the General's Leave, he embark'd together with nine and fifty more of the same Order, for the *Indies*, and out of his great Humility, waited on the Rest, during the whole six Months Time of the Voyage. Having finish'd his Studies at *Goa*, and *Macao*, he was manifestly call'd by God to *Japan*, where he labour'd for twenty Years with indefatigable Zeal. Afterwards as the Persecution began to rage, he was forc'd to retire for a Time to *Macao*, and six Months after, return'd again, in Order to govern the College of *Arima*. Old an infirm as he was, he never ceas'd from labouring in the Vineyard. He conceiv'd so ardent a Desire of Martyrdom, that he us'd to beg of the Martyrs, that they would intercede to Almighty God on his Behalf.

Of Father
John Baptist
Zola.

Father Charles Spinola, and Father Peter Paul Navar, both glorious Martyrs of *Jesus Christ*, wrote to him out of Prison, in Way of Assurance that his Prayer was heard, and these Letters he kept to his very Death in his Breviary, as Pledges of their Promise. To be short, he was burnt alive, at the Age of sixty one Years, of which he spent thirty three in the Society, with great Example and Edification.

Father Baltazar de Torres, Was Native of *Granado* in Spain. His Father was a Person of Quality, and Governour of a considerable Post: He sent him to study at the Jesuits, and gave him Leave afterwards to enter amongst them. Having ended his Studies, he found himself inspir'd to preach the Gospel in the new found World, and as Providence would have it, they sent him to the *Indies*, in the Year 1586, with thirty other Religious of the same Order. They suffer'd extremely in the Voyage, and were forc'd to winter at *Mozambiqui*; hearing there, that the Patriarch *Oviedo* liv'd in *Aethiopia* with only one Companion, he offer'd with some others, to make his Way thro' the *Cassres* and *Canibals*, to his Assistance, but God reserv'd him for other Conquests.

Of Father
Baltazar
de Torres.

He taught Divinity at *Goa*, and at *Macao* afterwards, for the Space of eight Years. He was endu'd with a quick Wit, and solid Judgment, naturally obliging and affable, and so great a Soul, that he seem'd purposely fram'd by Heaven for Martyrdom. Being sent to *Japan* in 1600, he ran over most of the Empire, with incredible Zeal. The Fathers being banish'd and, strict Search made after them, he was forc'd to retire into a

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Desert, and live there in a poor Straw Hut. He continu'd there Six Months, without any other Companion (as he says himself in one of his Letters) besides Serpents, and venemous Beasts.

So soon as the Persecution began to relent, he went to *Sacay*, and found all there in Flames by the War, that then broke out betwixt the Governours and *Dayfusama*. Being taken (as was said) by the Conquerours in a Marsh, they stript him, and in this Manner, he travell'd over the Fields, all clad with dead Bodies. Going afterwards to *Nangasagui*, he was taken and crown'd with Martyrdom in the Year 1626.

He was well shap'd, of a tall Stature, of a strong and robustick Constitution, and Proof against all Hardships. He had light Hair, a Vermilion Complexion, a majestick Port, and so agreeable in his Conversation, that every one lov'd him. But the Beauty of his Soul shin'd still with a much brighter Luster. All Virtues center'd in him, in an eminent Degree, as Humility, Charity, Patience, Love of Sufferings and ardent Zeal of God's greater Glory. But what's most to be admir'd in so great a Man, was his punctual Obedience, to the least Sign of his Superiour's Will, his Tendernefs of Devotion, the Rigour of his Penances, and entire Affection to holy Poverty. He never took any thing along with him besides the Beads, Breviary and Church-Stuff. These were the Riches that sweeten'd all his Labours. He liv'd forty seven Years in the Society, and twenty six of these in *Japan*, and suffer'd at the Age of threescore and one.

Of Brother
Gaspar
Landamatzu.

Brother *Gaspar Landamatzu*, was Native of *Omura*. They brought him up from his tender Years, in the Jesuits Seminary, and he was afterwards admitted amongst them, at the Age of seventeen Years, in the Year of our Lord, 1582. Being conversant in the *Japonian* Language, he did Wonders both at *Bungo*, *Arima*, *Firando* and *Goto*. He was a Man of wonderful Patience, perfect Humility and consummate Charity. They banish'd him out of *Japan* in the Persecution, but he suddainly return'd again with Father *Francis Pacieco*. He endur'd much, all the forty four Years he liv'd in the Society, and honour'd it in the End with his glorious Martyrdom, at the Age of threescore and one.

Of Brother
Peter Reinxi.

Brother *Peter Reinxi*, was born at *Arima*. His Parents bred him up with *Gaspar* in a Seminary, where he learnt Latin, as also to confute the erroneous Principles of the *Bonzes*. He was a Man of an enflam'd Zeal, and ardent Charity. He waited eight Years on Father Provincial, with Hopes of being admitted into the Society, and was burnt for the Faith with him, being thirty eight Years of Age.

Brother

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Brother *Paul Scinsuque* was Native of the same Place. He accompanied several of the Fathers in their Missions, and amongst the Rest, that famous and indefatigable Apostle, Father *Hierom de Angelis*. He was Companion also to Father *Paul Navor*, and more than probable, it was by the Prayers of these glorious Saints, that he came to die a Martyr. He was admitted into the Society by Father *Francis Pacieco*, with whom he lay six Months in Prison. One may say of him, that his Life was a continual Exercise of Prayer and Mortification. He suffer'd at the Age of forty five Years.

Of Brother
Paul Scin-
suque.

Brother *Michael Tofo* was born at *Arima*. Both he and Brother *Paul*, associated themselves to Father *Sebastian Quimura*, and *Hierom de Angelis*, and afterwards to Father *Baltazar de Torres*, with whom they were taken and burnt. Brother *Michael* was eight and thirty Years of Age.

Of Brother
Michael
Tofo.

Brother *John Quisacu* labour'd from his Infancy, in the Conversion of Souls. He was Companion to Brother *Gaspar*, and apprehended at the same Time: The Guards inquiring who he was? He confess'd of his own Accord that he was Servant to the Fathers and earnestly desir'd to share in their Sufferings. He was admitted into the Society, and crown'd with Martyrdom, at one and twenty Years of Age.

Of Brother
John Qui-
sacu.

Brother *Vincent's* Life hath some Thing in it more remarkable. The proud *Taycosama* having carried his Arms into *Corea*, Don *Austin* General of his Forces, possess'd himself of the Capital, and forc'd the King to fly. *Vincent*, who was at that Time, not past thirteen Years of Age, being in the Field with his Father (who commanded a Body of three thousand Men) discover'd from a Mountain, the *Japonian* Camp, and at the same Time found a strong Inclination to go and View their Quarters. Stealing then down the Mountain, he march'd streight to the Generals Tent. One of the Lords seeing him a handsome Youth, took him over to *Japan*, where he was baptiz'd by the Jesuits, in the Year 1590.

Of Brother
Vincent
Cauni
Casioe.

He learnt the Language with great Facility, and in a short while, made such Progress in Virtue, that he became an excellent Preacher, and famous for speaking to the Heart. Several *Coreyans* and *Japonians* confess'd they were indebted to him for their Conversion. He earnestly desir'd to be admitted into the Society, but the Fathers, for Tryal of his Virtue sent him Home, first to preach the Gospel in that Country, and in Obedience to their Commands, he set himself immediatly on his Way, but the Passages being all stopp'd, was forc'd back again to *Japan*,

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and

and there taken for a Spy, and banish'd into *China*, where he continu'd four Years labouring indefatigably in the Vineyard. Not long after, returning to *Japan*, he was taken, tormented, and burnt alive, being first admitted into the Society. Wonderful Providence of God! That uses the very Ambition of Tyrants, to secure his Chosen and Elect, drawing them thro' Hardships and Slavery, into the precious Liberty of the Sons of God.

The Life and Death of Father John Baptist Baeza.

Amongst other Religious of the Society, that died this Year, one of the most remarkable was Father *John Baptist Baeza*. He was born at *Upessa* in *Spain*. After his Course of Philosophy at *Salamanca*, he studied the Civil and Canon Law. Soon after, entering into the Society, he was ordain'd Priest, and sent for the *Indies*. Every one admir'd him both at *Goa* and *Macao*, for his rare Talent in preaching.

In the Year 1590, they sent him to *Japan*, where he labour'd with great Zeal, especially in *Fingo*, under the Jurisdiction of *Don Austin*, then the main Support of Religion in that Island. In the Course of three Years, he baptiz'd there seventy five thousand Idolaters, besides Children; insomuch, that they were forc'd, more than once to support his Hands like another *Moses*, till he pour'd the Water.

After *Don Austin's* Death, he retir'd to *Ximabara*, and continu'd there till such Time as Father *Lewis Cerqueira* (Bishop of *Japan*) took him for Coadjutor, in the Administration of the Diocess. Upon the late Act of Banishment, against the Fathers, he fled into the Country, and assisted the Christians in private, wandering about from Place to Place, and this for the Space of eight Years. He long'd passionately to consummate his Life in the Flames, but as Providence would have it, he constantly escap'd their Hands, and often by miraculous Means, as appears by his Letter above mention'd.

God it seems reserv'd him for another Sort of Martyrdom: For within a short while, he was struck with a Palsie over all his Body, and a painful Contraction of the Nerves besides, insomuch, that they were forc'd to carry him on a Beer, from House to House. He died at *Nangasacki*, in the Year 1626, quite worn out with Labours and Hardships.

An Abstract of F. Gaspar de Castro's Life.

The last of the Fathers that died this Year at *Nangasacki*, was Father *Gaspar de Castro*, an Apostolical and indefatigable Missioner. He was Native of *Bragua* in *Spain*, and enter'd the Society in Quality of a Lay-Brother. Being vers'd in Physick, Father *Sebastian Morales* (Bishop of *Japan*) took him for his Companion

panion to the *Indies*. But this Prelate being suddenly taken off in the Voyage, Father *Martinez* his Successor, who had observ'd in him a Fund of Prudence more than ordinary, as also profound Humility and inflam'd Charity, thought fit to promote him to the Order of Priesthood, and employ him in the Conversion of Souls. He commanded him then to study Humanity, and Cases of Conscience, and being sufficiently instructed, they ordain'd him Priest.

Castro seeing himself advanc'd to this eminent Character, believ'd he was oblig'd to double his Diligence in the Service of God, in Acknowledgment for the Favours receiv'd. The Fathers being banish'd out of *Japan*, he was forc'd to leave the Country with the Rest.

But going over afterwards in Disguise, unknown to the Captain of the Vessel, he stole a Shoar, and falling on his Knees, wept for Joy, offering himself up to Almighty God in a Sacrifice for the Conversion of those poor People. With that, he march'd to *Aria*, near *Arima*, where he heard above eight thousand Confessions. Thence he pass'd into the Kingdom of *Fingo*, bearing (as the Scripture speaks) his Soul in his Hands, in Regard of the continual Hazard of falling into the Hands of the Soldiers.

Not content with these Hardships, he made an Addition of his own: He fasted continually, disciplin'd himself every Day, wore constantly a Hair Shirt next his Skin, and never kept his Bed in the worst of Distempers, resolving to die standing, and with his Arms in his Hand, Soldier like. Father *Provincial* being taken, he retir'd in Haste to a bordering Island inhabited by Christians. Soon after he was call'd back to *Aria*, where they hid him in a Hole, fitter (as he says himself in one of his Letters) for a dead Corps, than a living Man. Upon this, he fell very ill, and yet was forc'd to pass the Winter, without either Fire, Physick, or other Necessaries; for one in his Condition.

Being upon the mending Hand, he was forc'd to fly to *Nacaiama*, about a League from *Aria*, for since Father *Baltazar Torres*'s Imprisonment, the Persecution grew hotter than ever, insomuch, that they were forc'd to carry him like a dead Corps to a Wood, where he continu'd a Day and Night, till the Search was over. What with his Years, and these continual Hardships, he soon relaps'd into his old Distemper, and in a few Days was carried off, being 66 Years of Age. Perceiving his End to approach, he sent for one of his Brethren, and re-

ceiv'd the last Sacraments: Nothing was wanting to crown his Happiness, but the Sword or the Fire, which he most passionately desir'd, but Probably God spar'd him, because he did not spare himself.

Cruelties
exercis'd
on the
Christian
Women.

After the Death of so many Religious, they proceeded against those that harbour'd them. *Mansu Aragu*, with whom Father Provincial lodg'd, died in Prison. His Brother *Matthias* was burnt alive, as we shall see afterwards. In the mean Time, I can't but take Notice, of the Courage, Resolution and Fidelity of a Christian Lady, that harbour'd Father *Gaspar de Castro*, and other Preachers.

She was born at *Facata* the Metropolis of *Chicugen*, and descended of an ancient and noble Family. At the Age of 16 Years they dispos'd of her in Marriage to one *Peter Cabioye*, a Gentleman in all Respects deserving such a Match. Being cited before the Judge, *Susanna* (for so they call'd her) took her Daughter in her Arms, and made them set down her Name in the List amongst other Christians, five Days after, they call'd upon the Prisoners, and shut up the Women in the Fortrefs. *Susanna* being in the last Place, took her Husband by the Hand, saying, *This I suppose is intended to torment us, but they'll do the same to you afterwards. I'll go first, and through God's Grace hope to remain constant, and I expect the same from you. Remember this Life is short, and Eternity will never have an End.* She had these Words constantly in her Mouth.

In Effect, the Judges order'd the Women to be put on the Torture in the Presence of their Husbands, and this they did to move their Husbands, with their piteous Lamentations and Tears. The first that enter'd the List, was the noble *Susanna*. Many Arguments and Promises were us'd to reduce her by fair Means, but as these took no Effect, they made an Effort upon her Purity, stripping her naked, a Torment more cruel than Death it self. In this Manner they hung her by the Hair to a Tree, which so terrify'd the other Women, that they immediately abjur'd the Faith: So great a Horror have the Japonian Ladies of any thing that touches Modesty and Purity. There were five in Company, viz. *Mansu's* and *Matthias's* Wives with three more.

In the mean Time, *Susanna* suffer'd the Torment with invincible Constancy, reproaching the Judge to his Face, for treating a Person of Quality in so barbarous a Manner. The Heathens instead of calming upon it, utter'd a thousand scurrilous Reflections against her, and seeing a little Girl in one of the

Ser-

Servants Arms, ask'd to whom it belong'd? The Maid to save the Child, said it was hers. No (reply'd *Susanna*) it's mine, look in the Roll and you'll find its Name. She would rather have the Child die in her Sight, than suffer it to live with Hazard of losing its Soul. The Judge order'd them to strip it, and tye it cross her Feet. The Weather being cold the Child wept bitterly, and the Mother made a Sacrifice of it to Almighty God.

She continu'd eight Hours in this Manner, and confess'd afterwards, that when *Mondo* threaten'd her with new Torments, her Soul was so transported with Joy, that she felt no Manner of Pain. After this infamous Torment, the Cook by the Judge's Order unty'd her, and put her on his own Cloaths, leading her to the Kitchen, with a Collar about her Neck, where she did all the Drudgery for the Space of six Months. Not long after, they transported her to *Nangasacki*, with the other Prisoners, and put her to Death, as we shall see in the proper Place.

The Judges flush'd with the late Success, resolv'd to try the same Method with the other Women, behold a lamentable Example. *John Naïsen* a Youth of twelve Years of Age, being with the Christians at the grand Assembly, when they all sign'd with their Blood to be true and constant to the holy Church, he amongst the Rest consented to the same, and set his Hand to it; adding, he would assist all the Poor, that came to ask his Charity, and lay down his Life for *Jesus Christ*.

Being at the Age of twenty four Years, he espous'd a devout Lady call'd *Monica*, who had been twice banish'd by her Father, for the holy Faith. *Bugendono* who was his God-Father, and gave him the Name of *Naïsen*, a Favour done to none, but who they are pleas'd to own for Relations, express'd a passionate Kindness for him. This notwithstanding, *Naïsen* made publick Profession of the Faith, and harbour'd all Preachers of the Gospel. The Judges resented extremely this Liberty, of his, but durst proceed no farther, in Regard of his Interest with *Bugendono*. However when Father *Paul Navar* was led to Execution, they sent to him, by Way of Affront, for some Wood, to burn the Father. *Naïsen* answer'd he had no Wood to burn his Masters with, but as much as they pleas'd, to burn himself.

Not long after, they seiz'd him and all his Family, for harbouring Father *John Baptist Zola*. *Mondo* the Governour, ply'd him at first by fair Means and large Promises of Preferment, but finding this took no Effect, he order'd the Soldiers to torment *Monica* in his Sight, and made a Sign to her to put off her

John Naïsen's Wife
tormented.

Naïsen
yields to
the Tyrant.

her Cloaths. The Lady immediatly stripp'd her self, saying, *She would even part with her Skin too, rather than betray her Conscience.* Upon this, all the Company withdrew, with an Abhorrence of so barbarous a Cruelty. The poor Husband seeing *Mondo* in a Humour, as if he meant to prostitute his Wife, to those young lewd Fellows, unmindful of his former Promises, cry'd out, *Oh wicked Man! Spare my Wife's Honour, and I'll do whatever the Judge please.* A most deplorable Fall! Which in a Manner, pierc'd his Wife's Heart.

The Tyrant seeing the Lady would not follow the Example of her Husband, bid her take hot Coals in her Hand, and try how she would be able to suffer the Fire. As she was stretching out her Hand, *Mondo* drew his Sword to cut it off, and for all that, she never mov'd out of the Posture, to the great Astonishment of the Heathens. In the main, *Mondo* in Regard of her Husband's base Condescension, sent them both Home.

He acknowledges his Fault. Not long after, *John* enter'd into himself, and reflecting on the Enormity of his Crime, and the Scandal he had given thereby to the Faithful, grew sadly melancholly and afflicted. He wept bitterly, and took Revenge on his Body by bloody Disciplines, feeding (as holy *David* did) on his Tears. He was sometime in Doubt with himself, whether he should beg Pardon of the Christians for the Scandal, or excuse himself, as being a rash inconsiderate Word, and done purely to hinder his Wife from offending God, but Conscience flying in his Face, he was forc'd to leave the House, and presently after went to Court.

The Tyrant receiv'd him with distinguishing Marks of Kindness, declaring he was infinitely satisfy'd with his Conduct. *That's not my Business* (reply'd *John*) *I betray'd my Conscience in saying I would comply with the Judge's Commands. I never renounc'd the Faith from my Heart, so pray let the Judges know as much, and that I intend to persevere in it to my last Breath.* The Tyrant was much surpris'd at his Discourse, however dissembling his Resentment for that Time, bid him hold his Peace, and speak no more on that Subject. *How?* (said *John*) *either do me Justice, or I'll go my self this Moment to the Judge, and repair the Scandal by the Effusion of my Blood.*

He is cast into Prison. So soon as he was gone, *Mondo* call'd the Judges, and upon a Debate, they resolv'd to take him into Custody. The Christians who lay there in Chains, receiv'd him with sensible Joy, and embrac'd him with Tears in their Eyes. Before he was well got to the Prison, up comes *Monica* his Wife, with her three Children, as also *Magdalen* one of her Slaves, who had suffer'd

suffer'd most severe Usage for her Faith, hung naked on a Tree by the Legs and Arms, fill'd up to the Throat with Water, and press'd till the very Blood came out of her Mouth. She left also another Maid call'd *Agatha*, to guard the House, who press'd earnestly to bear her Company. Moreover two of *John's* Servants who deserted with their Master, return'd again upon his Repentance, and confess'd themselves Christians in open Court. So much does the good Example of Masters influence their Servants. *John* now bent upon making Satisfaction for his Fault, wrote Letters out of Prison, to the several Congregations of the Faithful, to certify them of his sincere Repentance.

This glorious Troop of Saints, chang'd their Prison, into a Kind of Religions House, they practis'd mental Prayer thrice a Day, and sung Psalms together. Their Food was a little ill prepar'd Rice, Part whereof they distributed amongst the Poor. Moreover, they fasted three Days a Week, laid continually on Rushes, and the Men took a Discipline privatly amongst themselves. They desir'd passionately to suffer altogether, but the Judges with Hopes of improving that pious Contest (which lately happen'd betwixt *John* and *Paul*) to his Advantage, thought convenient to separate them.

Paul Scayemon was one of the most substantial Gentlemen in *Kimabara*. He was seiz'd some Time before, and suffer'd much in the Confinement, for his Conscience. Both he and his Wife freely entertain'd the Preachers in the worst of Times. Father *John Baptist Zola*, came the very Night before they seiz'd him, to *Paul's* House, but the Christians thinking it proper to remove him, he retir'd to his Friend *John*, where both he and his Patron were apprehended.

Paul hearing what had past, went of his own Accord to the Judge, pretending it was he that harbour'd the Father, and not *John Naïsen*. *John* on the Contrary, pleaded that as the Father was taken in his House, it was his Right to suffer with him. The Judges were amaz'd to hear them argue in this Manner, and promis'd to inform the Court of the Difference betwixt them. In the mean Time, they order'd them both to *Nangasacki*, to be examin'd. *Cavachiono* the Governour was much surpris'd to see these two Friends divided upon such an odd Kind of Controversy. However upon Examination, *John* was found guilty, and condemn'd to undergo the Penalty of the Law, and *Paul* kept in Custody, till farther Orders from Court.

Tho'

The Prisoners led to Nangasagui.

Tho' John was condemn'd, yet the Judges did all they could to save his Life, and knowing by his late Fall what a passionate Love he bare to his Wife, they made several new Efforts, both on her, and the two Daughters. Moreover, they put *Magdalen* again to the Torture, and tempted both *Catherine* Wife to *John Tanaca*, and the invincible *Susanna* above mention'd, to forsake their Religion, but finding them steady and inflexible in their Resolutions, they order'd them back to Prison.

On the tenth of July Notice was given to the Prisoners to prepare for Death. All were overjoy'd at the News, besides poor *Magdalen*, who wept bitterly, because she was not of the Number. The Judges in Regard she had not harbour'd the Religious brought her in not guilty, and afterwards turn'd her over with the Child to *John's* Father. An odd Kind of Justice, to torment a Person in this Manner, and then declare them innocent. *Paul* also and his Wife, were continu'd in Prison, till their Cause was heard. The Persons then that imbark'd for *Nangasagui*, were *John Naifen*, *Monica* his Wife, *Matthias Araqui*, *Peter Cabioye*, *Susanna* his Wife, *John Tanaca*, *Catherine* his Wife, and little *Lewis*, *Monica's* Son. All of them were bound besides the Child.

Paul Scayemone and *John Naifen*, who would needs die one for another, were now forc'd to separate. *John* rejoyc'd that he was thought worthy to suffer for *Jesus Christ*, and *Paul* wept bitterly as being denied that Favour. On the Road, they took from *Susanna* her little Daughter, which afflicted her more than all her Torments put together. *John*, who before fell short of his Wife in Courage, now exhorted her to Constancy, and his Words wrought so effectually upon her, that she pray'd to be left a whole Day in the Flames for encreasing her Torment.

Being arriv'd within a League of *Nangasagui*, the Officers forbid them to sing Psalms, or speak with the Christians on the Way, and *John* in the Name of the Rest, promis'd to observe the Orders. In Effect, several Christians going out to compliment them, and beg their Prayers, they only answer'd by inclining their Heads. All were mounted on Horse-Back, besides little *Lewis*, whom the Soldiers carried in their Arms. Being come to the Place of Execution, on the holy Mountain they spied four Stakes, one for *Peter Cabioye* *Susanna's* Husband, another for *Matthias Araqui* Brother to *Mansu* that died in Prison, whose Body they brought along with them to be burnt: The third for *John Naifen*, *Monica's* Husband, and a fourth for *John Tanaca* *Catherine's* Spouse.

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The Women knelt before their Husbands, and pray'd. So soon as little *Lewis* was set down, he ran to his Mother, but *Monica*, for fear of being interrupted in her Prayers by his Sight, made him a Sign to withdraw. The Child went strait back to the Soldier, and *John Naisen* perceiving him to be surpris'd, cry'd out: *Son take Courage, and fear not, we are going to Heaven.*

The Men being all bound to their Stakes, they made a Sign for the Women to withdraw: Going then aside, the Executioners struck off their Heads. In the mean Time, little *Lewis* seeing his Father tied, and his Mother expir'd, began to tremble for Fear, and immediatly the Soldier cut off his Head. They plac'd the Heads on a rising Ground, for a Terrour to the Rest, but in Place of that, it set a new Edge on their Courage, and made them long, till the Fire was kindled.

The barbarous *Feiza*, order'd the Soldiers to cast Water upon the Wood, to prolong their Torment. The Fire being kindled, the Martyrs cry'd out with a general Voice, *Jesus Maria*. Not long after, *John Tamaco*, as the Cords broke, went cross the Flames to embrace *Manfu's* Body, then marching up to his Companions, he kiss'd their Hands, saying: *O happy Day! What a pleasant Spectacle!* And so back to his Stake, where he fell down dead in the Flames. He was a poor Labourer, born in a little Cottage, by whom God wou'd be glorify'd, making him walk thro' the Fire, as if he had trodden on Roses. The Martyrs Bodies, according to Custom, were burnt to Ashes, and thrown into the Sea, for Fear the Christians shou'd Steal their Relicks. These were the Victories, and Triumphs of the Martyrs, honouring our Religion with their Constancy, and forcing the Infidels to confess, that it belong'd to Christians only, to die with a cheerful, and smiling Countenance. Hitherto *Father Moreyon*, in his Relation to *Father General*, dated March the 31th, 1626. Their Martyrdom fell on the 12th of July, 1625.

Next Year the *Xogune*, renew'd the Persecution against the Christians, some he sent into Banishment, others he stripp'd of their Estates, and Abundance besides he put to Death by unheard of Cruelties: But his main Design levell'd at the Priests. The Governours knowing nothing could be more acceptable to him than such Booty, were continually on the Chase hunting Woods, Mountains, Caves, and every Turning that had the least Appearance of a lurking Hole.

There now only remain'd 18 Jesuits, in all Japan, and yet they converted this Year above a Thousand Idolaters, besides what was done by the other Religious, who labour'd indefatigably in the common Cause. We may gather the Manner of living of these Apostolical Men, from a Letter of Father *Matthew Cauro's*, Successor to Father *Pacico*, who was burnt alive for the Faith.

About this Time (says he) the Governours of *Faracu*, sent Troops of Soldiers round the Country, to search after Religious and Priests, and the Orders have been Executed with the utmost Diligence; for they visited, Grotts, Caves, Stables, and Granaries, to the very Straw. Those that went to confiscate Father *Baltasar de Torres's* little Moveable, finding some Pieces of Money in the House, were so transported with the Hopes of finding a Treasure, that they did not leave a Hole, nor a Corner unsearch'd.

Upon this, the Christians where I liv'd, came with positive Orders for me to be gone, for it was impossible (they said) to secure me any longer. I promis'd to embark the next Night, but my Patron in the mean Time had prepar'd me a Conveyance, unknown to the Family. I stole into it by Night, with my Catechist and one Servant, but God knows, it was scarce four Foot broad, and not past Twelve in length. We liv'd there, Night and Day without any Light, excepting Meal time, or when we recited the divine Office, and wrote Letters.

They gave us our Diet thro' a Hole in the Thatch, and then clos'd it again. I liv'd 35 Days in this Darkness, and never stirr'd out, excepting on Easter Day to say Mass. After that Time, my Patron made me another little Hole, about the same Size, where I continue to this present Day. I keep the Church Stuff by me to say Mass, and steal out by a back Door to a neighbouring Hutt, where they cover an Altar every Night till Mass be ended, and then uncover it again. I carry the Church Stuff into the Conveyance with me, where I live reading, and writing all Day, by a Light borrow'd from a narrow Crevis in the Boards. The Spies believing me to live not far off, use their uttermost to surprise me. The Governour is so earnest to find me out, that he hath forbid the People, to make Enclosures about their Houses for two Leagues round, and this to see who goes in, or comes out of Doors. Since Father *Gaspar de Castro's* Death, I liv'd all alone in these Parts, studying to animate the Christians, by frequent Letters.

By this Letter of Father Provincial one may see what sort of Lives, the poor Missioners led in these Countries, if yet we may call it Life, or rather Death, seeing they were buried alive.

About

About this Time, a Person of note call'd *Thomas Suquezaïemon*, ^{A Person of Quality} gain'd the Crown of Martyrdom. Being arriv'd at *Teugara*, ^{burnt alive for the Faith} in the Kingdom of *Oxu*, (where there were several of the Faithful) he was so charm'd, with their Words and Example, that he resolv'd to turn Christian, and presently after receiv'd Baptism. Going afterwards to dispence his Charities amongst the Prisoners, the *Tono* who had notice of it, condemn'd him to be burnt alive, unless he renounc'd the Faith.

The Judges press'd him to yield to the *Tono's* Demands, but the Gentleman being fix'd in his Resolution, they proceeded to Sentence, and condemn'd him to the Flames. He received the Sentence with feeling Satisfaction, saying: *Lord what have I done, to deserve such a Favour! What Return shall I make you?* He march'd to Execution, with a cheerful Countenance, and was bound to a Stake, surrounded with Faggots and Straw, and Snow up to his Middle, to prolong the Torment.

Before the Fire was kindled, one of the Judges ask'd him three several Times if he wou'd renounce his Faith? And as he refus'd to comply, they set Fire to the Wood. In the Middle of the Torment, he was heard to say these Words. *Merciful God help me, give me Grace to subdue your Enemies, cast your Eyes on a poor miserable Creature, Jesus, Maria help me.* The barbarous Executioners, seeing him ready to expire, threw Snow upon his Head to keep him alive, and urg'd to call upon the *Camis*, but the Saint perceiving his Hour approach'd, yeilded Thanks to God, for doing him the Honour to end his Life in the Flames, and so dy'd calling upon *Jesus* and *Mary*; his Martyrdom happen'd at *Tacouca*.

Three Years after the Conversion of this glorious Martyr, an old Man call'd *Ignatius Mozayemon*, was burnt by a slow Fire for his Religion. The Barbarians having observ'd, that the late *Thomas*, was pleas'd by fixing his Eyes in Heaven, during the Torment, they order'd, that this old Man shou'd be bound with Chains to the Ground, so that he cou'd not lift up his Head. This notwithstanding, he express'd an undaunted Resolution to his last Breath, protesting, no Tortures shou'd frighten him out of his Faith. He suffer'd on the 10th of January, 1626.

The History of the Church of JAPAN.

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About this Time, a Person of note call'd Thomas Sugawara, gain'd the Crown of Martyrdom. Being arriv'd at Teygawa, in the Kingdom of Owa, (where there were several of the Faithful) he was so charm'd with their Words and Example, that he resolv'd to turn Christian, and presently after receiv'd Baptism. Going afterwards to dispense his Charities amongst the Prisoners, the Town who had notice of it, condemn'd him to be burnt alive, unless he renounc'd the Faith.

The Judges press'd him to yield to the Town's Demands, but the Gentleman being firm in his Resolution, they proceeded to Sentence, and condemn'd him to the Flames. He received the Sentence with feeling Satisfaction, saying, I shall have a hour, to deliver such a Discourse, as I shall think fit. He march'd to Execution, with a cheerful Countenance, and was bound to a stake, surrounded with Faggots, and drew up to his Middle, to prolong the Torment.

Before the Fire was kindled, one of the Judges ask'd him three several Times if he would renounce his Faith? And as he refus'd to comply, they set fire to the Wood. In the Middle of the Torment, he was heard to say these Words, O Lord God help me, give me Grace to keep your Commandments, and I will never forsake you. The barbarous Executioners, seeing him ready to expire, threw Snow upon his Head to keep him alive, and urg'd to call upon the Cause, but the Saint perceiving his Hour approach'd, yell'd Thanks to God, for doing him the Honour to end his Life in the Flames, and to dy'd calling upon Jesus and Mary; his Martyrdom happen'd at Teygawa.

Three Years after the Conversion of this glorious Martyr, an old Man call'd Kyusaku Aikawa, was burnt by a Row for his Religion. The Barbarians having observ'd, that the late Town, was pleas'd by seeing his Eyes in Heaven, during the Torment, they order'd, that this old Man should be bound with Chains to the Ground, so that he could not lift up his Head. This notwithstanding, he express'd an undaunted Resolution to his last Breath, protesting, no Torture should frighten him out of his Faith. He suffer'd on the 10th of January, 1614.

THE HISTORY OF THE Church of Japan.

THE EIGHTEENTH BOOK.

THE Tortures hitherto mention'd, bear not any *New Tor-*
Proportion, with what were invented this Year, *ments in-*
1627. The Reader I hope wont be dismay'd at *vented a-*
these frightful Appearances, nor argue as if he *gainst the*
wanted Faith or Love, because he does not find *Christians.*
himself in a Disposition to suffer the like Torments. It's a dan-
gerous Temptation to put the Question what he would do on
those Occasions? Tell the Enemy when God puts you under these
Circumstances, he will give you Grace to be Faithful to your Vo-
cation. As for those who may have a Horror of such Torments
they must not take it ill that I mention them, for an Historian
is bound in Justice to Truth, and the Merits of the Martyrs, to
conceal nothing of those noble Feasts which redounded so much to
the Glory of God, and the Honour of his Church. We don't
represent a Parricide *Medea* on the Stage, but the Combats and
Trophies of the Martyrs over barbarous and bloody Tyrants,
whose

whose Standard, Worth and Piety ought to be recorded to Posterity, however it may seem to offend more nice and delicate Ears.

Bugendono Lord of *Facacu*, in the Kingdom of *Arima*, being at Court, an Accusation was laid against him for ill Management, and at the same Time Father *Provincial* and his Companions being seiz'd in his States the *Xogune* was half resolv'd to take off his Head, but by the great Interest of Friends the Storm in a little Time blew over, and he was sent Home to repair his Fault by open War against Religion.

Being arriv'd at *Arima*, he issued out a Proclamation for all Men Christians to appear and give in their Names. At the same Time also, he order'd three Iron Instruments to be made with these Characters engraven'd upon them, *Quiri, Xi, Ten*, that's to say, Christian, and with these Instruments he branded the Saints on the Forehead and Cheeks.

The Constancy of two young Christians.

The Governours who depended on *Bugendono*, being seriously resolv'd to put these Orders in Execution, began with the Heads of *Ximabara*, and what with fair Promises and Threats, most of them gave Ground, and the People there generally follow'd their Example. Some few indeed stood firm and steady, and signaliz'd their Constancy. Amongst the Rest, a Citizen of *Aria* endur'd cheerfully the abovesaid Cruelty, and permitted his Fingers and Thumbs to be cut off. Moreover *Michael* and *John*, two of *Bugendono*'s Pages (whose Feats were mention'd above) gave on this Occasion manifest Proofs of their invincible Resolution. The Heathen Governour after several Remonstrances, to bring them back to the Worship of Idols, threaten'd to cut off their Fingers and Toes, unless they would surrender immediately to his Pleasure. The Word was no sooner out of his Mouth but the two young Men stretch'd out their Arms and Feet in Order to suffer, and the Tyrant would certainly have been as good as his Word too, if Friends had not interpos'd. However he banish'd them his Presence, protesting he would acquaint the *Tono* with it, unless they chang'd their Minds.

Michael in the mean Time for Fear his old Mother and the younger Son might not have Courage enough to endure these Torments, retir'd privatly in the Night with all his Family into a Forrest, where they lay continu'd five Days, and so march'd out of the Kingdom.

Michael's Flight brought all the Storm upon his Companion. The Governour upon the next Appearance, finding him as steady and constant as before, commanded the Soldiers to burn his Face with

with a Torch, which they did. Some Days after again, he made them tie him to a Beam with a Cord about his Neck, that done, they bound his Hands and Feet behind his Back, and drew him up by the Middle over a Kind of Gibbet, turning and twining him with so violent a Motion, that he immediately lost his Senses, and must certainly have expir'd, if in that very Nick of Time, they had not taken him down. In Conclusion, the Governour afraid the World should know he kept a Christian in his House, durst not proceed any farther, and banish'd him the Town: We shall see afterwards how he laid down his Life for the Faith.

Eighty Christians of *Ximabara* upon the News of this Persecution, assembled together, and mutually engag'd one another to die for the holy Faith. The *Tono* who had Notice of it, committed them to the Cittadel with Orders to the Governour, to try all Kind of Severities upon them, and Fire it self too, if it was thought necessary. The Governour comply'd punctually with the Commands, and seeing all would not do, he set four big bon'd Fellows at the Door, where they were to pass, with Orders to beat them, as they did, till several of them dropt down dead on the Spot. The Rest were sent Home sore bruise'd and lame.

The Christians of Ximabara and Chicunozu cruelly tormented.

But this is all nothing to what the Christians suffer'd at *Cuchinozu*. *Bugendono* knowing the Christians of those Parts were steady in their Resolutions, and the two principal Magistrates of the Town in particular, order'd these last should be transported to *Ximabara*, with their Families. They call'd the one *Joachim Minesuyedai*, his Wife *Mary*, and his Mother-in-Law *Pitz*, the other *Gaspar Nagaisosan* and his Wife *Isabella*.

After several Efforts to shake their Constancy, they led them by the *Tono's* Orders, thro' the Town to a publick Place, and tying them to Stakes, branded them on the Forehead, with the Sign of the Cross. All Five endur'd this Torment with invincible Patience, and never mov'd their Heads, the good old Mother only excepted, who being blind, and not well aware of their Designs, shrunk a little at the first Smart, but immediately recover'd her self, and bore it out with marvellous Constancy. They continu'd bound all the rest of the Day, and the insolent Mob playing upon them the whole Time.

Next Morning again, they stripp'd them half naked, and bound them to great Stakes, in the open Market Place. In this Manner they stood for two Days, expos'd to the Injuries of Winds and Weather in the very Heart of Winter. The Ty-

Tyrant not content with tormenting them at *Ximabara*, commanded the same to be repeated over again at *Cuchinozu*, amongst their Friends and Relations. The Women were transported by Sea, and the Men travell'd over Land on Horse-back, with long Streamers of Paper on the Back of their Heads. The Christians as they pass'd seeing them so strangely disfigur'd, fell on their Knees to recommend themselves to their Prayers.

Being arriv'd at *Cuchinozu*, they expos'd them as before, in a publick Place. So soon as they were bound, a Young Man of twenty six Years of Age, call'd *Lewis Xinsaburo*, Son to the great *Matthias*, who suffer'd in 1624, forcing his Way thro' the Crouds, fell down on the Ground, and devoutly kiss'd the Saints Feet. The Executioners mad to see him use such Liberty, fell upon him and beat him till the Blood gush'd out at his Eyes, Nose, and Mouth: But this was not all neither, for vex'd that he made no Complaint, they cut off a Finger of his right Hand, and in Conclusion bound him amongst the Rest, with whom he had the Honour to suffer Torments, and shed his Blood for Jesus Christ, as we shall see in the proper Place.

These valiant Champions having honour'd our Religion in these two Populous Cities, they dispers'd them into several Provinces for a Terrour to the Rest of the Faithful. It's uncertain how many of them suffer'd the same Torments, some were burnt with Fire-Brands and Torches, others had their Legs broken, others a Finger cut off, and others had their Heads crush'd betwixt hard Beams. Twenty seven Women suffer'd these Torments with so much Patience, that the very Executioners were tir'd with torturing them.

Having led these glorious Saints thro' several Provinces, and pick'd up new ones by the Way, till the Number increas'd to eighteen, they conducted them all to *Fimi* and there bound them to Pillars for a Terrour to the Rest. *Thomas Xingoro*, *Cornec*, and *Thomas Fiagemon* had their Thumbs cut off. The Wife also of this last call'd *Agatha*, as shewing Constancy above the Rest, had three Fingers cut off on the same Hand, and was branded on the Forehead with the sign of the Cross. Most of the Faithful in those Parts terrify'd with these dismal Spectacles, surrendred at Discretion, and the Rest to the Number of 150, fled into other Countries.

They transported them from *Fimi* to *Coga*. The Judges there order'd *Magdalen* Wife to *Thomas Fiogemon*, to be set at Liberty, but she positively refus'd it: *I return Home (said she) and my Husband in Custody? No, I'll follow him dead or alive, I have sworn*

sworn as much, and I'll keep my Word. With that they shut her up in a House, and set Guards over her. It's not to be express'd how this cruel Separation afflicted her, she pray'd them more than once, with Tears in her Eyes, to let her go, but they were deaf to all Requests of this Nature. At last hearing the Martyrs were upon the Point of imbarcking for *Coga*, she stole out by a private Way and posted after them, but the Guards who had Notice of the Flight, pursu'd and brought her back again to her Lodgings, a Torment above all she had suffer'd before.

The seventeen Servants of God being arriv'd at *Coga*, they bound them naked to Stakes as before in open View of the People, and branded ten of them with the sacred Characters on the Forehead and Cheeks. Then they cut off a Finger of each of them, and this was done too after a most barbarous Manner with red hot Cizars, by Piece-meal, and at sundry Times. The Confessors of Jesus Christ, suffer'd the Torment without any Complaint, and particularly the invincible young *Alexius*. They cut off five Fingers one after another in the Manner aforesaid, and yet in all that while he never once fetch'd a Sigh, or express'd the least Sign of Weakness.

The Christians of *Coga* frighten'd with these cruel Tortures, fell into a general Consternation: Some left the Country, others sunk under the Fear, and wrote their Names in a Book with this Title: *The Names of those that have renounc'd the Faith of Jesus Christ.* Some also they compell'd to it by Violence, and others again stood firm and constant, amongst the Rest, *John Araqui Cauzichi* a young Man of thirty four Years of Age, who distinguish'd himself on this Occasion. They took his Hand by Force, and he boldly protested against it, declaring he would rather die than be guilty of such a Crime. The President believing that Fire and Sword would soon force him to change his Resolution, commanded the Soldiers to cut off his Fingers with red hot Cizars. *John* immediatly stretch'd out his Hand, and the Executioners would certainly have executed the Orders if *Daiquan*, the *Tono's* Lieutenant had not interpos'd, in Hopes of effecting the Business by other Means.

Going then into a neighbouring House, after several fair Discourses to no Effect, he ordered his Men to guide his Hand, and force him to sign his Name. The Servants did as they were order'd, but *John* by one Trick or other, getting loose, gave one of them a Box on the Ear, which so incens'd them, that they beat him till he was half Dead. After this hard Usage,

they put his Finger into the Ink, in Order to make him set some Mark at least, but as Providence would have it, he got hold of the Paper, with the other Hand and tore it all to Pieces.

The Company mad at this pretended Affront, after another heavy Beating, bound him naked to a Stake, tore the Flesh off his Fingers with hot Pincers, then burnt his first Finger, Face, and Sides for a whole Hour together: Moreover, to disfigure him the more, they threw Water in his Face, and flea'd off the Skin with Bull-Rushes. *John* endur'd this Torment with so great Constancy, that he may deserve to be rank'd amongst the seventeen Martyrs who were committed to the Prisons of *Ximabara*, where we shall leave them for a Time, till we take View of *Taracu*.

Great Cruelties inflicted on Persons of Quality. *Bugendono* having order'd the Governours to force the Christians of *Arima* to deny the Faith, they began at *Sucorie* about a League and half of with one *Thomas Saxon*, Collector of the Finances, an ancient Man of sixty eight Years of Age, and his Son *John Tempey*, both strong Supports of Religion, and the *Society*.

John happen'd to be at *Ximabara*, about the *Tono's* Concerns, when the Persecution brake out. *Tabioye*, one of the Governours and his intimate Friend, conjur'd him by all that was dear to sign his Name, and presented him with a Pen. *John* much offended with this mistaken Kindness, threw down the Pen, protesting *he wou'd rather die, than commit such Impiety*, and begg'd he wou'd speak no more of that Matter. As there is no true Friendship, but what's grounded on Piety, the Governour for Fear of incurring the *Tono's* Displeasure, told him, he must take Care what he did, for unless he took other Methods, he must be forc'd to make him feel the Strength of his Hand.

The Cavalier went streight to his Father, to acquaint him with the Proceedings. Then confessing himself to Father *Cauros*, who lay hid in his House, he prepared for the Combat. The good old Man, who before seem'd wavering and timorous, received the News with so much Joy, that all were surpris'd at it, saying, it was not *Thomas*, but another Man. In Effect, it was purely divine Grace that wrought this wonderful Change, as he himself took Notice of it, to Father *Cauros*. *I can't tell (said he) what Change God hath wrought on me, but so it is, for in earnest I can hardly know my self: Assist me to thank his divine Majesty, and spend devoutly the rest of my Life*

Life. These Servants of God, pass'd three Days in preparing themselves, and animating the other Christians to Martyrdom.

In the mean while, *Bugendono* being inform'd, that *John* refus'd to sign a Renunciation of his Faith, and troubled at the same Time, to part with so faithful a Servant, sent three Gentlemen to argue the Case with him, but to no manner of Purpose. Upon this, the Tyrant Order'd that he, and his Father, as also several other Christians, shou'd appear before the Governours, which they did, and the Court spoke so forcibly, of the Torments they were to suffer, that several of them lost Courage, and quitted the Field. Others however, stood firm and constant, amongst the rest, *Thomas Soxin*, *Grace* his Wife, *John Tempey* their Son, *Bartholomew Baba Sanuyeman*, *Clare* his Wife, and their four Children, *Leo Nacaiama*, *Paul Quinzo*, and *John desioye* his Son, *John Quisachi*, *Denis Saiqui*, *Fenca Quizo*, and *Lewis* his Sons, *Damien Ichinata*, and *Michael Ichizo*, Brother to *Denis*, and Cousins to *Lucy*, *Damien's* Wife.

The Governour finding Entreaties took no Effect, commanded the Soldiers to lay old *Thomas* on two Iron Bars, over hot Coals. Two Men held his Feet, and two his Hands, not for Fear of his running away, but to turn him from Side to Side, like another *St. Laurence*. In a Word, they rosted him from Head to Foot, and yet what's stupendious, old as he was, he endur'd the Torment with invincible Patience. The Judges in Hopes of working upon the Son, by the Father's Torments, made him be present there the whole Time, but by divine Providence, this terrible Spectacle in Place of blunting, help'd rather to set a new Edge on his Zeal, insomuch, that he long'd to be laid by his Father's Side. The Tyrant in part granted his Request, for taking off the Father, they put the Son in his Place. What Grief to the Parent! What Satisfaction to the Son! What Faith, Love, and Patience in both!

They us'd the Son like the Father, and turn'd him from Side to Side: The Fire was so quick, and sharp, that one might see his Bones thro' his Skin. This Christian Hero, after the Example of his divine Master, instead of complaining, and murmuring against his Persecutors, bless'd God in his Torments, and endur'd the Pain with most heroical Patience. So soon as they took them off the Gridirons, there came out of their Mouths, betwixt a black and reddish sort of Smoak, as if they breathed nothing but Fire, and Flames.

The Barbarians, nothing mov'd with this inhuman Cruelty commanded the Executioners to tie them to Stakes, and cut off their Ears, which they did, and what's most terrible, they cut off *John's* so near the Bone, that the very Cheek in part, came off at the same Time. Then they burnt the Word *Christian* in their Faces, insomuch, that they had not now the very Figure of a Man. They left them for a whole Day in this Manner, and nothing to heal their Wounds.

After these horrible Cruelties, the Governours ask'd the Christians, if they were ready to undergo the same Torments? With that *Bartholomew* rose up, and went towards the Fire, which so incens'd *Mondo*, that he beat him, till he fell half dead on the Ground, and so left him all that Day expos'd, to the Insolency of the Mob. Then he took *Lucy* and *Clare*, to his Chamber, and try'd a thousand Ways to circumvent them; but finding that he only lost his Time upon them, he tormented them, after so brutish a Manner, that I'm ashamed to Name it, and then committed them to Prison, where they Spent all that Night in Prayer, and Exhortations to Martyrdom.

Next Morning they took the Parents out of Prison, to be Spectators of their Children's Sufferings, they began then with *Bartholomew's* Daughters. One of these was call'd *Reyne*, a young Creature of twelve Years of Age, but endued with all the Qualities, that cou'd be wish'd for in a young Lady. The Judges requiring of her to leave the Christian Religion, she answer'd (as did her Sister also) that they wou'd both die, for *Jesus Christ*. Upon this, they ty'd her by the Heels to a Beam, and scorch'd all her Body with a Torch, and yet by stupendious Miracle, she never once open'd her Mouth the whole Time, but hung as patiently, as if she had been insensible of Pain. The Truth is (as she confess'd afterwards) she never felt the Fire, only now and then, the smoak got up her Nose, and that was all her Trouble.

In the mean Time, the Governour being inform'd, that old *Thomas* was dying of his Wounds in Prison, commanded the Soldiers to cut off Four Fingers from the same Hand, and then drown him in the Sea. Upon these Orders, two Ships were got ready, and *Thomas*, his Wife, *John Tempey* and two other Christians, were put on Board, to see what they were to expect by *Thomas's* Fate, if they persisted in their Resolutions.

So soon as they were off at Sea, the Soldiers, cut off the Iod Man's Fingers, plung'd him four Several Times into the Water betwixt the Ships, and in Conclusion sunk him to the Bottom with a Stone about his Neck, where he happily finish'd his Martyrdom, verifying in himself, those Words of the sacred Text: *Lord, we pass'd thro' Fire, and Water, and thou hast brought us into a Place of Refreshment.* His Martyrdom happen'd, in the Year 1627.

John Tempey believing they wou'd treat him after the same Manner, put on a chearful Countenance, but God was pleas'd to reserve him for harder Combats. The *Tono* seeing him in a Wound from Head to Foot, and his Mother and three other Christians, much after the same Way, resolved to transport them to *Aria*, by Way of Terrour to the Faithful, in those Parts. They mounted them on Horseback, with Paper Hats, and long Streamers, with these Words in Front, *Christian Thieves.* But *John Tempey*, was so scorch'd and burnt, that they were forc'd to carry him in a Coffin of Rushes, on Mens Shoulders.

New Torments exercis'd on the Christians of *Aria* and *Arima.*

Being arriv'd at *Aria*, they prepared four Sorts of Crosses, with Arms at Top and Bottom, and fasten'd the four Martyrs on them, by the Hands and Feet. As for *John*, he was so weak, that they durst not venture upon him, for fear of killing him outright. Having hung for some Time in this Manner, they took *Lewis*, and *Leo Nacaiama Socam*, and cut off two Fingers of each Hand: As for *Bartholomew Sanyernon*, and *Grace* Wife to *Thomas Soxin* the Martyr, who was well struck in Years, they burnt their Bodies with Torches, and the Saints endur'd the Torment, with wonderful Patience.

Barbarous *Mondo*, so soon as the Scene was over, summon'd all the Inhabitants of *Aria*, to return to the Worship of the Gods, on Pain of being treated after the same Manner. Several quitted the Country upon it, others publicly abjur'd the Faith, and others to the Number of fifty, stood their Ground, protesting they wou'd rather die a thousand Deaths, than betray their Conscience.

There was a Gentleman in Town, call'd *Paul Furuye*, a Person considerable for his Substance and Piety, when they took in the Names of the Christians, his Son *Lewis* prevail'd with the Officers, to pass by his Father, and this on Perswasion, that being old and infirm, he wou'd sink under the Torments. The good old Man, hearing what had past, was extremely afflicted, insomuch, that he cou'd neither eat, nor drink,

drink, till they assur'd him, the *Xoiaque* had taken in his Name.

Next Day *Mondo* sent for the Father, and Son, to give Account of themselves, and finding them both constant, and steady, in the Faith, order'd his Men to beat the Father, as also to tye him naked to a Stake, and burn his Body with Torches. The holy Man, endur'd the Torment with heroicall Constancy, but betwixt, the Fire, and beating, he fell violently ill, and died within a few Days after.

Lewis was treated in the same Kind, in the Middle of the Torture, he rais'd his Voice, and sung aloud: *Benedictus Dominus Deus Israel*. Afterwards they tied him to a Stake, and immediately he began as before; *Gloria Patri, & Filio, & Spiritui Sancto*. The Idolaters enrag'd, to hear him insult over them at this rate, clapp'd lighted Torches to him, and scorch'd all his Body and Face, but this did not hinder him neither, from singing the Praises of God. With that they seiz'd on *Susanna* his Wife, to see whether Love at least, wou'd work him into a better Humour, for they gave it for granted, that if she comply'd, her Husband wou'd follow in Course.

The Gentlewoman frankly confess'd her self a Christian, and protested, she was ready to sign the same with her Blood. Upon this generous Profession of her Faith, they beat her grievously, and threw her little Child into the Fire before her Eyes, to try if the piteous Mourning and Cries of her own Flesh, wou'd soften her Heart, but by miraculous Providence, both of them appear'd as 'twere insensible, insomuch, that they were forc'd to take the Child out of the Flames, and commit them both to Prison.

The Governour not able to shake the Constancy of these Christians, resolv'd to renew the Attack upon the Rest. One of the Presidents, taking *John Feisacu* by the Hand, told him. *I my self was once of your Perswasion, and afterwards submitted to the Xogune's Pleasure, and in Prudence, I think you ought to follow my Example. Don't (reply'd John) boast of your Impiety: You wou'd have me obey Men before God, but I'll teach you to prefer God before Men. It was Fear of temporal Loss that frighten'd you out of your Faith, but what think you of eternal Torments? The Apostate, was so out of Countenance at this Check, that he immediately withdrew.*

The other Governours, laying his Hand by main Force on the Book, gave a Shout saying, *he's fallen, he's fallen*, a Phrase common in that Country, when a Christian renounces his Faith.

At

At the same Time *John* rais'd his Voice, protesting *he wou'd live and die a Christian*. With that they fell upon him, and beat both him, and his Wife, till they fell to the Ground. This was not all neither, for having stripp'd them naked, they made them walk round the Court, with five Men on either Side, burning their Bodies with lighted Torches as they pass'd.

The Barbarians finding this took no Effect, tortur'd the Child in their Presence, which drew Tears from their Eyes, but thro' the Grace of God, they still remain'd constant to the last.

They treated *Gaspar Guichisique*, and *Lucy* his Wife, much after the same Way, but their Son *Peter* fair'd yet worse. They hung him naked on a Tree, and burnt him with flaming Torches. Who wou'd not wonder to see a Child endure such Torments! What's more, they heated a leaden Vessel, and put it hot into his Hands, saying if he let it fall, they wou'd take it for a Sign that he renounc'd the Faith. Wonderful Providence of God! The Child held it in his Hand, till the Fire penetrated the very Bone, to the great Admiration of the Heathens.

Another Prodigy of Vertue, nothing inferiour to the former, is this: A Youth of sixteen Years of Age, call'd *Andrew*, being steady and constant in his Religion, *Mondo* the Tyrant, commanded him to walk barefoot on hot Coals, the Youth cheerfully receiv'd the Orders, and stood there like a Rock for a quarter of an Hour together, insomuch, that *Mondo* out of Countenance, to see himself overcome in this Manner, was forc'd to drive him out with his Cane. So God is wont to confound the Mighty ones, by these weak and feeble Instruments. *Andrew* confess'd that he found no Pain, besides a Numness in his Feet.

The same Tyrant also by another barbarous Invention, made two Christians strip themselves, and kneel down upon hot Coals, protesting, if they mov'd out of the Spot, he wou'd look upon them as Apostates, and as Men that renounc'd their Faith. These innocent People then going into the Fire, of their own Accord, knelt there a considerable Time, till the Tyrant drove them out of his Sight. In Conclusion, he transported *Queunay Suquiemon*, *Lewis* his Son, and *John Feisacu*, to *Ximabara*. As for *Susanna*, and *Mary*, Wives to the two last, he turn'd them over to some People in Town, with Orders to keep a watchful Eye upon them.

God

The admirable
Constancy of
an old Man
of 72 Years
of Age.

God did not only shew his Power, by timorous Youth, but the same was also manifested, in the Weakness and Infirmity of old Age, for Instance; In the Province of *Aria*, at a Place call'd *Hagata*, liv'd an old Man of seventy two Years of Age, call'd *Simon Xizayemon*; Being vertuous and zealous, for extending the Empire of *Jesus Christ*, they frequently chose him Prefect of the *Sodality* in those Parts. He had several Children, whom he carefully brought up in the Fear of God. *Mondo* inform'd of his Life and Conversation, resolv'd to make him exemplary, and knowing the Children, were so many Counterparts of the Father, he hop'd by gaining him, to make a Conquest of them.

Sending then for *Simon*, and laying before him the wrong he did, to himself and his Family, by leaving the Religion of his Ancestors, in favour of a poor miserable Sect of People, that came for *Japan* to seek Bread, told him in plain Terms, he must either return to his Duty, or expect to Feel the Severity of the Law, and see his Family ruin'd in his Sight. *Simon* reply'd, *that being now at the Years of Discretion, to discern betwixt Good and Bad, he had embrac'd the Christian Religion upon mature Deliberation, and was resolv'd to persevere in it to the last, that being far struck in Tears, he had no Reason to value the World, that he wou'd give them Example, and shou'd think himself the happiest of Parents, to see his Children die for the holy Faith.*

Mondo foam'd with Anger, and without Regard to his Age, order'd him either to sign immediatly an Act of Abjuration, or throw himself naked on burning Coals, in the Place where he stood. The good old Man, in Obedience to the Governour's Orders, stripp'd himself, and lying down upon the Coals, turn'd from Side to Side at their Pleasure, insomuch that the Tyrant was forc'd to withdraw, and leave him Master of the Field.

Mondo to be reveng'd on him, seiz'd on the Children, and tormented them all Ways imaginable, but without any Effect. The Parent was overjoy'd, to see them return Victorious from the Combat, saying, *he died with Satisfaction, to see his Family so faithful to God.* Then he exhorted them to put their Trust and Confidence in God, and undervalue the Threats of Men. Lastly, having animated them to Constancy, he dispos'd himself for his End, and departed on the twenty Third of February, ten Days after his Torments. Thus died *Simon Xizayemon*, a great Support of Religion in those Parts, shew-

shewing in these latter Ages, the force of weak Nature when assisted by divine Grace, as also what Age can do, when animated by divine Faith, and Infirmary of Body, when enflam'd with ardent Charity.

After this cruel and bloody Persecution against the Christians of *Aria*, the Governours return'd to *Ximabara*. There were then in those Prisons 37, and amongst the Rest, the famous *Paul Uchibori Sacuyemon*, above mention'd. He was one of the principal and most substantial Gentlemen in Town, brought up from his tender Years in the Fear of God, under the Direction of the Fathers of the Society. He confess'd and communicated frequently, fasted all *Fridays* and *Saturdays* thro' the Year; *Fridays*, in Memory of our Saviour's Passion, and *Saturdays* in honour of our Blessed Lady, whom he was particularly devoted to.

*Fifteen
Christians
drown'd in
the Sea at
Ximaba-
ra.*

In the Year 1624, he was persecuted at *Nangasacki*, dragg'd naked thro' *Arima*, and afterwards committed to Prison. Not long after, his Friends got him releas'd, and us'd several Arguments with him, to bring him over to their Opinion, but to no Effect. He spent most of his Time in visiting, comforting and encouraging the Faithful to suffer. His House was a sure Refuge for all Preachers, and in these pious Exercises the Heathens surpris'd and put him in Prison, together with his Wife and Children. *Agatha* it's true was taken out, and turn'd over to her Friends, but not long after, she return'd again of her own Accord, and going in at the Prison Gates, cry'd out in a Transport of Joy: *Dear Paul, Agatha is come to bear you company, and to crown her Happiness, wishes she may have the Honour to die with you too.*

On the 21st of February, *Feroxizo Muraina*, by the Tono's Orders, took out the Prisoners that were condemn'd to die. The Names of these Saints are as follows. *James Xichibioye*, and *Mary* his Wife, *Vincent Fachirozayemon*, and *Magdalen* his Wife, *Agatha* Wife to *Thomas Xingoro*, and another *Agatha*, Wife to one *Paul*, *Mary Piz*, and *Isabella*, *Michael Ichizo*, and *John Jefioye*, *Baltazar*, *Anthony* and *Ignatius*, *Paul's* Children. As for *Grace*, and *Agatha Paul's* Wife, they were left in Prison, the Rest they conducted to the Sea Side, to have their Fingers cut off, and so to Execution.

Each march'd with an Executioner at his Side, dragging them along with Cords about their Necks, and Paper Hats made Pyramidwise, with this Inscription;

Thro' the Middle of the Water, they pass to Hell, to burn with Lucifer.

The old and virtuous *Mary Piz*, was so ill before they took her out of Prison, that she could hardly stand on her Feet. But upon the News of their Death, the ardent Desire of Martyrdom, furnish'd her with both Feet and Wings to fly to Execution.

Being arriv'd at the Sea Side, the Soldiers divided them into two Squadrons, fifteen on one Side, and twenty on the other. They began first with *Paul's* three Children, who express'd on this Occasion, a Constancy not inferiour to the *Machabees* themselves.

Anthony the eldest Son sustain'd the first Shock: The Governour to terrify the Father, ask'd him what Fingers he shou'd cut off? *That belongs not to me* (reply'd *Paul*) *cut off as many, and which you please.* Then the Tyrant commanded them to cut off three of each Hand, which they did. His Brother *Baltazar* seeing him endure the Torment with so much Constancy, cry'd out, *O Brother, I'm charm'd with your Courage, how beautiful do those Hands appear, for the Name of Jesus Christ! O I long till it come to my Turn.* With that he stretch'd out his Hand, and the Executioner cut off each Finger by Piece-meal, and yet he suffer'd the Torment without the least Concern.

The third was little *Ignatius*, a Child of five Years of Age. The Executioner approaching with his bloody Knife, the Child presented his Hand of his own Accord. Then they cut off one Finger and held it to his Nose: Wonderful Providence of God! *Ignatius* look'd at it, and never chang'd Colour, they cut off another, and still he never complain'd, nor shed a Tear, which so amaz'd the Heathens, that most of them retir'd with a Horror to see a little Innocent so barbarously us'd.

Having cut off their Fingers, they put them all on Board, and steer'd off to Sea. Soon after, they bound them with Ropes and plung'd them several Times into the Sea, in the Heart of Winter. In Conclusion, finding them steady and constant in the Faith, they ty'd stones about their Necks and heav'd them over-board. This Torment is more than it appears at first Sight, for as we shall see presently, several who resisted valiantly even to Effusion of Blood, and Mutilation of Members sunk under this Pain, and abjur'd the Faith.

This

This Tragedy was exhibited in the Presence of the other Twenty, amongst whom was *Paul Uchibori*, who distinguish'd himself on this Occasion, seeing his Children put to Death in his Sight. The First that dy'd was *Anthony*; they dipp'd him four several Times in the Water: The young Man beginning to tremble with Cold the first Time, check'd himself, saying; *What a faint Heart! To tremble for so slight a Matter.* The third Time perceiving his End approach, he cry'd out; *Father, let us thank God for his infinite Mercy*; and immediatly they let go their Hold, and he sunk down to the Bottom.

Paul saw his second Son treated after the same Manner, but what most afflicted both him, and the Rest of the Prisoners, were the barbarous Cruelties exercis'd on little *Ignatius*. After thrice Ducking him in the Sea, because he wou'd not deny his Faith, they hung him up at the Yard-Arm, and expos'd him to the Cold in Presence of his Father, and the Rest, for above an Hour together. After all, finding him inflexible in his Resolutions, they ty'd a Stone about his Neck, and heav'd him Over-board. Every one admir'd the Childrens Courage, and the Parent's Constancy. The Christians compar'd him with *Abraham*, and the Mother of the *Machabees*.

The Tyrant, as was said, left *Grace*, (Wife to *Thomas Saxin*) in Prison, but finding she stood firm and constant in her Resolutions, he made them cut off her Fingers, and drown her in the Sea. It's impossible to express with what Joy and Alacrity, she went to suffer. A most incomparable Woman, and one that may deserve all, and more than we can say of her. To comprise all in short, she suffer'd Fire, Water, Infamy, Loss of Fortune, Honour, Husband, and Children, besides languishing Months together in Prison, and her Body which was all over in a Sore, rotting to Pieces.

Some Time after the Death of these Martyrs, there appear'd on the Sea Lights like flaming Torches, which shin'd with marvelous Lustre. The Christians believ'd these *Phenomenons* to be so many Arguments and Instances of the Martyrs Glory; the Heathens on the Contrary, took them for the Souls of these Persons, imagining they appear'd, and discours'd together in the Air, till they entred into other Bodies: For according to the Opinion of these Heathens, the Souls at the Separation from their Bodies, enter into Beasts, Trees, or some great Persons in the World, according to their Merits, or Demerits in this Life.

Sixteen
other
Christians
tormented
and put to
Death.

The Martyrs (as was said before) were divided into Squadrons, fifteen in one Ship, and twenty in t'other. When the fifteen were executed, they brought the Rest on Shoar, and gave them their Cloaths, for the Time the others suffer'd, they stood naked, and expos'd to the Cold. Being all clad, the Executioner burnt in three Parts of their Face, the Word *Christian*, and then cut off their Fingers, of one four, of another five, of another six, and each of them by repeated Slashes, for prolonging their Torment.

Paul Uchibori was the first that receiv'd these honourable Bodies; when the Torment was over, he cry'd out, *Take Courage, Brethren, these Torments are nothing. The Fire to me was no more than a Pill to a sick Person, with a Branch of Wormwood, and the Steel that cut off my Fingers like a Stroak with a Reed's Leaf.* It's uncertain, whether he said this to animate his Fellows, or that God made him really insensible of the Pain. All suffer'd the Torment with equal Constancy: Last of all, came *John Tempey*, Son to *Thomas Soxin*. Tho' he was so disorder'd with the late Torments, that they were forc'd to carry him in a Coffin, this notwithstanding, they cut off at this Time four of his Fingers.

Some Apostates touch'd with Compassion and penitent for their Fault, went and bound up his Wounds with Paper; not long after, the *Tono* releas'd them, on Condition they would not stir out of *Tacacu*. His Drift was to frighten the other Christians out of their Faith, by the Sight of these barbarous Cruelties. Moreover, he commanded his Men to pin a white Cloath at each of their Backs, with this Inscription. *These Persons have been treated in this Manner, because they would not renounce the Faith of Jesus Christ.*

The glorious Martyrs retir'd, all disfigur'd with Blood, and lodg'd that Night at the Door of a desert House, in the Suburbs, where the Christians brought them to eat, and cover'd them with Mats by a Fire Side. They spent one Part of the Night in Prayer and spiritual Discourse: In the mean Time, *Paul* fainting with the Loss of so much Blood, and Hardships in Prison, said, *His Children appear'd to him, animating him to new Combats.*

The same happen'd to another of the Prisoners, call'd *John Aquis*, for falling the same Night in a Swoon, he lay for an Hour together speechless, and without Motion. So soon as he came to himself, he said he had been near a pleasant and charming Place, above what he could express, but the Inhabitants refus'd him Entrance, saying, *His Hour was not yet come.* Thus the

the Father of Mercy and the God of all Comfort, eas'd his Servants in their Sufferings. Next Morning they separated, and march'd partly into the Forests, and partly to *Cuchinozu*. Paul only continu'd in the Place, and the Christians built him a little Cottage, where he liv'd in extreme Poverty and Want. This notwithstanding, he appear'd infinitely satisfi'd with his Condition, exhorting the People to a Contempt of this Transitory Life.

The Prisoners did not long enjoy this little Liberty, for *Bugendono* inform'd that the Apostates by their pious Discourses, and Example, return'd to their Duty, resolv'd to take them off by most cruel Torments. To this End he issu'd out a Proclamation, requiring them to return to the Prisons of *Ximabara*, as they did.

Two Leagues from *Nangasacki* there's a High towering Mountain call'd *Ungen*, and on the Top three or four vast Lakes with boiling sulphurous Waters, heated by subterraneous Fires. These Waters break out sometimes in wide Openings and Gapings of the Earth, with whole Mountains of Flames, call'd by the Japonians the *Mouths of Hell*, and the Waters *Singoe*, or Infernal Waters. These wide Openings happen only once in Eighteen Years, but then it overflows like a Deluge, with whole Torrents of stinking Waters, mix'd with Sulphur and Brimstone, insomuch, that one can't look upon them without Horrour. The Waters smoak and boil as if they stood upon a hot Fire, and make so hideous a Noise, that we may properly compare them with the Lakes of Brimstone and Fire mention'd in the *Apocalips*. For the rest, the Waters are so hot, and searching, that the least Drop penetrates to the Bone. This was the Field of Battel, appointed by *Bugendono*, to engage the Christians in. The Names of these Saints, were, *Paul Uchibori Sacuyemon*, *Gaspar Sosan*, *Mary Joachim's Wife*, *Gaspar Ginzayemon*, *Fenca Denis*, *Lewis Guizo* his Son, *John Quisachi*, *John Fisacu*, *Lewis Linzaburo*, *Alexius Xosachi*, *Thomas Yemone*, *John Caxichi*, *John Tempey*, *Joachim Suquedaiu*, *Bartholomew Fan-yemon*, and *Lewis Suquayemon*. The four last being all *Xoas*, viz. Governours or Intendents of the Country, *Bugendono* commanded them to be kept in the Castle, till they had made up their Accounts.

Joachim took Leave of his Wife *Monica*, and *Paul* of his dear *Agatha*, as fearing she might sink under Torments. They spent a Day and two Nights in Prayer, and set forward, on Sunday Morning on Horseback with the Rest, singing the Praises of God. Being arriv'd at the Foot of the Mount, they put them in Coffins.

The Christians led to the boiling Waters of Mount Ungen.

fins of Reeds, and carry'd them up on Mens Shoulders. At the Top of the Hill, there lives a Man that earns his Bread by shewing these Gulfs.

The Saints were not the least terrify'd at this frightful Appearance, on the contrary, *Paul* and *Mary Gaspar Sosa's* Wife, sung aloud the Psalm *Laudate Dominum omnes Gentes*, and said several other Prayers. This done, *Paul* began a Discourse to the Heathens, to prove there was only one God, for whose Sake, they were going to lay down their Lives. Then he exhorted his Companions to Constancy, and falling on his Knees, with his Eyes fix'd on Heaven, they said altogether the *Confiteor*, and Saints Litanies, and ended with the Psalm, *Laudate Dominum omnes Gentes*.

Presently after, *Paul* rose up, and walk'd cheerfully to the Pit, reciting the Canticle of *Simeon*, *Nunc dimittis Servum tuum Domine*, &c. Being arriv'd at the Mouth of the Gulph, he consider'd it well, not as the Mouth of Hell, but as the Port and Entrance into Paradise. The Rest also follow'd him, and being altogether on the Brink of the Precipice, the Soldiers bound them with Cords, which were fasten'd to great Beams, for hoisting and lowering them, as they thought convenient.

The first that died in this sulphurous Lake, was *Lewis Xinzaburo*. The Officers commanding him to cast himself into the Waters, the noble Champion inspir'd like another *St. Apollonia*, threw himself in, and consummated his Martyrdom, calling upon *Jesus* and *Mary*, to the last Breath.

Paul upon this, forbid his Companions to follow him. The Heathens reproach'd him with Cowardise, to which he answer'd, *That they were not Masters of their own Lives, that the God of the Christians expressly forbade to kill themselves, and withall that they suffer'd more in so doing, than running in Headlong, which in a Moment's Time would end their Misery*. With that the Executioners threw them in, one by one, and all of them died most courageously with *Jesus* and *Mary* in their Mouths.

The last of all, was *Paul Uchibori*, whom the Idolaters hated above the Rest, in regard he exhorted his Companions to suffer. To be reveng'd on him, they dipp'd him three several Times, with his Head downward, and every Time he rose with these Words in his Mouth, *Blessed be the holy Sacrament of the Altar*. The third Time they let go their Hold, and immediatly he breath'd out his pure Soul to God. They took out all the Bodies and sunk them to the Bottom, with Stones about their Necks, for Fear the Christians should steal away their Relicks.

John

John Tempey, with three more, were left (as was said) to make up their Accounts: As for John he clear'd himself to every ones Satisfaction. His Wounds being sore fester'd and tending to a Gangreen, he suffer'd extremely, and yet constantly bore a cheerful Countenance, to the Admiration of the Heathens. All his Concern was, because they refus'd to let him suffer with his Companions in Mount Ugen.

He pray'd one of the Christians that came to visit him, to thank Father *Cauros* Provincial of the Jesuits in his Name, for inspiring him with Resolution to suffer these Torments. The Night before he died, falling into a Swoon and the Christians believing him expir'd, began the Psalm, *Laudate Dominum omnes Gentes*. But the Servant of God coming again to himself, joyn'd in the Choir, and presently after yielded up his Soul. He was thirty seven Years of Age, a Man famous for his Zeal, Piety, Constancy, and invincible Patience. The Tyrant order'd he should be crucified with his Head downward on the high Road to the Town; he died four Days after the Martyrs of Ugen.

The same Governour beheaded *Quisuquemoqui*, *Helena* his Wife, and *Agnes* an ancient Woman of 75 Years of Age. *Bugendono* thirsting after Blood like a savage Beast, upon the News that the Christians were dispers'd, and lay hid for Fear of the Persecution, dispatch'd his Emissaries to hunt them out, and bring them to *Ximabara*. Several surrendred to his Pleasure, and others again stood constant and resolute, amongst the Rest, *Lewis Facaxida*, *Saca*, *Magdalen* his Wife, *Paul Facaxida*, *Misioie* his Son, *Susanna* and *Ursula* their Daughters.

Being arriv'd at *Ximabara*, they committed them to Prison, and gave them nothing to eat that whole Day. Next Morning, they bound *Paul* and *Lewis* naked to Crosses, and gagg'd their Mouths to hinder them from speaking. In the mean Time, the Governour call'd for *Susanna*, a young Creature, of sixteen Years of Age, and press'd her earnestly to renounce the Faith. The Lady constantly protested against it, *If you won't (said the Judge) I'll cut off your Fingers. Here (reply'd the Virgin) take my Hand, and cut off as many as you Please.* With that the Judge drew his Sword, and the Lady holding her Hand stretch'd out in a Posture to receive the Stroak, he gave her a Box on the Ear, saying, *Your Father hath renounc'd Jesus Christ, and do you refuse to follow his Example? My Father (reply'd Susanna) hath done no such Thing, and suppose he had, I would be asham'd to follow him.* Then the Tyrant threaten'd to turn her over to the Servants, and burn her by a slow Fire. This however did not daunt her in the least

The Death
of John
Tempey
and some
others.

Young La-
dies tor-
mented for
the Faith.

least, infomuch, that he was forc'd to give the Matter over, and send her back to Prison, to be present at her Father's Torments, which he hop'd might soften her Heart, and work her to a Compliance.

So soon as she came to the Prison, the Governour commanded them to kindle a Fire, and brand *Lewis, Magdalen*, and their Son *Paul*, Father to *Susanna*, with these Characters, *This Man is chastis'd in this Manner, for professing the Christian Religion: And on Magdalen, This Woman.* To make the Impression deeper, they apply'd the hot Irons a second and third Time. The *Japonian* Letters, as well as the *Chinese*, are all *Hieroglificks*, which signify many Things, and by this Means that long Sentence was easie to be set on their Faces. They all suffer'd the Torment with a generous Constancy. The Judge fixing his Eyes on *Susanna*, bid her consider how she would be able to endure the same Torment. She answer'd, *It would be a Favour to treat her after the same manner*, and turning to her Grandfather, said, *Thank you Sir, for inspiring me by your Example with so much Constancy.*

The Tyrant out of Patience to hear her speak with such Resolution, commanded the Soldiers to lead her to the Castle, and there dip her in a Pit of Water with her Head formost, till she yielded to his Pleasure. The Soldiers punctually executed his Orders, and duck'd her four several Times before she gave any Sign of Surrender, at last being let down the fifth Time, she cry'd to be taken out. The Judge demanding of her, whether she wou'd deny the Faith? The poor young Creature, betwixt an Aversion to abjure her *Saviour*, and a Fear of the Torment, wept bitterly, and made no answer at all. With that they took her Hand by Force, and made her Sign a Publick Act of Abjuration, drawn up after their own Method. *Ursula* also, a Girl of Eleven Years of Age, who was present when they tormented her Sister, refusing to set her Hand to it, they compell'd her to it by main Force, and then sent them both Home to their Father's House.

Another *Paul*, Father to *Peter Laduyo* a Novice of the Society, who suffer'd in the Flames for his Faith, lay hid about this Time at *Arima*, under the Protection of a Principal Man in Town. But the Heathens pretending they must be forc'd to betray him to the *Tono* unless he suddainly chang'd his Sentiments, he went of his own accord to *Ximabara*, and surrender'd himself. The Judges there us'd him very barbarously, none were permitted to give him Meat, they tormented him also several other Ways, and in Conclusion, turn'd him over to his Friends, who us'd both fair Means

Means and foul, to work him up to a Compliance, with their wicked Designs. To be short, the Governour finding him steady, and inflexible in his Resolutions, condemn'd him to the same Torments with the Rest. That Night, one of the Soldiers of his Acquaintance, prepar'd a soft Bed for him, in his own Chamber to repose in after his ill Usage that Day, but *Paul*, excus'd himself, saying, *A condemn'd Person ought not to consult his Ease.*

Next Day they branded him on the Face, (as above) cut off his Fingers of both Hands, and sent him to Prison, where he lay a whole Month, under a thousand Hardships, which he endured with invincible Patience.

The Tyrant *Bugendono* was content till now, with obliging the Men to sign a Renunciation of their Faith, but this Year the Women also were requir'd to do the same. Several with the Fear of Torments, surrender'd upon the first Summons, and these, not a few neither presented themselves before the Judges, in a Resolution to lay down their Lives for Jesus Christ. The Tyrant believing nothing so much terrify'd the Servants of God, as an Attempt upon their Purity and Modesty expos'd ten of them to publick View, but finding it took no Effect, he forc'd them by strong Hand to sign an Act of Abjuration, but they loudly protested against it, which put him into such a Passion, that he beat them till they were all bruised, and so sent them Home.

Amongst these ten, one of them was call'd *Magdalen*, when they led her Hand to sign the Abjuration Act, clapp'd Hold of the Book, protesting *she would never obey the Devil's Ministers.* The Judges were so incens'd at these Words, that they both beat her, and afterwards committed her to the Prisons of *Ximabara*, where she met with *Leonard* her Husband, and *Lewis Suquiemon* her Cousin, who exhorted her to die cheerfully for the Faith. On the 21st of *March*, being summon'd again before the Judges, she answer'd as before, with generous and Christian Fortitude. They stripp'd her naked, and ty'd her to the Door, where she liv'd two Days without Meat. In short, they led her to the Sea Side, together with another *Magdalen*, Wife to *John Naisen* the Martyr, and *Agatha* Wife to *Paul Uchibori*, whom they would have present at the Execution.

Magdalen meeting with her Brother *Gaspar* on the Road, the Guards by great Providence, took him along with her, to be witness of what pass'd. Having put off to Sea, they press'd *Gaspar* to use his Interest with his Sister, to make her renounce the Faith, and save her Life. *God forbid* (reply'd the young Man) *that I should be guilty of such Impiety, I'll rather exhort her to dye*

constantly for Christ. The Heathens were fore tempted to heave him overboard, but as he had not receiv'd Sentence, they durst not proceed any farther. As for his Sister, they commanded her either to renounce Jesus Christ or to leap into the Sea. *You tempt me in vain* (reply'd the Lady) *to forsake my Religion, but however, I will not drown my self neither.*

Then binding her Hands and Feet with Cords, they dipp'd her into the Water, betwixt the Boats, and repeated it three several Times. The holy Woman instead of complaining at the Severity, began the Psalm *Laudate Dominum omnes Gentes.* The Executioners believing she wept, renew'd their Instances, begging of her to surrender and save her Life, but they soon discover'd the Mistake, and seeing she sung for Joy, they let her down the fourth Time, and in Conclusion, tied a Stone about her Neck and sunk her to the Bottom, where she happily accomplish'd her Martyrdom.

After she was drown'd they began with the other *Magdalen* in the same Manner. They dipp'd her thrice in the Sea, and were going to tye the Stone about her Neck, when beyond all Expectation, on a suddain she tack'd about, promising to Surrender at Discretion. Here we must admire with Humility, the secret Judgments of God: One *Magdalen* stands constant to the last, and another at the same Time turns Apostate. What's yet more surprizing, this Lady had formerly distinguish'd her self in several Combats, for the holy Faith, and now upon the Point of entering into Heaven, she flung down her Arms and lost the Crown. These lamentable Examples teach us to diffide in our own Strength, and live in constant Fear and trembling, to our very Death.

For what remains, as this poor Creature fell out of pure Weakness, there's Ground to hope, that God, who is a Father of Mercy, and does not (as the Apostle says) forget what we suffer for his Sake, gave her a true and perfect Repentance: For from that Time, she grew disconsolate, and did nothing but weep, confessing her self a Christian, tho' Fear of Death had forc'd her to that unpardonable Infidelity and Apostacy.

There now remain'd *Agatha* only, who long'd with a kind of Impatience to enter into the Combat, but the *Tono* who design'd only to frighten her with the others Torments, order'd her back to the Castle, where she took on most bitterly, as being not thought worthy to die for Jesus Christ.

Having contemplated the Sufferings of the Women, we must return again to the Men, whereof several sunk under the Weight of the Torments. *John Chizaburo Bugendono's* Officer, after several Conflicts, was turn'd over to one of the Heathens, to be kept under a close Guard, but the Gentleman willing to connive at his Escape, he fled to *Fucaie*, and so into one of the Forests. Afterwards reflecting with himself that his Patron might be brought into Troubles on this Account, he return'd to *Ximabara*, and surrendered himself to the Judges. The *Tono* committed him to Prison with his Wife and Children in Order to be tormented.

Michael famous for so many Combats and Victories, after being thrice duck'd in the Water, basely surrender'd, and his three Children did the same, to the great Affliction of the poor Wife, who endur'd the like for seven Times together, and afterwards had one of her Legs crush'd betwixt two Logs of Wood, which she also suffer'd with heroical Constancy.

As for *John Chizaburo*, he was treated worse than the Rest, for besides the Torment of Water and breaking off his Legs, they tortur'd him also in that Part of his Body, which in common Decency I ought not to name, and yet he remain'd firm and constant to the last.

The *Tono* hearing that *John* and *Mary* held constant to their Resolutions, order'd they should be thrown into the Waters of *Ungen*, together with *Paul Quosa*, *Joachim Suquidaia*, *Bartholomew Faemone*, *Lewis Suquimone*, *Paul Moguoimone*, *Lewis Soca*, *Magdalen* his Wife, and *Paul Mafioie* his Son: How different are the Judgments of God, from those of Men! The Christians much suspected the Sincerity of *John Chizaburo*, partly in Regard of his Youth, partly also as being *Bugendono's* Officer, and partly because he kept Correspondence with the Heathens, and had not frequented the Sacraments for some Time, and yet none of them all shew'd more Resolution in his Torments, than this same Man.

The Servants of God hearing they were condemn'd to die in the hot Lakes of *Ungen*, spent all that Night in Prayer: Next Day, they conducted them to the Mountain, *John* and *Mary*, as having their Legs broken, were carried in Coffins made of Reeds, and the Rest went on Horseback. Being come within Sight of the Gulfs, they prostrated on the Ground, to honour the Place of their Martyrdom. *Paul Mafioie* also, embracing his Father, said, *What Return shall we make to God for the Honour he does us in let us die for his holy Name?*

The First that suffer'd was this same *Paul*. The Executioners believing the Pain had made him alter his Mind, drew him out, but there scarce appear'd any Sign of Life; however, finding him afterwards to breath, they pour'd Water on him till he expir'd, and then laid the Body by his Father to terrify him by that dismal Spectacle.

Mary Wife to *Michael* the Apostate, came next. They dipt her in gradually to the Breasts, and so took her out, pouring Water on her till she expir'd with the Violence of the Pain.

After her follow'd *Magdalen*. The Executioners to prolong her Torment, did not dip her like the Rest, but sprinkled it over her Body with watering Pans, and then cold Water upon it to allay the Heat. The Torment (by Report of those that were present) lasted six Hours, and in this Manner she dy'd.

Joachim distinguish'd himself in this Combat, for all the Time of the Torment he remain'd immoveable, excepting when they themselves oblig'd him to change his Posture. The Executioners enrag'd to see him so constant, open'd his Sides in several Places with Knives, and pour'd the Waters into the Wounds, but in despite of all their Efforts, he stood firm and immoveable to his last Breath.

After *Joachim*, follow'd *John Chizaburo*. The Heathens to save his Life took him aside, and maliciously gave out that he had renounc'd the Faith. The Judge immediatly acquainted the Company with it, but *John* who overheard him, protesting it was all a Lye and Calumny. *They invited me (said he) to sit down and rest my self, I accepted of the Offer, and return'd again to my Companions.* This notwithstanding, the Judge separated him from the Rest, as one that had renounc'd his Religion. *John* protesting all the While against this Proceeding, declaring aloud, *It was all Fiction, but suppose (said he) I had, which is false, I recall it, and declare before you all, that I live and die a Christian.* The Judges enrag'd to hear him give them the Lye, order'd the Executioners to open his Side with a Knife, and pour boiling Water into the Wound, which they did, the Saint praying all the while; *Lord Jesus! assist me with your holy Grace.* Being late, and the Soldiers tir'd with this inhuman Exercise, they ty'd them all in a Knot together, and heav'd Water upon them till they dy'd. The Bodies appear'd as if they had been dead Alive, and were all thrown into these Gulphs. *Paul Ifioye* was 35 Years of Age, *Mary* 36, *Magdalen* 64, *Joachim* 60, *Lewis Soca* 61, *Paul Quisa* 74, *Lewis Surayemone* 37, *John* 38, *Paul Magoyemone* 64, and *Bartholomew* 53.

We'll

We'll conclude this Year with the glorious Death of *Leonard Massudeduze*. He was born of a considerable Family in *Aria*, where most of his Relations suffer'd for the holy Faith. But two Things much tarnish'd his Reputation in the Sight of the World, the Name of betraying Father *John Baptist Zola* the Martyr, and Suspicion of Theft. This Latter was directly charg'd upon him, but upon a fair Hearing they acquitted him, and declar'd him innocent, as he really was in effect. What's more, *Bugendono* gave Orders for his Enlargement, on condition he wou'd renounce his Faith, and dispatch'd *Mondo* to him with the Offer. *Leonard* positively refus'd it, protesting he wou'd suffer all the Torments in the World rather than betray his Conscience. Upon this the Tyrant call'd for him, order'd all his Fingers to be broke, and so sent him back to Prison.

*The famous
Combat of
Leonard
Massuede-
duzo in
defence of
his Faith.*

Not long after, as he still persever'd in the same Resolutions, he commanded the Executioners to pour Water down his Mouth thro' a Tunnel till he was brim full. That done, they extended him on the Ground, and press'd him till it gush'd out with Blood at Mouth, Eyes, and Nose.

Then they Rack'd him on a Ladder by the Hands and Feet, and what's most Horrid, by those Parts too, which in Modesty I blush to name. Whilst he lay in this Torture, he was comforted (as he own'd himself by most harmonious Musick, and by an Apparition of his Wife, saying; *Be faithful Leonard, be faithful.*

The Judge seeing him determin'd to suffer, order'd him back to Prison, where he continu'd till *December* following, in a most rigorous Course of Penance, Fasting three Days a Week, living on nothing but Rice, wearing Hair Shirts, and disciplining his Body three Times a Day, with so great Severity, that the Wounds began to fester and corrupt; insomuch, that he was forc'd to change his Batteries, and turn upon his Sides. As he was cruel to himself, so he was tender and compassionate to the last Degree of others. He swept the Prison, waited on those that had lost their Fingers, and wou'd willingly have suffer'd for them all in his own Person.

In the Month of *May* they dispatch'd all the other Prisoners in the boiling Waters of *Ungen*, *Leonard* only excepted. This holy Man believing his Sins had depriv'd him of the Glory of Martyrdom, made a Vow to God to spend four and twenty Hours in Prayer for obtaining this Mercy. And in regard he had spent some little Part of this Time in Meals, he humbly Petition'd his Mother and Friends to supply on their Part what was wanting for the Accomplishment of his Promise.

Not

Not long after, *Mondo* us'd several Contrivances to surprise him, and *Leonard* on his Part, did all that was possible to convert his fellow Prisoners. Thro' the Assistance of God, he baptiz'd one Heathen, and reclaim'd two Apostates, advising them to profess themselves Christians before they died, as also to declare that they accepted of the Torments in Satisfaction for their Sins. Moreover, he wrote several Letters to his Brothers, exhorting them to Constancy and Perseverance, for God would certainly assist them in their Torments, as himself had found by daily Experience. To conclude, Heaven was pleas'd to hear his Prayer, for the Tyrant beheaded him soon after, and set up his Head in a publick Place. He suffer'd on the thirteenth of *Decemb. 1627.*

I omit several great Examples of Christian Fortitude, which happen'd in the other Kingdoms of *Japan*; and this partly because they bear a near Resemblance with the former, and partly because the Fathers in those Parts, being under perpetual Hazard, of their Lives, had not Time and Opportunity to set down Particulars, not to mention infinite others, which never cameto their Knowledge. In the next Book, we shall take Notice of what few remarkable Instances occur, for the Persecution grew now more cruel than ever, and in the End, quite abolish'd Christian Religion in *Japan.*

T H E

HISTORY

O F T H E

Church of Japan.

The NINETEENTH BOOK.

WE begin the Year 1628, by the Death of several Christians of Note. A young Tono, ^{Several Persons of Quality put to Death for the Faith.} call'd *Viesuqui Dandan*, to ingratiate himself with his Master, began this Attack. Being at Court in the Heat of these Troubles, he dispatch'd a Messenger to *Xurindono*, with Orders to put the Laws in Execution against the Christians. The Governour who was naturally of a meek Disposition, and averse to dip his Hands in innocent Blood, made a shuffle of the Matter, pretending, there were no Christians left in his States. However, another of the Governours, and profess'd Enemy to Religion, sent private Instructions at the same Time, that *Xurindono* impos'd upon him, and for Instance of it appeal'd to a long List, which he set down in writing, of such as refus'd to conform to the Government.

Not

Not long after, the *Tono* being return'd from Court, call'd for *Xurindono* to advise with him whom he thought most deserving such a Regiment and Place, which he had at that Time to dispose of. The Governour without more ado, nam'd *Jemon Amagusu*, a Person who had distinguish'd himself in several Combats. The *Tono* changing Colours, reply'd with an angry Voice, he was a Christian, and by Consequence incapable of doing him Service; moreover, that *Ichibiroye* his youngest Son (as he was inform'd) had the Impudence to appear last Summer before *Durindono*, and there publickly make Profession of his Religion, and that *Taimon* his eldest Son was heard to say, *He would do the same before the Xogune himself.* Very true (reply'd *Xurindono*) they formerly profess'd that Faith but of late (If I mistake not) they are recover'd out of that Phrenzy. Then (added the *Tono*) *I'll not only give him the Regiment, but many other Preferments besides.*

The Governour upon this Promise, went in Company of some other Noblemen, to perswade *Jemon* to accept of the *Tono's* Offer, conjuring him with Tears in their Eyes, to preserve himself and his Family. *Jemon* humbly thank'd them for their kind Intentions, but at the same Time declar'd he would not leave his Religion for the whole World.

The *Tono* hearing what had pass'd commanded *Xurindono* to put *Jemon* and all his Family to Death, as also to cut off every Soul that made Profession of the Christian Religion. Then Sir (reply'd the Governour) *we must kill above three thousand Men.*

The *Tono* having lately assur'd the *Xogune*, that he had no Christians in his States, was Thunder-struck at this Report, and order'd the Governour to execute his Commands immediatly. *Xurindono* had all the Difficulty imaginable, to take upon him this barbarous Commission, and the more, because it seem'd so unreasonable, to put to Death Persons of that Rank, who distinguish'd themselves by their civil and modest Comportment. After long Reflections with himself upon the Matter, he resolv'd to try if it was possible, to divert the Prince from these Thoughts. To this End, he made an Abstract of the Christians Morals, taken out of the Decologue, and drew it up in these Terms.

By the first Commandment of the Christian Religion, they are oblig'd to study their own Salvation.

The Second is to honour their Father and Mother.

The

The Third, To honour and serve their Masters with inviolable Fidelity.

The Fourth, Not to kill.

The Fifth, Not to Steal.

The Sixth, Not to abuse his Neighbour's Wife.

The Seventh, Not even to desire it.

The Eighth, Tho' they be sent into Banishment, not to stir up the People, but to be ready to lay down their Lives, for the Prince's Service.

Thus the Heathen, partly from what he had heard, and partly from his own Opinion, expounded our Faith, or probably he inserted this last, to render the *Tono* more favourable. So soon as it was finish'd, he presented it to the *Tono*, praying him to consider, how unreasonable it was to put Persons to Death who made Profession to do good to every one. *This is not Sir (said he) for any Kindness, to Jermion, or the Christians, but purely for Justice Sake.*

The *Tono*, after he had perus'd the Memorial, insisted still upon his first Orders, and this for Fear of rendering himself suspected to the *Xogune*. *Taiemon*, *Jemon's* eldest Son, who lay sick in Bed, rose immediately upon the News, saying, *He was cur'd*, and went streight to his Father, to acquaint him with the *Tono's* final Resolve: The Family was all amaz'd to see a Man who lay at Death's Door, so suddainly on his Feet again, and question'd him about his Recovery, the young Man answer'd, it was the News of his Death that wrought this suddain Change, for his Sentence was no sooner nam'd, but the Feaver left him, and he found himself in perfect Health. The good old Man gave Thanks to God for the Favour, and order'd Coffins to be made, for their Entombment.

On the 11th of January towards Night, two Gentlemen call'd *Saburais* came to visit them in the Name of the Governour, and acquainted them with what *Xurindono* had done to save their Lives, but after all, the *Tono* was bent upon it, and so they must prepare to suffer the next Morning. *Jemon* gratefully acknowledged the Governour's Kindness, and hop'd he would now joy them upon this happy News, in Regard the *Tono* could not do them a greater Favour, than to take their Lives on so honourable an Account. *As for Preparation (he added) he needs not be under any Concern about it, for we are always ready upon a Minute's Notice.*

The History of the Church of JAPAN.

Whilst *Jemon* was discoursing the Officers, in comes his two Sons, to whom the Father, *At last dear Children, my Vows are accomplish'd, I was afraid my Sins might rob me of the Crown of Martyrdom, but since my dear Lord and Redeemer will have me to make him a Sacrifice of my Life, his holy Name be glorified.* The Children were both out of themselves for Joy, and joyn'd with him in Thanks to the divine Majesty for so signal a Favour.

Presently after, *Ichibiaye* went Home, to impart the News to *Thecla*, his Lady. This young Creature, who was not much past seventeen Years of Age, dress'd her self in her Robes of Ceremony, and march'd with her Child in her Arms, to visit her Father-in-Law, where she met with *Dominica* *Don Tanieman's* Lady, and both together gave Thanks to God for the Honour design'd them in Martyrdom.

Being now all assembled in *Jemon's* Apartment, the two Officers return'd with a Message from the Governour by the *Tono's* Orders, to surrender their Arms, which they did with great Chearfulness and Alacrity, to the Amazement of the Heathens, who admir'd to see young Men in the Flower of their Age condemn a plentiful Fortune, and other worldly Advantages, for pure Conscience sake.

The good old *Jemon* foreseeing his Servants would be involv'd in the common Calamity, would gladly have recompens'd, and dismiss'd them before the Storm came on: But they one and all oppos'd it, and the Son's Servants did the same. Amongst the Rest, there was a Page of Twelve Years of Age, who desir'd Leave to visit his Father, not with any Thought of saving himself, for notwithstanding all the Motives and Reasons his Parents suggested to spare his Life, he protested *He wou'd not for the World slip so fair an Occasion of shewing his Fidelity to God, and Gratitude to such a Master,* and so return'd to the Martyrs.

Next Day the *Subarais* going to *Jemon's* House, he acquainted them with his Servants Resolution, praying them to let the *Tono* know they all profess'd and believ'd in the Christian Religion. The Officer answer'd, that in case they came along with him next Morning, he wou'd give them full Satisfaction, which much rejoic'd these devout Persons. In that mean Time also, in comes one *Timothy Ubasama Icribiye*, who had laid for above a Year in Concealment under *Jemon's* Roof, praying he and his Wife might suffer with *Jemon's* Family, as being of the same Religion, and the *Saburais* in an angry and surly Tone, answer'd, that since they were weary of their Lives, their Petition should be granted the next Day.

According to the Custom of Japan, when a Person is condemn'd to die, they appoint certain Officers call'd *Queuxas*, to assist at the Execution, in order to inform the Governour with the whole Transaction. These Christians being under no Confinement, the *Queuxas* went to the House to take out the Prisoners, and their Orders were to begin with old *Jemon* in the first Place. They arriv'd there two Hours before Day, and found the Servants of God with Cords about their Necks, and their Hands bound behind their Backs, like so many Innocents ready prepar'd for the Sacrifice. *Jemon* only was at Liberty, and went down to entertain the *Queuxas*.

So soon as the Complement was over, they bound this noble Captain like the Rest; having in the Night-time fix'd a Picture of the *Blessed Virgin* to the End of a Pike, by Way of the Royal Standard, they all fell on their Knees, and humbly recommended themselves to her Protection in this last Combat. This done, *Jemon* rose and made a Sign to the Page to take up the Standard, and another at the same Time carry'd a hallow'd Candle on the Top of a long Reed.

The Order of their March was as follows. First two Pages and a Servant behind them; then *Lucy* Wife to *Timothy Jeribioye*, after her again went *Dominica*, *Taiemon's* Wife, and *Thecla* Wife to *Ichibioye*, with her little Daughter in her Arms. Then *Mary Ito* *Dominica's* Chambermaid, with her Mistress's Daughter, and *Choba Marina* one of *Jemon's* Servants. At a little Distance off follow'd *Jemon's* two Sons, *Tayemon*, and *Ichibioye*, next to them, one *Matthias Ficosuque*, *Peter Jafroye*, and his two Servants. Then *John Gerabioye*, an old Man of fourscore Years of Age, who being turn'd off by his own Children, was harbour'd by *Jemon*, and adopted into the Family; and last of all, old *Jemon* himself. The Men were all bound, wearing Beads about their Necks, and the Women carry'd them in their Hands.

The Streets were lin'd on both Sides with People, who flock'd from all Parts to see this dismal Spectacle. Being come over-against the Place, where *Paul Nixifori Xiquibu* liv'd (who lay under the same Sentence) *Jemon* sent him Word he was on his March to the Combat, and desir'd him to be in a Readiness to follow. *Most willingly* (reply'd *Paul*) *I long impatiently for the Hour, come when it will, it's sure to be later than I desire.*

There lodg'd at that Time in his House a substantial Tradesman, call'd *Joachim Saburobeoie*, who was baptis'd only thirteen Months before. This devout Man residing there, on the Hopes of suffering with his Friend and Benefactor *Xiquibu*, was so

charm'd with the excellent Order of this Procession, that he cou'd not hold from joining Company with them, and by that Means happily accomplish'd his Desires by a glorious Crown of Martyrdom.

It was fair Day-light before they reach'd the Place of Execution, which stood at some little Distance from the Town. The Saints fell on their Knees before our *Lady's* Picture, and pray'd for a considerable Time. That done, the Executioners beheaded the Women, then the Men, and last of all old *Jemon*, who exhorted the Rest to die courageously for *Jesus Christ*. Of Twenty that were on their Knees to suffer at this Time, the Officers order'd five of them Home, which struck them with as deep a Concern, as a dead Warrant does Persons condemn'd for their Crimes. Turning then to the Judge, with Tears in their Eyes, they cry'd out, *We are Christians as well as the Rest, why won't you put us to Death? You condemn'd us the last Night, and promis'd to execute us this Morning, on Condition we came bound to the Field.*

The two Pages were of this Number, and stood constantly to their Post, till the Soldiers drove them by main Force, out of the Enclosure, without Regard to their Tears and Complaints, for being not thought worthy to suffer with their Masters: The other three were *Jemon's* Servants.

The Martyrs Bodies were put into Coffins, as *Jemon* had order'd, and not cut to Pieces, like other Criminals.

Another
Troop of
Martyrs
executed.

The same Day, they put to Death another Troop of Christians, and amongst the Rest, a Girl of a Year old, and a Boy of Five.

On the same Day also, they put to Death *Simon Tacafaxi Xubacemon*, who never ceas'd preaching the Gospel to his last Breath. He had a Daughter of thirteen Years of Age, who was taken from him in Order to be brought up in the Worship of the *Camis* and *Fotoques*, but the Child making her Escape, went streight to her Father on the Place of Execution, and suffer'd most courageously by his Side.

A fourth executed on the same Day, was *Paul Nixisori Xiquibu*, a Man famous for his Birth, and exemplary Piety, which merited the Office of Prefect of our *Lady's* Sodality. Hearing that *Jemon* was condemn'd to suffer, he sent his Arms of his own Accord, to *Xurindono* the Governour, who much commended the Action, exhorting him to die courageously, as became a Person of his Quality and Religion. *Paul* was infinitely transported at the News, and sent to thank the Governour for his good Advice.

After

After Midnight one came to his Lodging, and presented him with a Glass of precious Liquor, much admir'd in *Japan*, begging he wou'd accept of this Offering before he suffer'd, as a Mark of his sincere Affection and Esteem for his Person; then added, he must be there again before Sun-rise, and take off his Head by the Governour's Orders. *Paul* receiv'd both the News and the Present with sensible Joy, blessing and admiring the tender Providence of God, to let him suffer for his holy Name. Soon after he compos'd himself to Rest, and slept very quietly till *Jemon's* Servant came to invite him to suffer with his Master. *Magdalen* wou'd gladly have accompany'd him, and press'd so earnestly for it, that they were forc'd to hold her.

The Lady was much afflicted, and complain'd heavily of the *Tono's* Injustice, for making Distinction of Persons where the Cause was common.

One of the Officers perceiving her in Tears, promis'd he wou'd acquaint the *Tono* with the Occasion of her Trouble, adding, it cou'd not be expected he wou'd let her suffer in Publick, in regard he had given his Word for it to her Father, but withall, he wou'd come himself that Night and behead her in her own Chamber. In Confidence of this Promise, she clear'd up, and began to breath a new Life. *Paul* overheard the whole Discourse, but took no Notice of it; however it was easie to guess at his Trouble, and Comfort at his Wife's Constancy, by the Tears that trickled down his Cheeks.

Presently after, *Paul* march'd out to Execution with such Joy, and Presence of Mind, that the Heathens were in Admiration at him. We have no farther Particulars, save only, that the Executioners struck off his Head at the first Blow.

The Tragedy concluded with *Mantio Faxiao Saiemon*, a Gentleman of great Reputation in the Country. This Nobleman, together with *Julia* his Wife, *Lewis Inyemon*, a Man of fourscore Years of Age, and *Ann* his Wife, shed their Blood for *Jesus Christ* on the Twelfth of *January*, 1629. The same Year also Nine and Twenty more were crown'd with Martyrdom at *Jonizava*.

About a League from this Place lies *Nucoiama*, where several Gentlemen of the *Tono's* Court liv'd, who stand oblig'd to wait on him in his Progress to Court. Amongst the Rest, there were six of distinguish'd Birth and Piety, viz. *Anthony Anzava Fanyemon*, *Paul Juzaburon* his Son, *John Arie Guiemon*, *Peter Jenzo* his Son, *Ignatius Jydasfaemon*, and *Andrew Jemamoto Xichiemon*. *Several other Men and Women of Quality suffer for the Faith.*

Whilst

Whilst the Two latter were at Court, their Wives (who were afterwards baptiz'd) to save their Husbands Lives, made Report by *Jessamondono's* Orders, that these Gentlemen had both renounc'd the Christian Religion. The two Cavaliers, upon Advice of what had past, went themselves to the Governour to undeceive him. *Jessamondono* seem'd to take no Notice of it at that Time, but afterwards hearing they publish'd themselves Christians in all Companies, and wore Beads about their Necks, he summon'd them to appear, and give Account of themselves. The Gentlemen in Obedience to the Governour's Commands, went chearfully to the Court, saying, if the *Tono* had a Mind to be obey'd, he must condemn them to die, and they wou'd flie to the Place of Execution.

The *Tono* was so taken with *Anthony Anazava*, that he thought fit to bestow several considerable Places on him, but upon Report of these late Proceedings, he both put him out of Office, and confiscated his Estate, with severe Frowns and hard Usage over and above. *John Arie Guiemon* inform'd that the Prince had seiz'd on *Anthony's* Estate, sent to offer him a Part with him, which the other modestly refus'd, as being now to all Appearance near his End. In effect, three Days after, they sent a Troop of Soldiers to seize him, in Order to force him back to the Worship of the Idols, but the Gentleman persisting firm and constant in his Resolutions, they told him plainly he must either obey, or let himself be bound. Most willingly, (reply'd *Anthony*) do your Office; with that he presented his Hands, and oblig'd them against their Will to bind him.

Presently after, he march'd out of the House, praying they wou'd accompany him to *Ignatius's* Lodgings, which they did. So soon as he enter'd the Room, he cry'd out in a Kind of Extasy of Joy: *Dear Friend! what think you of me now? I envy your Happiness,* (reply'd *Ignatius*) *these are in very Deed the true Badges of Honour and Greatness: I long impatiently to bear you Company.* With that, putting his Hands behind his Back, he begg'd they wou'd do him the same Honour, which was easily granted. Then they sent for the other four Cavaliers, and bound them with the Rest, because they refus'd to renounce the Faith.

These Orders did not as yet affect the Women, which prov'd no little Mortification, but the Governour (by Direction of the Counsel) having comprehended them also under the same Sentence, *Mary, Andrew's* Wife, went streight to *Lucy*, Wife to *Ignatius*, with the News; both together render'd Thanks to Heaven,

Heaven, and mutually exhorted one another to Martyrdom. *Anthony Anzava Fayemandonno* had two Sons, *Michael* and *Mantio*, the first Eleven, and the latter Fourteen Years of Age. These two Youths going to visit their Parent, he ask'd them, *Why they were not bound after his Example? Are you prepar'd* (said he) *to die for Christ?* Yes, Sir, (reply'd the Eldest) *We are both ready to suffer for his Sake.* And immediatly they presented their Hands to the Soldiers to be tied, but they excus'd themselves, saying, if they had a Mind to die, it was sufficient to accompany their Father to the Place of Execution.

The *Tono* order'd the Men should be beheaded at *Vocusambara*, and the Women at *Jonesava*, and this Separation was the least of their Trouble, in Regard they hop'd within a few Hours to meet again in Heaven. The Men being on their Journey, they assembled all the Women in *Ignatius Soyemon's* Court, in order to proceed to Execution. All of them prostrated on the Ground, and the Tragedy began with *Lucy*, Don *Ignatius's* Wife.

Presently after, they made up to *Fayemondono's* two Sons, who knelt devoutly with their Hands joyn'd, saying the *Pater* and *Ave*. The Heathens tender'd at this Spectacle, cry'd out, *They knew not why they suffer'd*: Hereupon, the Soldiers question'd them upon their Religion, and the Children answer'd so properly, and with so much Constancy, that the Executioners were order'd to do their Office. They began with *Mantio* the elder Brother, and struck off his Head in his Brother's Sight: *Michael*, far from being surpris'd, went on with his Prayers, his Eyes fix'd on Heaven, and suffer'd with so much Resolution, that the very Heathens could not hold from Tears.

Crescentia their Mother follow'd immediatly after, and next to her again, came *John's* Wife, call'd *Mary*, with a little Infant in her Arms, which also suffer'd without the least Sign of Impatience or Fear.

In the mean Time, the other Servants of God march'd to *Vocusambara*, and were all put to Death. They were thirteen in Company, and all of them, (*Anthony* and his Family excepted) Converts within that Year, which makes their Virtue more admirable, and shews what Grace God infuses into the Soul, by the salutary Waters of holy Baptism.

I omit several other Executions of poor Christians in the same Country, and other Places, where old Men turn'd of fourscore, and young Wives from fifteen to twenty Years of Age, were most barbarously murder'd, with their little ones, on the same Account.

A new
Persecuti-
on at Nan-
gasasaki.

The Jesuit that wrote from Japan, what happen'd there in the Years 1629, and 1630, assures Father *Mutius Vitellesqui*, his General, that he did not pretend to give any Account of the Transactions in *Ximo*, but only what concern'd the Persecution then on Foot, at *Nangasasaki*. Moreover, that he omitted several memorable Passages, within the aforesaid Place, and insisted only on what was publick, which he himself either had seen, or heard from credible Witnesses.

Missuma Cavachi, Governour of *Nangasasaki*, made strange Havock in the Church of God for the two Years past, murdering and banishing the Christians, without Regard to Age or Sex. Being under Obligation of appearing at Court within this Year, he drew up a List of the principal Families of the Christians, and presented it to the *Xogune*, with a long Narrative of the Cruelties he had exercis'd on such as refus'd to qualify themselves according to the Laws. But the *Xogune*, instead of applauding him for his Zeal, appear'd much displeas'd to hear there were so many Christians in Town, and in the whole, took the Government out of his Hands, and put *Taquinaca Unemondo* in his Place, a Man more cruel (if possible) than himself.

This Gentleman was one of the *Xogune's* intimate Favourites, and barbarous to the last Degree. The Emperour at parting, gave him an exact List of all the Christians, with express Orders to put the Laws against them in Execution; and *Unemondono*, betwixt his natural Aversion to Religion, and the Desire of preserving himself in the Prince's Favour, did effectually all that was possible to extirpate Christianity out of the Country.

The Christians hearing this Tyrant was declar'd Governour of *Nangasasaki*, were struck with a pannick Fear, which oblig'd the Jesuits and other Religious, to hasten thither immediatly to their Relief. However, several Heads of Families, dissident of their own Strength, left their Houses and Estates upon it, and went voluntarily into Banishment.

It's uncertain what they suffer'd in this Persecution. None durst harbour them under their Roof, and if at any Time they chanc'd to take up in the Road, under the Notion of Travelers, the People upon the least Suspicion of Religion, turn'd them to the Door. Moreover, *Unemondono* to compleat their Misfortune, gave Advice to the Neighbouring Princes, with strict Orders from the *Xogune* himself, to proceed against them, as in Cases of High Treason; whereupon the Subjects were all charg'd on Pain of Death, to discover the Places of their Abode, which oblig'd them in Conclusion to retire into wide Deserts, seeking there

there for Mercy and Pity amongst brute Beasts, which was not to be found amongst Men.

The New Governour being arriv'd at *Nangasacki*, order'd long Rows of Faggots, and Crosses to be planted on the holy Mountain to terrify the Christians. Moreover he pull'd down all the Monuments in the *Cameteries*, digg'd up the dead Bodies, and caus'd them to be burnt on the Place, and this to shew the World that he intended to make open War against Religion, and persecute the Christians to outrage. Soon after, he seiz'd on thirty seven Men, and seven and twenty Women, that were down in his List, with Design to torment them, in the scalding Waters of *Ungen*. But upon second Thoughts, knowing the Christians took Pleasure in Suffering, provided they were sure to die, he advis'd them not to flatter themselves with the Hopes of dying Martyrs, for his Design was not to kill them, but to prolong their Torments Year after Year.

The Servants of God were not at all terrify'd with these terrible Menaces, on the contrary, they declar'd with a general Voice, that no Torments whatever should oblige them to betray their Conscience. Hereupon, the Tyrant order'd them to be tormented next Morning, in the hot Baths of *Ungen*, and at the same Time cooling Remedies were prepar'd for such as yielded under the Pain.

On the third of *August*, they divided the Christians into five Troops, and for more Terror, led them to the very worst of the Baths. The Soldiers also coming up at the same Time, made most hideous Noises, praying and entreating them to rescue themselves from these unmerciful Fires. But finding they were not to be wrought upon by fair Means, they bound them separatly Hand and Foot, and stretch'd them naked on their Bellies, with Stones about their Necks, to hinder them from looking up to Heaven. This done, they sprinkl'd the scalding Water on their Backs, entreating them at the same Time to renounce the Faith. Some fainted under the Torments, and surrender'd, and others again stood constant to the last; amongst the Rest, one *Isabella*, whose Husband apostatiz'd in her Sight. The Officers alledging that Man and Wife ought to have both the same Will, she pertinently reply'd, *This was true, where the Honour of God, and Souls Salvation did not interfere.*

With that they conducted her to the Brink of the Precipice, accompanied by above six Hundred Persons, who went thither to assist at the Execution. One amongst the Rest, advancing forwards with a Design to affront and abuse the Servant of God,

the Sky on a suddain grew obscure, the Mountain was cover'd with thick black Clouds, and the Waters swell'd and roar'd like a tempestuous Sea, insomuch, that the People took to their Heels and fled for Fear of being swallow'd up in the Storm.

Next Morning, the Executioners brought her back to the same Place, and made her stand on a Rock for two Hours, to contemplate these frightful Precipices and burning Lakes. Several other Stratagems also were us'd to surprise her, amongst the Rest, they ty'd a heavy Stone about her Neck, and at the same Time set a less upon her Head, saying, that in Case she let fall the Stone from her Head, they would take it as a Sign that she renounc'd the Faith. *That's no Argument at all* (reply'd *Isabella* smiling) *for tho' my Body sink under the Weight, my Soul will still remain firm and constant.* However, she stood several Hours together with the Stone on her Head, and as she said herself afterwards, found not any Weight at all, by that which hung about her Neck.

The Day being now spent, she continu'd all that Night in Prayer, and Heaven was pleas'd to comfort her by the Vision of a celestial Infant, which inspir'd her with such Strength and Resolution, that she was Proof against all the Racks and Tortures of Hell it self. Towards Sun-rise they renew'd the Combat, pouring the Waters upon her, from Morning to Night, till the very Executioners were tired with the constant Labour. In this Manner, they treated her for several Days together, and every Day some new barbarous Invention besides. The Officer pressing her one Time on the Torture, to quit her Religion, she generously reply'd, *I'll live and die a Christian.* But (continu'd the Officer) *I'll torment you in this Manner for ten or twenty Years together.* *Ten or twenty Years!* (said *Isabella*) *That's too little, were I to live an Age, I should think my self happy in suffering this, and more for the Love of God.* After thirteen Days in these horrible Torments they brought her back to *Nangasacki*, on Mens Shoulders, and this because her Body was all over in one entire Wound. The Heathens admir'd her Constancy, and the more, because she continu'd six Days together, in the Torment, and most of that Time without either Meat, Drink or Sleep. The Governour seeing her in this miserable Condition, and vex'd at the same Time, that she would not yield to his impious Demands, took her Hand himself, and in Despite of all Opposition, forc'd her to sign an Abjuration of the Faith, applauding himself with this happy Invention, as if it was in the Power of Man to make an Apostate, tho' the Mouth and Heart protest against it.

Amongst

Amongst this Troop of Christians, (who for most Part yielded under the Torment to the Tyrant's Pleasure) there was one call'd *Francis*, Native of the Island of *Ceylan*. In his Infancy he was sold to the Merchants and brought to *Camboya*, and thence to *Japan*, by way of Present to an Inhabitant of *Nangasacki*. The Zeal and Fervour of the Christians in the Persecution inspir'd him with an ardent Desire of Martyrdom. Upon the whole, after divers Assaults, they condemn'd him amongst the Rest, to the Waters of *Ungen*, but being sore harass'd and fatigu'd with the Journey, he was forc'd to halt, and leaning back upon a Stone, yielded up his pure Soul to God. An admirable Instance of divine Providence, that brought this Slave cross so many Seas and Countries to *Japan*, to purchase there the Liberty of the Sons of God, by a glorious Death.

Admirable
Examples
of Constancy.

This Man died not by the Force of Torments, but the Person I'm next to speak of, by his invincible Patience, gloriously triumph'd over the Tyrant's Cruelty. His Virtue was the more to be admir'd, in Regard of his short Experience in the Christian Profession, and of the Heat of his Youth, as having not yet attain'd the Age of twenty Years. He receiv'd the Sacrament of Baptism from the Hands of Father *Julian Micaura*, of the Society and was call'd *Simeon*. Two Years after, the Persecution breaking out, and the Priests banish'd the Country, he never had the Opportunity of Confessing or Receiving in his whole Life.

However his Parents supply'd this Want by a vertuous Education in the Fear of God. Being one Time despair'd of by the Physicians, in a dangerous Sickness, his Father made a Vow to the Blessed Virgin, and presently he recover'd upon it, with a grateful Memory of the Blessing receiv'd. He was so recollected in his Prayer, that he minded neither one nor other, that came by chance to visit him at those Times. His Father reprehending him one Day for being rude to Strangers, he reply'd, *would you have me interrupt my Discourse with Almighty God, to complement Men, and prefer the Creature before the Creator?* His Parent fully satisfy'd with this Answer, resolv'd to give him no farther Disturbance upon that Matter. He was frequently found at his Prayers, both Night and Day, with his Eyes bath'd in Tears. He fasted and disciplin'd himself till he was often all over gore Blood, and these Religious Exercises made him so pure, and chaste, that his Father was us'd to say, *Simeon is one of those, that will follow the Lamb.*

Alexius, his eldest Brother being in *Cavachi's* List, they carry'd him amongst the Rest, with his Brother *Simeon* to Mount *Ungen*. His Estate was confiscated a Year before, insomuch that he was forc'd to live on Charity, by begging from Door to Door.

The new Governour upon his Arrival at *Nangasacki*, gave Orders to the Judges to bring the Criminals to their Tryals, and *Alexius* and *Simeon* in the first Place. *Alexius* in the Examination, constantly profess'd he would live and die a Christian. In the mean Time, *Simeon* continu'd upon his Knees. The Judge then questioning, whether he would follow his Brothers Example? The young Man reply'd in the Negative. *In Point of eternal Salvation* (said he) *every Man for himself*. Very probable he had some Presage or other, of his Brother's Apostacy. Then the Judge ask'd him, if he had a mind to be turn'd over to some of the Neighbours? *Simeon* knowing this was only a Contrivance of the Enemy to ensnare him, protested against it. Then (continu'd the Judge) *You must go along with me to the President*. Most willingly (reply'd *Simeon*) and so they both fil'd off, and the Court broke up.

The President, amongst other Things, question'd him whether he had study'd? *Others study* (reply'd the young Man) *to advance themselves in the World, my study is purely to learn the Art of dying well*. Old Men (continu'd the President) *of seventy Years of Age learn'd and experienc'd in the Christian Religion have renounc'd it to save their Lives, and you a Youth, without Study or Experience, will you hazard your Life in Defence of a Law you don't understand?* *Simeon*, colouring at these Words, and fixing his Eyes upon him, cry'd out with a quick and smart Voice, *My Lord! Tho' I have little Experience, this however I'm certain of, out of the Christian Religion there's no Salvation. Let the Elders use their Liberty, for my Part, I'll stand and fall by it, and whether I have Courage or no, Time will shew*.

The President went on with this Discourse, but finding his Words were lost upon him, order'd the Soldiers to present him before the Governour. Passing by his Father's House, the old Man offer'd him a Coat and Discipline, the first he refus'd, and the latter he accepted of, to use (as he said) in Case of Necessity. The Governour press'd him earnestly (as the President had done before) to change his Religion, but finding Reasoning took no Effect, he condemn'd him to the hot Baths of *Ungen*.

On the Ninth of *August*, they set out for this Mountain, seventeen in Company; but *Simeon* in particular distinguish'd himself by his Humility, Modesty, and Cheerfulness, which appear'd visibly on his Countenance. Meeting on the Way with five of the first Troop, who had renounc'd the Faith, he appear'd sensibly surpris'd, and the President improv'd the Opportunity, telling him, *What Presumption it was for a young Man to venture upon these Torments, which old experienced Warriors durst not encounter. It's more honourable (he continu'd) to yield voluntarily, and of your own Accord, than to be forc'd to it by Dint of Torments, take a Friend's Counsel, and I'll procure you License from the Governour to continue in the Exercise of your Religion.* *Simeon* far from being tempted by these Promises, despis'd the Apostates, as base and mean Spirits, and pursued his Journey without taking the least Notice of them. Upon this the President order'd the Soldiers to treat this young Man with the utmost Severity, and to chastise his proud Heart, tho' he should even offer to quit his Religion.

Next Morning, being arriv'd at the Foot of the Mountain, he gave his Hand to a poor old infirm Man, to help him up the Hill: This he did with so much Tendernefs and Compassion, that the Heathens stood in Admiration at him. So soon as they had reach'd the Top, the Soldiers conducted *Simeon* to the Precipice, and stripping him of his Cloaths, hung a heavy Stone about his Neck, and another loose on his Head, saying, *They would take it for a Sign of Apostacy if he let it fall.* In the mean while, they pour'd scalding Water on his Shoulders, demanding of him to surrender, but the noble Champion gave no Answer, and in this Manner they continu'd several Hours, till he fainted in their Hands. The Commissary jealous he might die in the Torments, brought him cold Water to drink, and expos'd him to the Sun, where he took a second Fit. With that they remov'd him into a little Hut, and laid him on the Grass, not out of Compassion, but to prolong his Martyrdom, pressing him continually as before, to quit his Religion.

Next Morning, his Brother *Alexius* going to visit him, he perceiv'd by his Countenance, that he had renounc'd the Faith, and in Effect, he confess'd as much himself. *Simeon* reprov'd him to his Face, for his Baseness and Treachery, begging he would enter into himself and repent before it was too late. *As for myself (he reply'd) I had rather die a thousand Deaths, than follow your Example.* After this Interview (which was contriv'd on Purpose to tempt his Constancy) they led him a second Time to the
Wa-

Waters, but his Strength failing, he rush'd down on a suddain and bruis'd his Face so extremely in the Fall, that he could never eat afterwards without great Difficulty. With that they convey'd him again into the Hut, conjuring him by all that was dear, to surrender and spare his Life, but the young Man for Fear they might interpret his Words to a wrong Sense, made no Reply.

In the mean while, Orders came from the Governour to treat him kindly, and try what fair Means would do, for Pleasure never appears more charming, than when under Persecution, and Sufferings. Upon this Messlage, every one study'd to prevent him with good Offices, compassionating his Misfortune, and what a Pity it was, that such a young Gentleman should be treated in so barbarous a Manner: But in the Close, touching upon Religion, he took them up short: *You labour in vain* (said he) *for torment me as you please, I'll never adore your Idols.*

The President being inform'd of what had pass'd, order'd him a third Time, to the hot Baths, but the Executioners upon a Review, finding him all over in a Sore, were forc'd to stretch him on the Ground, and proceed leisurely for Fear of killing him outright. But notwithstanding their Diligence, he fainted again the third Time, and they remov'd him as before to the Hut, where his Wounds began to corrupt, and swarm with Vermin, insomuch, that People were not able to endure the insupportable Stench of his Body. The President fearing the Distemper, would carry him off, sent Advice of it to the Governour, who thereupon order'd his Physicians to visit him, saying, *It was the Xogune's Pleasure to torment the Christians, but not to put them to Death*; a most diabolical Invention, which in Conclusion, utterly ruin'd this flourishing Church.

The Physicians considering the Patient's Indisposition, the Depth of his Wounds, and extream Weakness, declar'd the Evil past Remedy, and upon this Report, the President order'd him to *Nangasagui*, saying, he should be tortur'd again so soon as he recover'd: *That's all I desire*, reply'd *Simeon*.

After sixteen Days Torture, in the Manner aforesaid, they put him half dead into a Palanquin, and remov'd him to *Obama*, in Order to be shipp'd off. The Christians crowding in to see him, he told them, *He came Conquerour from Ugen, and by God's Assistance, and had done nothing unbecoming a Christian*. Being arriv'd at *Nangasagui*, the Christians press'd earnestly to have him lye down on a Bed, and with much ado (contrary to Inclination)

tion) he was induc'd to accept of the Offer. Some of the Company calling him happy for suffering so courageously in Defence of his Religion, he pray'd them to let that Matter rest, alledging these Praises were only due to God. Being rid of these troublesome Visits he spent all his Time in conversing with God, and was often hear'd to repeat these Word, *Sweet Jesus! These are your Wounds, my Sufferings are nothing to what you endur'd for my Sake.*

On the Twenty eight of August (three Days after he came from the Mount) he desir'd them to wash his Face. *How Son? (said the Father) its all in a Sore, and to wash it in this Condition would sensibly add to your Torment. No Matter (reply'd Simeon) do it as well as you can, for I'm going to Paradise, give me the Crucifix that I may kiss his Wounds, that my Soul at the Separation from this Body, may find Entrance into his Heart thro' these sacred Gates.* His Father did as he was desir'd, but the holy Man being not able to join his Hands, pray'd one of the Company to support them, and then said, *My Saviour take Pity on me, my Saviour have Compassion on me, Jesus, Maria, Jesus, Maria; And so yielded up his Soul to God, on the 29th of August, 1630, being at the Age of Nineteen Years.*

His Father and Friends wept for Joy, to see a Child of their Family, suffer Martyrdom, and to have so precious a Relick in the House. They all prostrated on the Ground, and kiss'd the Body with profound Respect, but this Treasure was soon remov'd, for the Governour inform'd of the Thing, order'd the Body to be burnt, and the Ashes to be thrown into the Sea. In effect, they prepar'd a Fire for this Purpose in the House, and on that very Place too, where formerly the Saint was us'd to say his Prayers, veryfying the Prediction of the holy Man, who some Days before foretold, *His Body would be burnt on that very Stone.*

The precious Death of this young Gentleman, who in the whole Course of his Life, never heard Mass or Sermon, or even receiv'd Sacraments (Baptism only excepted) may serve to condemn such Christians, who notwithstanding the Helps of Sacraments and Pious Exhortations, besides the Force of Good Example and clear Lights of Faith, sink under the Temptation of the Enemy, and by irregular living, cancel the sacred Covenant so solemnly sworn to in the holy Sacrament of Baptism.

Father *Unemondono* flush'd with the late Success, took a Resolution to
Ixida and extirpate the very Name of Christian out of his States. To this
three other End he forbid all under his Jurisdiction, to embark without a
Religious Certificat from the Judges and the Master of the House where
of St. Au- he lodg'd, that he conform'd to the Religion of the Country.
stin's Or- Moreover, he sent Soldiers to beat the Fields, with Orders to
der put in stop all Passengers that could not give a good Account of them-
Prison. selves, as to their Religion and Profession. And lastly, in Re-
 gard Mount *Ungen* lay far off, he made great Brass Tubs, and

* *A kind of* boil'd salt Water in them, mix'd with Sulphur, Salt-Petre and
Earth dig- * *Terra sigillata*, to torment the Christians nearer Home.
ged in
Lemnos.

This done, he seiz'd on a hundred of them, that were down
 in *Cavachi's* Roll, and took Security of their Friends, *Life for Life*,
 that none should make his Escape. They kept them fifteen Days
 in Hold, pressing them from Time to Time to surrender, and
 preserve themselves from these terrible and lasting Torments.
 Some yielded upon the first Attack, others feign'd a Consent,
 and others again made their Escape, and fled into the Woods,
 with the Governours Men at their Heels, burning whole Forests
 down, to drive them out of their Holes. The Persecution was
 so ragious at this Time, that by Report of the Hollanders, who
 landed the same Year in *Japan*, of four hundred thousand Chri-
 stians (they should have said six hundred thousand) betwixt,
 what were martyr'd and apostatiz'd, the Number was then re-
 duc'd to under forty thousand in the whole.

The Tyrant, after so many bloody Executions, permitted the
 Christians to breath a while, and this under Pretence of his na-
 tural Aversion to Cruelty, but in real Truth, to surprise the
 Priests, who were the very Soul of the Cause, and his Project
 took Effect, for the easie and credulous Christians being off their
 Guards, he apprehended four of them, before they had the least
 Suspicion of his ill Designs.

The first was *Father Bartholomew Guttiers*, a Religious of *St.*
Austin's Order. This good Father being retir'd to *Canga*, sent
 out his Servant to buy Provisions in Town, but being surpris'd
 by the Guards, they carry'd him before the Governour, and put
 him to the Question. The Trusty Servant endur'd the Torment
 with invincible Patience, but his Patron had not the same Cou-
 rage, for hearing the Judge threaten to Torture him, he confess'd
 the whole Story, and betray'd the Father, upon which Sol-
 diers were sent to seize him. In that mean while, the Father
 (upon Advice that this Man was taken) retir'd into a Village,
 but finding no Lodging there, was forc'd to lye down in a Bush,

and

and here the Soldiers found him, and conducted him to *Nangasacki*, with one *John* his Catechist, and another Servant call'd *Michael*.

Soon after they seiz'd on Father *Anthony Iscida* a Japonian Jesuit. The Manner of it is set down by himself in a Letter to his Superiours, and is as follows. ' Upon my Arrival at *Omura*, to visit Father *John a Costa* (whom I had not seen for many Years) ' I receiv'd a Letter from Father Provincial with Orders to repair ' to *Nangasacki*, to confess a sick Person there. The Project seem'd ' not feasible to Father *Fernandez*, however, in Hopes of being ' taken Prisoner on so pious an Account, I ventur'd boldly on the ' Voyage: Having then taken Leave, with Intention to return ' to *Omura*, I set forward and arriv'd safe at *Nangasacki*, where ' I found several sick People, which oblig'd me to continue there ' for six Days.

' Being on the Point of Returning Home, I was inform'd the ' Governour had sent Soldiers to *Omura*, to seize on some Religious, who were suspected to lye hid in those Parts, which oblig'd me defer my Journey for some Days. In the mean while, ' Father *Bartholomew Gutierrez* (of *St. Austin's* Order) being apprehended, my Patron came to me in a terrible Fright, praying me in all Kindness to retire, which I did the very Night following, and took my Quarters with one *James Casfoye*. Four Days after, I made an Oblation of my self to God, at the holy Altar, praying his divine Majesty would please to dispose of me to his greater Honour and Glory. In the mean Time, as I was going from the Altar, I heard a great Noise, and immediately in comes one of the Governour's Men with two Hangers at his Side. The Soldier demanded of me who I was? And whence I came? I told him, I was a Priest and Religious of the Society, and with that he seiz'd me in the Governour's Name. Presently after, in came a whole Troop of Soldiers, and advancing forwards, I pray'd them to bind me which they did. As for the rest of my Company, they us'd them civilly, and with due Respect.

' In this Manner they conducted me in the Company of *James Casfoye* my Patron, to the Governour's House. The *Tono Goroymondono Cataxima* press'd earnestly to have me renounce the Faith. But finding Words took no Effect, he committed me to Prison, where I found Father *Bartholomew Gutierrez* with his Catechist and Servant, who are all three shackl'd with Irons.

‘ Next Day the *Tono* sent for me to his Chamber, where I
 ‘ had the Honour to preach Jesus Christ. They conducted me
 ‘ also to the Governour’s Apartments, where I saw Abundance
 ‘ of Churchstuff, which he had taken during the Persecution. A-
 ‘ mongst other Things, he was curious to know the Use of the
 ‘ Surplice and Stole, and press’d earnestly to see me habited
 ‘ in the Sacerdotal Robes, which I consented to. He confess’d
 ‘ the Dress was noble and majestick, and much above those of
 ‘ the *Bonze*’s. In a Word, he was so taken with it, that nothing
 ‘ would serve him but I must sit at the Top of the Hall, and
 ‘ give him leave to contemplate me, during the whole Time of the
 ‘ Conference.

‘ By Degrees we fell insensibly upon Religion, and I had the
 ‘ Honour to enlarge upon most of the Mysteries of our Faith.
 ‘ The Governour listen’d attentively to my Discourse, and put Ob-
 ‘ jections as Occasion serv’d, and appear’d to be well satisfy’d with
 ‘ my Answers. But (said he) *is it not possible to make you quit this*
 ‘ *Religion? Sir (I reply’d) I have already prov’d it to be true, as*
 ‘ *also, that out of it there is no Salvation, How then can I possibly re-*
 ‘ *nounce it? Very true (continu’d the Governour) you speak like a*
 ‘ *Man of Sense, it’s you that are true and faithful Servants, as for us,*
 ‘ *we are in Effect nothing but honourable Thieves, we swear to serve our*
 ‘ *Prince, on Peril of Life and Fortune; and we turn our Backs on him when*
 ‘ *it suits with our Interest.*

‘ Upon the Close of the Discourse, he sent for all the sacred
 ‘ Ornaments, and spiritual Books, and order’d them to be burnt
 ‘ in the Court, saying, it was unreasonable that Things of this
 ‘ Nature should be profan’d in common Use.

‘ Next Day, he sent for me again into the great Hall, and
 ‘ brought in several learned Men to argue against me. Before
 ‘ we began, he treated me with a Dish of *Cia*, and presently after
 ‘ the Gentlemen advanc’d and put their Difficulties, which I an-
 ‘ swer’d to Satisfaction, insomuch that they did not think to pro-
 ‘ secute the Matter any farther. However, Dispute and Argu-
 ‘ ments apart, they told me plainly, I must either submit to *Une-*
 ‘ *mondono*’s Pleasure, and conform to the establish’d Religion of
 ‘ the Country, or expect what follow’d, and with that they re-
 ‘ tir’d.

In the mean while, in comes the *Tono Goroyemon*, with a Petiti-
 on from the *Portuguese*, in Behalf of *Jerome Macedonius*, and pray’d
 me to interpret it in *Japoneze*. Soon after *Unemondono* dismiss’d
 me, and next Morning went for Court, leaving Orders with his
 Servants, to conduct the four Prisoners (of which I was one) to
Omura: Hitherto Father *Isida*’s Letter. Much

Much about the same Time they surpris'd two other *Austin* Fathers, *Francis* and *Vincent*. The Soldiers upon Information of their Flight, burnt down a whole Forrest, and found them in a hollow Cave, where they laid for some Days together without Meat. Father *John a Costa*, and Father *Bennet Fernandez* went privatly about the Country to help and assist the poor Christians. Father *John a Costa* liv'd three Months in a Grot, far from any House, and no Necessaries for Life besides a little Rice, which was convey'd to him from Time to Time, by one of the Christians.

Other Religious taken Prisoners.

Father *Fernandez* was in daily and continual Danger of being surpris'd. Being one Time on Board of a Ship, that was bound for the Coasts of *Firando*, the Enemies encompass'd him, insomuch, that it seem'd impossible for him to escape. The holy Man prudently foreseeing the Danger, and loth to expose the Crew on his particular Account, press'd earnestly to be set on Shoar. On the contrary, the Mariners oppos'd it with a general Voice, and stood off to Sea without regarding Winds and Weathers, which were ill enough at that Time, and as Providence would have it, they clear'd themselves of the Enemy, and gain'd the desir'd Port. The Heathens upon this, fell immediatly on their Friends and Acquaintance, and in the Search discover'd some other Friars, who were also sent to the Prisons of *Omura* to the other Religious.

These last, after a Month and halfs Confinement at *Nangasacki*, with Irons upon them, were transported (as is said) to *Omura*, and there shut up in a close Dungeon, not past six Yards Square, and nothing to eat besides a little Rice in the Mornings. They disciplin'd themselves four Times a Week, and pray'd continually that God would please to let them die for his holy Name.

Unemondo being return'd from Court, they conceiv'd some Hopes of ending their Lives in Flames, but to their great Affliction, the Governour did not at that Time take any Notice of them. Let's hear Father *Isida's* own Words. *I promis'd my self (says he in one of his Letters) the Satisfaction of sacrificing my Life in the Flames, at the Governour's Return, but Almighty God in Punishment for my Sins (to my unspeakable Grief) hath appointed it otherwise. His holy Will be done, for having already made an Oblation of my self to his divine Majesty, it's but fitting he should have the Disposal of me. However, so long as we continue in this Place, I do not despair of accomplishing my Desires, tho' my Sins (I must confess) do render me altogether unworthy of such Favour.*

*The Tor-
ments and
Death of
Father Is-
cida.*

He liv'd three Years in this Dungeon under all the Miseries and Hardships imaginable, and the Governour pressing him all the Time to surrender and rescue himself from the Torments and Death, which of Necessity must ensue. The Father's Answer on this Occasion, is well worth taking Notice of: Being then one Day attack'd by *Unemondono* himself, he reply'd (to speak in his own Words) *If you pretend to terrify me, threaten me with Life, for Death and Torments have a sort of Charm, and attractive Quality in them; be they never so terrible they are still less than I could wish, and short of my Desire of Suffering. If you design them to torment me for one Day only, let me beg the Favour that you'll make it up ten, or if ten will not suffice, take a hundred, a thousand, in a Word, try all those Cruelties you hint at, and then let's see who tires first, you with tormenting, or I with suffering.*

The Governour accepting of the Challenge, commanded the Soldiers to conduct him to *Ungen*, in Order to be tortur'd. It would be tedious to repeat every particular Torment: In short then, he arriv'd at the Mount on the 14th of *Decemb.* 1631, where the Soldiers wrack'd him till all his Bones were disjoyned, and pour'd scalding Water on his Skin, which was stretch'd like a Drum, demanding of him from Time to Time to surrender to the *Xogune's* Pleasure.

They tortur'd him thirty two Days with all the Cruelties that hellish Art could invent, but finding these Methods took no Effect, they were forc'd to give the Matter over, and remand him back to Prison, where he languish'd for six Months under extream Pains for Want of Assistance to dress his Wounds. He wrote from thence to his Brethren a large Account of the Transactions on Mount *Ungen*, and at the Bottom of the Letter subscribes himself, *Anthony Iscida, imprison'd for Jesus Christ.*

The Governour despairing of the Victory, condemn'd him to be burnt alive at *Nangasacki*. Being then conducted to the holy Mountain, he was burnt there, in a pure Holocaust to his divine Majesty.

He was Native of *Ximabara*, a Town in the Kingdom of *Figen*. The Jesuites brought him up in the Seminary, and afterwards admitted him into the Society at the Age of nineteen Years. Being naturally eloquent and well read in the Japonian Sciences, he took upon him (after he was ordain'd Priest) to confute the Errours of the *Bonzes*, which he did with so admirable Success, that in Conclusion, none durst make Head against him. Having preach'd the Gospel over most of the King-

Kingdoms in *Japan* he finish'd the Course of his Life in the Flames, by a most glorious Martyrdom, at the Age of sixty three Years, of which he spent four and forty in the Society.

By the late Account of this Father, touching this Imprisonment, we find that one *James Cusioie*, receiv'd him in the Time of Distress into his House. Having then recounted the glorious Martyrdom of the Father, we are next to consider the Recompense which Heaven was pleas'd to bestow on this devout Man, for the Charity done to his Servant.

The precious Death of James Nacaximi Cusioie and his Wife.

James Nacaximi Cusioie was Native of *Fingo*, a most charitable and worthy Man. His Brother *Michael* enter'd into the Society and dy'd a Martyr on Mount *Ungen*. This *James* being at the Age of twenty one Years, married a young Christian Gentlewoman, call'd *Agatha*, by whom he had four Children, three Boys and a Girl. They liv'd together with the old Father-in-Law, where the Jesuites were us'd to retire during the Time of Persecution.

He constantly accompany'd the Fathers in their Visits to the Sick, without Regard to his Person. He never set any Beggar from his Door without an Alms, he travell'd frequently into the Mountains, to assist and comfort the poor Christians, who liv'd there in Banishment for the Faith. Being taken Prisoner, together with his Mother who was call'd *Mary* they confiscated his Fortune, for harbouring the Fathers *Gutierrez* and *Isida*.

During his Confinement, he regulated his Time in this Manner. He spent two Hours every Day in Mental and Vocal Prayer, fasted all the Week long, *Sundays* excepted, disciplin'd himself every Night, wore constantly a Hair-Shirt next his Skin, and this to merit the Honour of dying for Jesus Christ. According to the receiv'd Custom of *Japan* when the Master of a House is condemn'd to suffer for harbouring Preachers, both Wife and Children stand liable to the same Punishment, and upon this Account, *Agatha* never stirr'd out of the House.

On the 24th of *October*, she had News from several Parts, that Numbers of Stakes were planted on the holy Mountain, which afforded her no little Satisfaction, in the Confidence that she was to be one of the Company. But hearing afterwards, that the Mother only was to bear her Husband Company, she abandon'd herself to Grief, and wept most bitterly. Her Husband perceiving her in Tears, desir'd to know the Reason of such deep

Con-

concern: *Is it (said he) because they have condemn'd me to the Flames? May the same Happiness attend you, and all our Family. That's my very Thought (reply'd Agatha weeping) but alas! I'm not worthy, and this is the Occasion of my Trouble.* Her Husband brought several Motives to settle her, and above all, that God in due Time, would hear her Prayer. As for *Mary*, the Mother-in-Law, she was not able to contain her self for Joy: *O Daughter (said she to Agatha) What shall I render to God for so great a Mercy! To be sure I'll be mindful of you in Heaven, in the mean While take Courage, and believe that God will hear your Prayer.*

Agatha being retir'd, the Mother and Son fell on their Knees and pray'd till the Officers came to lead them to Execution. Being arriv'd at the Place, *James* bow'd down to embrace the Stake, made several Acts of Contrition, said the *Creed*, and as the Fire kindled enton'd the Psalm, *Laudate Dominum omnes Gentes*, and so dy'd.

His Mother who stood at some Distance off, knelt down, and the Executioner immediatly struck off her Head, being at the Age of 65 Years. Her Body was consum'd in the Fire with her Son's, and the Ashes thrown into the Sea.

Some Days after, *James* appear'd to one of his Friends, and calling him by his Name, said, *Every thing hath an End, all as you see is Vanity: Why then, dear Friend, do you not think of your Salvation, and provide for Eternity? And so disappear'd.* The poor Man frighten'd with the Vision, went Home pensive and sad, his Wife going into his Chamber, found him on his Knees, and surpris'd at the Change, he acquainted her with what he had heard and seen.

James's three Children and Leo their Grand-Father put to Death. In the mean while, *Agatha* liv'd disconsolate with her three little Orphans, and to compleat her Misfortune, the *Xogune* gave Orders, that the three Children should lose their Heads, as Transgressors of his Imperial Laws.

The Mother bore the Cross with generous Constancy, comforting her self with the Thoughts of their future Happiness. All her Trouble was, that she could not bear them Company: *Why (said she to the Soldiers) do they spare me? Why to cut off the Children and spare me that brought them into the World: Is it not customary in Japan to put the Wife to Death with her Husband, and the Mother with her Children? If I be innocent, why do they murder my Children? And if I am criminal, why will they spare me?*

After this pious Expostulation, she resign'd her self to God's Will, and made a Sacrifice of these innocent Victims, dearer to her than her own Life. The eldest call'd *John* was Nine Years of

of Age, *Michael* Five, and *Ignatius* yet younger. This little innocent happen'd to be playing abroad, when the Soldiers came to seek for him: Being then told that he must die, stupendious Miracle! He went streight Home without the least Surprise, and taking the Beads in his Hand, fell a praying on his Knees. Presently after, being dress'd in their best Cloaths, they took Leave of their Mother, and march'd out to Execution.

Ignatius had a certain Sweetness in his Countenance, which drew the Eyes of all the Company upon him, insomuch that he look'd like an Angel in human Shape. *Agatha* curious to see them walk, march'd behind at some little Distance, but being forc'd to retire, she kiss'd them, and earnestly exhorted them to die constantly for Jesus Christ.

Being come to the Place of Execution, they fell on their Knees. The eldest Son loosen'd the Collar of his Coat, and joyning his Hands, he fix'd his Eyes on Heaven, in that mean Time, the Executioner stepp'd up, and with a trembling Hand, let fly at his Head, repeating his Blow a second and third Time, till he hack'd it off.

Michael and *Ignatius* look'd on all the while, without the least Concern. In the mean Time, the Executioner made up to *Michael*, and struck twice before he cut off his Head, there now only remain'd little *Ignatius*, who stood like a Lamb ready for the Slaughter, which struck the Executioner with such a Terrour, that he had hardly Heart to do his Office. In Effect, he struck three Times before the Head fell to the Ground, which provok'd the People to that Degree, that they would certainly have cut him to Pieces, if the Judge had not interpos'd. Thus died *James Cusioie* with his Mother and three Children.

Immediatly after these Children, follow'd *Leo Finatu Tasuque*, their Grandfather by the Mother's Side. He was a Christian of try'd Virtue, and Proof against all Misfortunes. He fasted thrice a Week, and did many other Penances besides constant and daily Prayer. *James* his Son-in-Law being taken Prisoner, he prepar'd himself for Death by new Austerities and Fasts, and when his three Children went to Execution, he accompany'd them to the Street-Gate, saying, *Dear Children be mindful of me in Paradise.*

Being retir'd to his Prayers, he overheard People saying, *Kill, Kill.* *Agatha* who heard the same Noise, believing they sought for her, went out to the Multitude and presented her self, but it was not the Lady they sought for. *Madam* (said they) *its*

not

not you, but your Father Leo we seek after. The good old Man hearing himself nam'd, rose immediately and went to meet them. The Soldiers laid hold on him, and offer'd to bind him, *With all my Heart* (reply'd the Old Man) *but your Cords are not strong enough*, going then to his Chamber, he brought down Iron Chains, saying, *These will do better than yours*. With that they led him to Execution, in Order to suffer with his Grandsons, and there beheaded him, after that he had seen the Children murther'd in his Sight.

Agatha liv'd now all alone, for the Daughter was taken from her, a Torment above Death it self. This Tragedy was exhibited at *Nangasacki*, in the Year 1630. It's uncertain what became of her afterwards, for the Persecution was then so hot, that the Jesuits cou'd neither write into *Europe*, nor inform themselves of what happen'd in the Conuntry.

Seventy
three Chri-
stians mar-
tyr'd at O-
mura.

In November, 1629, they seiz'd on seventy three Christians for harbouring the Religious, and committed them to the Prisons of *Omura*. Father *Iscida* (whose Martyrdom we recounted above) being Prisoner there at the same Time, help'd much to ease the Trouble of their Confinement. He confess'd them several Times, and spoke so forcibly of the Honour, and Happiness of dying for Christ, that they long'd impatiently to be ty'd to the Stake. After a Years Confinement in this Dungeon, on the 28th of September, 1630, Orders were sent from Court, to burn all such as had harbour'd the Religious, and to behead the Rest.

Omorondono's Men, to whom this Commission belong'd, press'd earnestly to have them renounce Christ and save their Lives, but they one and all protested against it.

They prepar'd twenty Stakes, and ty'd two of them to each, and amongst the Rest a Woman big with Child. So soon as the Fire was lighted, there rose a thick black Smoak, which cover'd them from the People's Sight, but at the same Time, the sacred Names of *Jesus* and *Mary* eccho'd again from the Hills. Not long after as the Fire clear'd they all were seen and heard too, animating one another to Constancy, and praising Almighty God to their last Breath.

One of this Number had renounc'd the Faith two Years before with the Fear of Torments, but continuing afterwards in his wonted Offices of Charity, and harbouring the poor Religious, it's probable God took Pity on him on this Account, for being seiz'd and presented before the *Tono* he repair'd his Fault by a glorious Confession of his Faith, protesting he was ready to suffer all the Torments, that hellish Art can invent, to make

make Attonement for his late Apostacy, with that, the *Tono* commanded the Soldiers to cover his naked Body with Straw, and set Fire to it, as also to beat him on the Head, and being yet alive, they ty'd him to a Stake, and burnt him with the other Martyrs. Thus God in his great Mercy was pleas'd to change eternal Flames (due to him by his wicked Apostacy) into a Fire of Straw, which lasted not past a Minute's Space.

Of these seventy three who were condemn'd, to suffer, forty one were burnt alive, twenty nine beheaded, and three pierc'd thro' with Launces. One *Christopher*, a young Man of Twenty Years of Age, seeing the Executioner advance towards him with his Lance, stretch'd out his Arms and open'd his Breast to receive the Stroak.

Some perchance may be curious to know the Names and Countries of these glorious Saints, as being but reasonable to preserve the Memory of such noble Champions, and upon this Score I have set them down in the Order and Method as follows.

The Names of those that suffer'd.

Of the Kingdom of *Mie*.

Lewis Gouzaiemon, beheaded for his Faith.

Michael Xiquifuque his Son, burnt for harbouring Father *Francis*.

Martha his Wife, burnt.

Lewis Guiemon, burnt for conveying the Ship from *Mie*, with the said Father *Francis* on Board.

Paul, *Michael* and his Children beheaded.

Michael Feisacu, *Thomas Jaquichi*, *John Cambroye*, all beheaded for rowing in the said Ship.

Simon Ifioye, burnt for harbouring Father *Vincent*.

Grace his Wife, and *John* their Son beheaded.

Peter Faxichiro, burnt for carrying Father *Vincent* on Board his Ship.

Magdalen his Wife, burnt big with Child.

Gaspar Sacuso, and *Peter Transuqui* beheaded for rowing in the said Ship.

Of *Caxiama*.

Michael Tifioye, and his Wife *Mary* burnt.

Michael Guguzo, and his Wife *Ruffina*, burnt, and their Son beheaded.

Of Coyo.

Peter Xinyemon, beheaded for accompanying Father *Bennet Fernandez* in his Missions.

Anthony Missuque, burnt for assisting a Frier.

Catherine his Wife burnt.

John Magoxichi and *Lewis Jenqui* their Children, beheaded.

Lewis Gouxiro, burnt for harbouring the said Father in his House.

Of Teguma.

Michael Mogozaïmon, burnt for lodging Father *Bennet Fernandez*. Also *Mary* his Wife, burnt, and their Son beheaded.

Ignatius Suquezaiamon, and *Dominick Inyemon*, beheaded for being Guide to the said Father.

Of Nagata.

Dominick Cofoye, and *Mary* his Wife, burnt for harbouring Father *Fernandez*, and their Son beheaded.

Of Curosaqui.

James Ficoyzayemon, and *Mary* his Wife, burnt on the same Account, and *Alexius* their Son, beheaded.

Of Xito.

John Caviro, and *Jane* his Wife, burnt on the same Account.

Christopher Quisici, pierc'd through with a Launce, for rowing the said Fathers in the Boat.

Of the Island Iixima.

John Fioyemon, burnt for harbouring Father *Anthony Iscida*. Also *Ruffina* his Wife burnt, and *Fiquiochi* their Son beheaded.

Of the Island Yonixima.

Martin Cambo, burnt for harbouring the Religious, *Peter Foyemon*, *Peter Canfuque*, and *Mary* his Wife, burnt on the same Account, and *Paul* their Son, for assisting Father *Vincent*. Of

Of Socaco.

Gregory Rocuyemon, and Margaret his Wife, burnt on the same Account, Michael and Dominick their Sons, beheaded.

Of Curocuchi.

Michael Bifuque, and Clare his Wife, burnt for harbouring Father Fernandez.

Of Iquiriqui.

Dominick Iofioye, and Magdalen his Wife, burnt for treating with Father Bartholomew, as also for permitting their Children to serve the said Father in Quality of Catechists, moreover Quivoro their Son, burnt for concealing Father Gabriel.

Thomas Nizo, burnt for serving the said Father by Way of Guide.

Of Motogama.

Peter, Magdalen his Wife, and three of their Children, beheaded for harbouring the Religious.

Of Urogami.

Michael Ichiezayemon, and Isabella his Wife, burnt for harbouring Father Bartholomew.

Paul his Son, and one of his Brothers beheaded.

The Persecution was so hot, that it's impossible to learn any Particulars of their Lives.

Bugendono Governour of Tacacu who was then at Court, hearing that the Jesuits in his Absence had reclaim'd several thousand Apostats, as also that Father Guttieres was seiz'd at Isafai, gave Orders to his Lieutenants to renew the Persecution against the Christians, and to extirpate that Religion (if possible) out of his States. The Christians of Tacacu tormented for the Faith.

The Soldiers upon these Orders, search'd every House, and Father Matthew Cauros, Provincial of the Society, narrowly escap'd being taken. This Father believing it necessary for the Good of the Church and the Society to preserve himself, lay

hid in a Conveyance betwixt two Walls, this notwithstanding, the Soldiers broke into the Place, and yet what's strange, never discern'd him. Not long after, he fell dangerously ill, and nothing to relieve him in this Condition, but what came immediatly from God who was pleas'd to preserve his Life for more glorious Combats, as we shall see in the proper Place. *Anthony Giarmon* also his Companion being then at Sea, they pursu'd him so close, that he was forc'd to land, and retire into a Cave, where he continu'd for a long Time.

Bugendono being return'd Home, commanded all the Christians within his Jurisdiction, to worship the Idols. Upon these Orders, the poor Christians were haul'd from all Parts to the Pagods, and such as refus'd to worship, tormented after a most barbarous Manner. Several for Fear of Torments surrendred at Discretion, but however three hundred stood firm and constant, protesting they would rather die than adore Devils.

New kind of Cruelties exercis'd on the Christians. The Tyrant discharg'd his Fury, chiefly on these last: Besides the Torment of Water and twisted Cords (as above) he caus'd hollow Reeds to be fill'd with Sulphur, Wormwood and other Noisom smoaky Stuff, and setting these on Fire at one End, they apply'd the other to the Martyrs Noses, by which Means the Smoak fum'd up to their Heads, till they fell down on their Faces in fainting Fits, and half burnt besides. Moreover, they bor'd others in the Body with sharp hollow Reeds, and tore both Skin and Flesh out with this barbarous Instrument. They apply'd also flaming Torches to their naked Skins, and turning them in the Air, by Neck and Heels, beat their Bodies with knotty Sticks, till they fainted under the Torments.

To terrify the Women, they rosted their Children before their Eyes, and the Tears and Cries of these little Innocents, pierc'd the Mothers Hearts. Moreover, they drew Circles on the Ground, and in these the Christians were to stand, with their Feet close, their Arms in Form of a Cross, and a Piece of Wood about two Foot long betwixt their Teeth, and this on Pain of being treated as Apostates, in Case they let the foresaid Wood fall to the Ground.

They invented also other Torments, more cruel than the former, as we shall see in the Sequel of this History. Amongst these glorious Martyrs, there was an honourable Matron, that distinguish'd her self on this Occasion: She had with her a Daughter of 13 years of Age, as also a Daughter-in-Law, with a little

little one at her Breast. The Tyrant, after several Devices to make her renounce the Faith, turn'd her over to the Soldiers to be tormented. They stuck then pointed Reeds into her Flesh, turn'd vast Quantities of Water into her Stomach, and trampling on her Belly with their Feet, forc'd it out again with Blood.

The Daughter-in-Law who was there present, refusing also to comply, with their impious Desires, they took the Infant out of her Arms, and dash'd the Head on't against the Mother's Face, which however did not make the least Impression on her constant Mind.

The Executioners mad to see themselves overcome by feeble Women, laid Hands on the Daughter, and exercis'd all Manner of Cruelties on her, for Instance, they fill'd her up with Water, and press'd it out again with Blood, they prick'd her Body in several Places with sharp pointed Reeds, they apply'd a green Reed hot out of the Fire to her Flesh, scorch'd all her Body with lighted Faggots, steep'd Reeds in Brimstone, and thrust them into her Ears and Nose, in short, finding her still constant, and inflexible they dragg'd her about the Room, and so left her for that Time, with Intention to remove her to *Kimabara*.

The Tyrant finding the Parents Proof against all his Assaults, and that the very Children too, by their Example, stood firm and constant in their Belief, chang'd the Batteries, and by a Diabolical Invention, resolv'd to debauch the Parents by Compassion on their Children, and to corrupt these by their ill Example, which in Conclusion took Effect. Having then assembl'd several Boys, betwixt eleven and twelve Years of Age, he threaten'd to put them on the Torture, unless they wou'd call upon the *Camis* and *Fotoques*. The Children answer'd with a general Consent, *we adore Jesus Christ, and him only we will serve*. With that, the Soldiers flead their Hands before their Parents Eyes, and laying them on hot Coals, protested they wou'd take it for a distinctive Sign of Compliance, in Case they mov'd out of the Place. Some endur'd the Torment to the last, and others again drew off, saying: *I am a Christian, I renounce the Camis and Fotoques*.

To some also, they gave hot Coals to hold in their Hands, saying they wou'd cease to be Christians, if they let them fall. And what's stupendious, there was not one that yielded under this Torment, moreover they never let go their Hold, 'till the Tyrant himself gave the Sign. Amongst the Rest, there was one only five, or six Years of Age, whom they

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tormented by Fire, and Sword, the whole Night through. One of the Company, mov'd with Compassion at his Sufferings, gave him a dryed Figg, the Child going to Eat it, the Executioner held his Hand, saying, he shou'd not taste it unless he wou'd renounce the Faith; the Child made no Reply, and flung the Figg in his Face. They led him afterwards to *Ximabara*, where amongst other Torments, they tore off his Flesh with hot Pincers, and cut off his Lip, because he wou'd not say these Words, *I renounce the Faith*.

They used all the Rest after the same Manner, and few or none yielded under the Pains, but what's deplorable, the Parents betwixt a natural Compassion of their Childrens Misfortune, and dread of experiencing the same Torments themselves, most of them fell, and the Children follow'd their Example. By this Means, of 280 Persons who till this Time had behav'd themselves with so much Constancy, only 50 persever'd, the Rest all surrender'd, and left their Colours.

Bugendono transported with the late Success, resolv'd to pursue his Point; to this End, he order'd the fifty Prisoners to be shipped off to *Ximabara*, promising himself, to force them out of their Religion by dint of Torments.

Fifty tormented at Ximabara.

They arriv'd there on the 23 of *May*, 1630, and next Morning were conducted thro' the Town, to an open Plain near the Sea-Side, where they design'd to execute the Chief of them, for a Terrour to the Rest; viz *Thomas Quichibioye*, *Paul Nagata*, *Leonard Sacuzaiemon*, *John Gonzaiemon*, *Jenixo Dions*, a Lady of Quality call'd *Mary*, and *Paul's* Wife, a Woman near fourscore Years of Age. The Tyrant was so incens'd against these four last in particular, that he resolv'd not to spare them, tho' they shou'd renounce the Faith.

In this great Plain were 7 Pits, three Polms deep, and 6 in Circumference about two Yards Distance from each other. In each of these, they planted two Stakes crosswise for the Patients to sit on, and in this Manner they shut up their Heads in the Pits, betwixt two half Circles of Wood, which were fasten'd on the out side with Iron-Bolts, the other Christians standing by to contemplate their Sufferings.

All being ready for the Purpose, *Bugendono* (the first Author of this Invention) came up himself to assist at the Tryal: They began with *Leonard*, a substantial Freeman of *Arie*, whom the Tyrant particularly hated, in Regard he had given one of the Governours the Lye, for saying, he had renounc'd the Faith. To be reveng'd on him then for this Answer (which they were pleas'd

pleas'd to call *insolent*) he commanded them to saw off his Right Arm, and this was done too after a most barbarous Manner. First of all they put him in the Pit, and then made the first Incision with an Iron Saw. The Wound being now open, they applied a wooden one, made of thick Reeds, and this designedly to prolong his Torment. They treated the other Men and Women also, after the same Manner. But what's most terrible, this Operation continu'd seven Days together, and salt thrown continually into the Wound, during the whole Time, and Physicians at Hand with Cordials, to recover them as they fainted in the Torments.

The other Christians, whom they pretended to terrify by these Tortures, not making any Shew of surrender, they mounted them on sharp wooden Horses, with Ropes tyed cross their Mouths, to hinder them from speaking, and conducted them in this Manner, through the Town, with loud Huzza's, crying as they dropp'd off: *he's fallen, he's fallen*, meaning he renounc'd his Faith.

After this ignominious March, they tormented them each apart, blowing Brimstone up their Nostrils, pricking their Flesh with sharp Reeds, burning them with Firebrands, tuning in Water, and pressing it out with Blood. What's observable, these Torments all follow'd one upon the Neck of another, as one ended, an other began. To conquer in the first Heats of Combat is less strange, but as our natural Force is bounderd and limited, long and violent Pain, tames the most resolute Hearts.

This was their Case, Courage at last fail'd, and every Man of them suffer'd Shipwrack in the Faith, besides one young Gentleman of *Conga*. Five of those that suffer'd the Torment of the Pit for four Days together, yielded upon the fifth, and last of all, *Paul* of *Nagata* a Man of eighty three Years of Age. A deplorable Fall! in regard of the Loss of so many Souls, and the ill Example to the Christians of *Japan*.

Thomas Quichibroie, a principle and zealous Christian of *Aria*, remain'd alone in the Field, constant and immoveable to the last. What's most of all he shew'd such Alacrity and Cheerfullness in his Torments, that *Bugendono* confess'd he was the only Man in *Tacacu*, that deserv'd the Title of Brave. One of the Company seeing him so unconcern'd, stept up, and ask'd if he felt any Pain? Very certainly (reply'd *Thomas*) but the Cause I suffer for, and the Thoughts of eternal Recompence, replenish my Soul with Joy. On

On the 31st of *May*, 1630, *Thomas* yielded up his Soul to God, and went victorious to Heaven. They were seven Days, in sawing off his Neck with a wooden Saw, and by Report of those that were present, the Head had the same Serenity and Sweetness, as formerly in his Life Time.

They took the other six out of the Pit, and *Jenixiro Diens* with two Women, were releas'd. But as for *Paul*, *Leonard*, and *John*, the Tyrant order'd them all three to be beheaded, tho' they had renounc'd the Faith. One of *Thomas's* Children, who was present when his Father expir'd, carry'd the News, exhorting them to repair their Fault by a glorious Confession of their Faith, for Death every Way was inevitable.

They all three follow'd his Advice, and probably God (for whose Sake they had suffer'd so much) would not let them perish. In Effect he inspir'd them with so lively Repentance for their Fault, that they all three profess'd themselves Christians, protesting they would wash out the Stain with their Blood. *Leonard* also retracted what he had said, declaring he would not change his Religion to save his Life; with that they struck off their Heads, and burnt their Bodies to Ashes, which afterwards were thrown into the Sea. As for *Clare*, she died some Days after of her Wounds, and if we may credit those who stood by her when she renounc'd the Faith, her Brain was turn'd with the Violence of the Pain, and all her Senses perfectly drown'd which never return'd to her last Breath.

Five Apo-
states ac-
knowledge
their Fault
and die
Martyrs.

The Tyrant *Bugendono* was infinitely transported with these Victories over the Christians, but at the same Time two Things check'd this Joy: One, because five of those (who for Fear of Torments had apostatiz'd) became penitent for their Fault, and died courageously in the Pit, where the Executioners were five Days in sawing off their Necks; and the other because Father *Matthem Cauros* Provincial of the Jesuits had escap'd out of his Hands, for he was eager to the last Degree of apprehending these Religious, to force (as he said) the Faith out of their Hearts, by his cruel Inventions.

This Monster of Cruelty to satiate his bloody Passion, went himself to *Nangasacki*, and his Design was to petition the Governour for Leave to try his cruel Inventions on some of the Religious in his Prisons. But just Heaven struck him at the same Time, like another *Antiochus*, and reveng'd on him the Blood of his Martyrs.

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He fell sick upon the Journey, and tho' the Distemper prov'd only a Tertian Ague, and the Fits moderate, he immediatly lost his Senses, crying out like a Madman! *See that Xoas of Arie, how he threatens me, take away those Heads from my Bed-side.* At the same Time, God struck him with an incurable Wound, and yet the unfortunate Wretch, in Place of acknowledging his Fault, was heard to say more than once. *Nothing troubles me but that the Christians will rejoice at my Death, and say, Heaven hath chastis'd me for my Cruelties to them. However let them know, all is short of what I design afterwards, in Case I recover my Health.*

Being arriv'd at *Ximabara*, where formerly he had tormented the Servants of God, he commanded by Sound of Trumpet, that whoever knew of Remedies for a Tertian Ague should bring them to Court in writing forthwith. Upon these Orders, upwards of two hundred came in immediatly, and he resolv'd to try them all in one Day; saying foolishly to himself, *if one will cure, altogether will do better.* But these Remedies in Place of easing his Pains, heighten'd the Distemper to that Degree, that he did nothing but howl and roar like a wild Beast.

Infine, finding himself upon the declining Hand, he was carried to *Ungen* Baths, where he formerly tortur'd the Martyrs, and special Care was taken to temper the Waters; but this notwithstanding, so soon as he stepp'd into the Bath, he roar'd out as if they had put him into the hottest Pool of all the Mountain. *Turn out of the Company* (he cry'd) *for besides the Heat of the Bath, I have a Fire within, that's sufficient to set the Room in Flames.* Then he complain'd (as before) of Multitudes of Heads that gnash'd their Teeth, and tormented him without Respit. In this Manner he died, and as there's too much Reason to fear, sunk from the scalding Waters of *Ungen* into the glowing Furnaces of Hell, to weep and gnash his Teeth for all Eternity.

He fell upon the journey, and the Disciples per-
only a Tertius Agas, and the Eris moderate, he immediately
lost his senses, crying out like a Madman, & the Yoke of Arie
but he recovered, & he was the friend of my Father, & the
the same time, God heard him with a voice, & the Word of
the same language, & the same in the same manner, as his Father
was heard to say more than once. Now, I will say to you that the
Commandment will require as my Father, and the Father will require
me for my Obedience to them. However, let them know, as I have
said, I have answered, in the same way, & the same manner.
Being moved at this, where formerly he had remained
the servants of God, he was commanded by God, to remain
that whoever knew of him, should for a certain Agas, should bring
them to Court in writing, with him. Upon these Orders, he
wards of two hundred came immediately, and he related to
try them all in one Day: saying, look to him, & you will
know, whether he be true. But these Remains, in the
ending his pains, he said, the Father, & the Son, & the Holy Spirit,
that he did nothing but bow down, & adore, & praise, & glorify
Father, finding himself upon the declining of his strength,
and to these Fathers, where he formerly served, the Ministry,
and special Care was taken to support the Father, but this was
withstanding, to look as he stepped into the Father's shoes,
as if they had put him into the shoes of the Father, & the Son,
and the Holy Spirit, & the Father, & the Son, & the Holy Spirit,
Then he complained (as before) of Malicious of Men, that
gnashed their Teeth, and tormented him without Reason, in
this Manner he died, and as there was much Reason to
look from the falling Waters of the Spirit into the Father,
and of Hell, to weep and gnash his Teeth, & his Father.

THE HISTORY OF THE Church of Japan.

The TWENTIETH BOOK.

IN the Year 1631, died the great Persecutor of the Church, *The Xogune* and Antichrist of Japan, the *Xogune*. His Death to prevent Tumults, and to secure the Empire to his Son, was kept private for some Time, but the same being publish'd afterwards, they made a most noble Funeral, and greater than yet was done for any of his Predecessors. His Son was left young, but lewd to the last Degree: He refus'd to marry, and for this Reason, because being Son and Grandson to two Emperours, no Woman (as he pretended) was worthy of him, and upon the same Account, he took upon him the Title of *The Xogune*, that's to say, the *Great Emperour*. Having laid aside the Thoughts of Marriage, he abandon'd himself to all Kind of Disorders, which so wasted his Strength, that nothing was more look'd for, than a general Revolution in the Empire, in Regard there was none to succeed after his

The Xogune Emperour dies

Death by lineal Descent. Moreover, the Christians cherish'd themselves with the Hopes of seeing an End put to the Persecution, and a new Posture of Affairs, but these Hopes were ill grounded, as we shall see in the proper Place.

It's a Saying of a holy Father, that it much redounded to the Honour of the Church, to have had *Nero* for her Enemy, as also, that the Approbation and Esteem of such a Man, who relish'd nothing that was good, wou'd have cast a severe Reflection upon her. The same may be said of the *To Xogune*, he hated the Sanctity of our Religion, and persecuted it above any of his Predecessors. Others sacrific'd the Sheep, he put the Pastors to Death. The former declar'd War against Christian Religion in *Japan*, but this latter extirpated it out of the Land. As our Relations from those Parts came altogether from the Religious, and these most of them were put to Death, we have but few Particulars of what happen'd in these latter Years. The *Austins*, *Franciscans* and *Dominicans* were every Man cut off, and upwards of fourscore of the *Society of Jesus*, insomuch, that there now remain'd only five of these Fathers in the whole Country, of whom we borrow'd what is here set down in the Sequel of this History.

New Torments invented against the Christians.

We begin with one *Nicholas Keyan Tucunanga* a Japonian. He was born in the Kingdom of *Onis*, and brought up under the Care of the Jesuits till the Age of nineteen Years, at what Time he enter'd into the Society. He was banish'd to *Macao* in *China*, in the Year 1614, and return'd afterwards in Disguise to labour in the Vineyard. In the Year 1633, being surpris'd at *Figen*, they tormented him in the Manner as follows.

They sunk a Pit, and in the Middle set up a Gibbet, on which the Servant of God was hung with his Head downward, and his Hands ty'd behind his Back. This done, they clos'd up the Mouth of the Pit with two Planks (as above) and shut out the Light, leaving him in this Manner without Meat or Drink.

Tho' this Torment may seem to us short of the former, yet to those that had Experience of both, it far exceeded all the Rest. For the Entrails turning upon the Stomach, and the Blood beating downwards caus'd such violent Contractions of the Nerves and Muscles, that they were ready to burst in Peices. The very Violence of the Posture forc'd Blood out at Eyes, Ears, Nose and Mouth; and being bound Hand and Foot, they had not Power to help themselves. Add to this the Want of Food, and long Continuance, which lasted with some for eight

eight Days together. This is certain, none of the Torments made so many Apostates, and therefore it was generally in Use, as was also that of Water.

Brother Keyan liv'd three Days in the Pit, without any Ease or Respit. The Guards questioning him one Day if he felt no Pain? He answer'd, *Nothing troubles me but that I can't convert the Emperour of Japan.* On the fourth Day he expir'd, being threescore and three Years of Age, of which he liv'd forty five in the Society. It's held for certain, that the Blessed Virgin assisted him in the Torment, for having found a Vessel of Water in the Pit after his Death, the People were induc'd to believe that this Was sent him by Way of Refreshment from the Mother of God.

The same Year, Brother Thomas Nicisor of the Society of Jesus, and Native of Mino was burnt alive for the Faith at Nangasacki, moreover, Father Francis Baulding of the same Society, a Person eminent for Erudition and Learning, being return'd in Diguise into the Country, died there of meer Hardships and Labours. The Particulars are not known.

We have a more full Account of the glorious Martyrdom of Father James Anthony Giarmon. He was born at Naples and enter'd into the Society with the Hopes of shedding his Blood in Japan. It was the History of these Martyrs Sufferings that inspir'd him with these Desires, so much does it concern the Church to publish the Actions of her Saints. He earnestly petition'd the General to make this glorious Campaign, and his Request was granted. He arriv'd at Japan in the Year 1606, and was sent to Arima, where they kept the Bodies of such as had suffer'd for the Faith. This holy Man inflam'd with the Desire of Martyrdom, contemplated frequently these sacred Relicks with Tears in his Eyes, praying that by their Intercession, he might partake with them in the same Happiness.

He wrote from Arima to Father Panonius in these Terms: *I always long'd for two Things, To preach the Gospel in Japan, and to die on a Cross. The first Part is accomplish'd, God grant I may deserve the latter for Love of him that died for me. I'm unworthy (I confess) of such Mercy; it's to great an Honour to mount our Saviour's Throne. I ought rather to wish to be torn in a thousand Pieces, however, I trust and confide in his Divine Bounty, for I live in a Place where Martyrs abound. Reverend Father, be pleas'd to intercede for me to his divine Majesty, that my Prayer may be heard. From Arima, the 20th of June.*

He

He liv'd 20 Years in *Japan*, under extreme Hardships, lurking in Grotts and Caves, climbing up unaccessable Mountains, lying expos'd to all Weathers, in Nakedness, Hunger and Thirst, and this to assist the poor Christians, in Time of Persecution. Infine, he was seiz'd near *Arima*, and committed to Prison, where he continu'd for a long Time under many Hardships and Miseries. So soon as his Sentence was pass'd, they mounted him on Horseback with his Hands and Feet bound, and conducted him in this Manner, thro' the Town of *Arima*, to the Pit, in which Torment he liv'd three Days. His Martyrdom fell on the 25th of *August*, being at the Age of 56 Years.

He had with him for Companion in his Labours and Sufferings, one *John Ridera* his Catechist, who was also taken with him, and died in the Pit upon the fourth Day. He was Native of *Firando*, and the Father admitted him into the Society in Prison. This Japonian was follow'd by several others, who after his Example gain'd a glorious Crown of Martyrdom.

The first of these was one *John Yama* of *Tzunocan*, who after the late Banishment, travell'd seven Years together over *Japan*, to conserve and increase the Flock of Jesus Christ. In the Year 1629, being apprehended in *Voscia*, towards the Frontiers of the Empire, they conducted him to *Jedo*, where he continu'd four Years in Prison. Before his Execution, he call'd for Pen and Ink, and wrote an eloquent Discourse, shewing there was no Salvation out of the Christian Religion. The Paper being presented to the Governour, he suspended the Execution, and in that *Interim*, several considerable Persons went to visit him, and were baptiz'd. The Emperour inform'd of these Conversions, order'd the Governour to hasten the Execution, and immediatly he was hung in the Pit, and there happily finish'd the Course of his Martyrdom Forty Seven Years from his first Admission into the Society.

Four others also were burnt alive the same Year, viz. Brother *Thomas Ricuan*, Brother *Lewis Cafucu*, Brother *Denis Yamamoto*, and Brother *James Facuscima*. They were all four zealous Catechists, humble, devout and mortify'd, to whom nothing was wanting but the Crown of Martyrdom, which through God's great Mercy they obtain'd this Year.

Frequent mention hath been made in this History of Father *Bennet Fernandez*, he was born in *Portugal*, being yet a Boy, *Father Pirez* (a Religious Man of eminent Virtue) fortold he would be martyr'd in *Japan*. So soon as he was ordain'd Priest, they sent him to that Mission, where he labour'd for Twenty seven Years with wonderful Charity and Zeal. In the Year 1620, he ran over the several Kingdoms of *Omi*, *Mino*, *Ischi*, *Micava*, *Totomi*, *Suranga*, *Kanto*, *Sangami*, *Musafci*, *Ovari* and *Jedo*: It's not to be express'd what he suffer'd in these Missions. Being generally look'd upon as the chief Support of Religion in *Japan*, they search'd after him continually, insomuch, that he was forc'd to change Cloaths, and lye hid in Caves and Dens about *Nagata*, where he was seiz'd afterwards and led in Triumph to *Nangasagui*.

Father Bennet Fernandez and other Jesu-ites put to Death.

Being presented before the Governours *Densciro* and *Matasayemon*, he so charm'd them with his Sweetness, and Religious Comportment, that they were pleas'd to say, *He was a Man of Quality and Sense*. However they press'd him earnestly to renounce the Faith: The Father upon this Motion, composing his Countenance, answer'd, *He could not but wonder, that Persons of their Rank, should offer so mean and base Proposals to a Man of Honour, as they were pleas'd to call him*. Then pulling out a Book of the Christian Doctrine, he told them, *he would seal the Truth of that Faith by enduring all the Torments they could invent*. The Governours tender'd upon the Proposals, but fearing at the same Time to incur the Emperour's Displeasure, they condemn'd him to the Pit.

Father *Paul Saito* a Japonian Jesuit and Companion to Father *Fernandez* for Twenty Years past, was taken at the same Time, and condemn'd with him to the Pit. Father *Fernandez*, after Twenty six Hours in the Torment, appearing to faint away, the Guards brought him Cordials to drink, not out of Compassion, but to prolong his Torment, intending to remove him to *Ungen*. As for Father *Paul*, he continu'd seven Days in the Pit without Meat or Drink, and yet so strong and vigorous, that the Guards were in Amaze at it. Going afterwards to see if he was dead, he desir'd them not to disturb his Rest, for he would not die before Father *Fernandez*.

On the seventh Day, which fell on the 2d of *Octob.* 1633. Father *Fernandez* (who was then in Prison) ask'd how Father *Paul* did, and whether he was yet alive? The Soldiers told him he was just upon the Point of expiring: *I expected as much* (said he) and fixing his Eyes on Heaven, yeilded up his Soul

to

to God, at the very Moment Father *Paul* expir'd in the Pit. Their Bodies were both burnt, and the Ashes thrown into the Sea. What's particular, when they carried the Bodies to be burnt, the two Fathers were heard to salute one another, *Fernandez* in *Portuguese*, and *Paul* in *Japoneze*. And this Miracle is attested by the Heathens themselves.

Father Not long after the Death of these two Martyrs, they seiz'd
John He- on Father *John Acoſta*, and conducted him to *Nangasqui*, where
ros Aco- he was condemn'd to the Pit. He was Native of *Portugal*, and
ſta, and endued with ſingular Charity, Obedience, and Mortification.
two other They baniſh'd him out of *Japan*, with the Reſt, but ſuddainly
Jeſuits put after he return'd again, and made himſelf a common Sailor to
to Death. ſteal into the Country. It's not to be expreſs'd what he ſuf-
fer'd the nineteen Years he liv'd in *Japan*. In all his Miſſions
he ſpent the Nights in Fields, Deſerts and Caves as he light
on, and liv'd on Roots and Herbs as he found. He lay nine
Days in a Well, and had Meat let down to him by a Rope.
In the Year 1629, being cloſely purſu'd by the Soldiers, he
was forc'd to retire into the Deſert, and hide himſelf in a
Ditch cover'd with Briars, and nothing to defend him againſt
the Cold and other Hardſhips, but a thin Coat, and a little
Rice and Water which was brought him from Time to Time
by one of the Chriſtians. The Soldiers wearied with ſo long a
Search withdrew, and the Chriſtians with much ado brought him
out alive.

So ſoon as he recover'd, he renew'd his Works of Charity
in the Kingdom of *Suo*, and in theſe good Offices he was ta-
ken, led to *Nangasqui*, and there condemn'd to the Pit. He
met on the Road with a Japonian, who either out of real or
feign'd Devotion, begg'd ſomething that belong'd to him. The
Father modeſtly reſuſing to gratify him in this Kind, the
Japonian without more ado cut off the Tip of his Ear, and
preſented it reeking hot to a *Portugueſe* for a Relick. The
Father liv'd three Days in the Pit, and ſo expir'd. His
Martyrdom fell in the Year 1633, and the fifty eight of his
Age.

He had two other Brothers, Companions with him in his
Torments: Father *Sixtus Tocuun*, and Brother *Damien Fucaye*,
both Japonians. The firſt was brought up in the Jeſuits Se-
minary, and after long Tryal in the Miſſions was ordain'd
Priest. Being baniſh'd *Japan*, and betray'd upon his Return,
they condemn'd him to the Pit, where he liv'd four Days, and
then expir'd, being at the Age of ſixty three Years, and forty
three from his Admiſſion into the Society. He

Brother *Damien*, was Companion to the Provincial in his Missions, and one much admir'd for the Gift of Preaching. He was Native of *Arima*, and Heaven crown'd his Labours with a glorious Martyrdom in the Pit, on the 9th of *October* 1633.

Nine Days after appear'd on the Stage Father *Julian Nicaura*, The Martyrdom of Father Julian Nicaura of the Blood Royal and one of the four Embassadors to Rome. whose Birth, Virtue, Life and Death, illustrated the Church with a glorious Martyrdom. He descended of the Blood Royal, and was near a Kin to the Kings of *Bungo*, *Arima*, and *Omura*, who were all absolute Princes before the late Revolution under the Emperour *Taycosama*. Moreover, he was one of the four Embassadors from the three said Princes, to render Obedience to the holy See. Upon their Return from *Rome*, they all four enter'd into the Society, in the Year 1591. Father *Julian* at that Time, was not full twenty Years of Age, but of so great a Soul, of so lively a Faith, and so ardent Charity, that neither Entreaty of Friends, nor the Heat of the Persecution could divert his Thoughts, believing nothing was more honourable, than to die after the Example of Christ on a Gibbet.

After three Years Study in Divinity, they ordain'd him Priest, and sent him into the Mission, where he labour'd with indefatigable Zeal. It was no little Surprise to see a Prince of his Rank and Quality, running barefoot about the Country, and starving in Holes and Corners for Fear of Soldiers, who were daily in Pursuit of him. He endur'd these and other Hardships for forty three Years, and gave infinite Proofs of his profound Humility and other Virtues. Being surpris'd at *Cocune*, they conducted him in Chains to *Nangasacki*, where all Arts were us'd to make him conform to the Religion of the Country. The Governours put him in Mind of the Glory and Quality of his Ancestors, conjuring him to do nothing unbecoming himself. The Father made them an admirable Discourse, touching the Sanctity of our Religion, and Necessity of Salvation. He spoke of the Contempt of the World, with such an Air of Majesty, and so extoll'd, the Crowns which God had prepar'd in Heaven for his Servants, that they could not but be mov'd.

But these wicked Ministers fearing to incur the Princes Displeasure, condemn'd him to the Pit. The Servant of God render'd a thousand Thanks to Heaven for so great a Blessing, believing himself more happy in descending alive into the Grave, than in dying on the Throne of his Ancestors. He was seventy Years of Age, Going to Execution he publish'd every where as he pass'd, that he was *Julian*, whom the Kings of Japan his

Relations sent to *Rome*, and that he suffer'd willingly, to attest by his Death, the Sanctity of that Religion he profess'd. They hung him (as usual) with his Head downward in the Pit, where he liv'd four Days without Regard to the pressing Instances of the Soldiers, to return to the Worship of his Ancestors, and happily accomplish'd his Martyrdom.

Four other
Jesuits
executed.

He had four other Religious of the Society, Companions with him in the same Death, viz. Father *Matthew Adam*, Father *Anthony Sonfa*, and two Brothers, *Matthew* and *Peter*.

Father *Adam* was Native of *Sicily*, and of a noble Family. He arriv'd at *Japan* in 1604, and was banish'd Ten Years after amongst other Religious: But going over the second Time, he made himself Companion to Father *Hierom de Angelis*, with whom he travell'd into the Kingdom of *Fecingo*, on the Northern Confines of *Japan*, where they first preach'd the Gospel and baptiz'd Thousands of People.

Three Years after being discover'd in the Kingdom of *Osciu*, the Judge who had Notice of it, advis'd him by all Means to make his Escape before it came to the *Tono's* Ears. He march'd out then by Night, travelling over unaccessible Mountains and vast Plains cover'd with Snow, and this to keep his Patrons harmless. Moreover, he ran infinit Hazards at Sea, for going to *Meaco* with Father *Pacieco*, and the Ship bulging in the Storm, he escap'd by Miracle with his Life. By these Labours and Hardships, Heaven prepar'd him for the Crown of Martyrdom, which he obtain'd at *Nangasacki*, in the Pit, at the Age of 59 Years.

The Second was Father *Anthony Sonfa*, a noble Portuguese: This Servant of God being return'd from his Banishment, liv'd five Years in a little Bark, coasting about the Shoars in a Seaman's Weed. Being seiz'd afterwards at *Ozaca*, they condemn'd him to the Torment of the Water, and then remov'd him to *Nangasacki*, where he suffer'd in the Pit, after Nine Days Torment.

On the same Day, and in the same Place, they put to Death two Japonians, *Peter* and *Matthew*; both of them were train'd up in the Jesuits Seminary, and accompany'd the Fathers in their Missions. They were admitted into the Society and made their Vows in Prison, which inspir'd them with such Alacrity and Cheerfulness, that they did not seem to be concern'd at the Torments.

On the 29th of *Octob.* in the same Year, died in a *Leper's* Hut, Father *Matthew Cauros* one of the most eminent Religious in his Time. He was born at *Lisbon*, and obtain'd leave to return with the Embassadors to the *Indies*. Marching afterwards on the Field of Battel to combat the Enemies of Religion, he left every where evident Proofs of his invincible Patience and Charity, advancing from Place to Place like a valiant Captain, to animate the Soldiers to Combat. He was nine Years Provincial, and by Decree of the holy See administr'd the Bishoprick of *Japan*.

The admirable Death of Father Matthew Cauros Provincial of the Society and Administrator of the Bishoprick.

One might fill whole Volumes with his Adventures and Sufferings for the holy Church. The Heathens believing the Flock would disperse upon the Shepherd's Death, pursu'd him close both by Sea and Land, insomuch, that it was a Miracle he escap'd. The Soldiers surrounded the House where he lay hid, and he was once upon the Point of surrendering himself, if his Patrons had not interpos'd.

He burnt with an ardent Desire of shedding his Blood, and upon Occasions, was heard to expostulate with our Lord for refusing him that Honour. But divine Providence appointed it otherwise, and would have him resemble in his Death the great Apostle of *Japan*, whom he perfectly copy'd in his Life, and Actions.

Being one Time at *Fuximi*, wearied and broken with Infirmities, and none there daring to harbour him, for Fear of the Soldiers, he resolv'd to present himself before the Governour. In the mean Time up comes a *Leper*, and courteously invites him to his Hut. The Servant of God accepted of the Invitation, and went joyfully to this poor little Cabin. This was the Episcopal Palace where the glorious Prelate, worn out with Years and Miseries, fell sick and died. All his Trouble was, that he could not end his Life on the Theatre of Honour, I mean the *Pit* or *Flames*.

All these Missioners and Apostolical Men (whose Combats and Victories we now recounted) died in the Year 1633. From this Time to the Year 40 I find nothing but continual Martyrdoms of Japonians thro' the several Provinces of the Empire. Some Jesuits also distinguish'd themselves on this Occasion, and particularly Father *Sebastien Viera* a Man of try'd Vertue and Experience.

The glorious Death of Father Sebastian Viera and five more Companions.

After labouring several Years in *Japan*, he was banish'd in the Year 1614, and so sent to *Rome* to inform the Pope, and General of the Society with the deplorable Condition of that once flourish-

rishing Church. His Holiness Urban the VIII. receiv'd him with sensible Joy, and could not hold from Tears to hear with what Alacrity the Japonian Christians ran to Martyrdom, as is sufficiently express'd in his Breef to that Nation. As for the Father, he empower'd him to dispense amongst them the spiritual Treasury of the Church, and by Way of Encouragement to make him fight valiantly for the holy Faith, he declar'd, that if it prov'd his Lot to shed his Blood for Jesus Christ, he would enroll his Name, in the Catalogue of Martyrs. The Father prostrating on his Knees, receiv'd the Oracle with feeling Satisfaction, as a Presage of his future Happiness.

Being return'd to the Indies he took the Way of the Philippines, and arriv'd in Japan under the Disguise of a Sailor, in the Year 1532. Immediately upon his landing he prostrated on his Knees and kiss'd the Ground, saying, *Hac Requies mea in Seculum Seculi, hic habitabo quoniam elegi eam, hac est Domus Dei & Porta Cæli.*

Before he had well given Account to the Fathers of his Negotiation at Rome, Report went about, that a Roman Priest (for so they call'd them afterwards) was return'd from Europe. Unmondo Governour of Nangasacki, and Nagata Governour of Arima jealous the Emperour might reflect upon them for Negligence and Carelessness in their Office, set Guards round the Country, promising a Reward of five hundred Crowns to any that should take him Prisoner.

In the mean Time, the Father being declar'd Provincial and constituted by the holy See Administrator of the Bishoprick, was forc'd to be continually on the Progress in Order to visit the Flock committed to his Charge; however, as the Roads were laid with Soldiers he travell'd constantly by Night, and in Disguise too, lodging for the most Part in wild Forests, and enchanted Places for all People avoided him, and durst not so much as send him the common Necessaries of Life, for Fear of Torments. This notwithstanding he enjoy'd a perfect State of Health, and Heaven by special Providence, was pleas'd to preserve him for a Time, in Regard, of the pressing Necessities of the Church.

It is taken Prisoner and call'd by the Xogune to Jedo.

But the Guards being continually on the Search, and all People question'd on the Road, whether they saw a Man of such Shape and Features (as they describ'd, by Direction of those who formerly had been acquainted with him) it was not possible for him to escape. In Effect they discover'd him in a Boat near Ozata, and led him streight bound with Cords to Nangasacki.

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The Governour overjoy'd to have met with his Prey, dispatch'd a Messenger to Court with Advice, that the *Roman* was in Hold. In the mean Time, they remov'd him from *Nangasacki* to *Omura*, and appointed Soldiers to keep Watch over him Day and Night. Five other Christians who assisted him in the Mission, were all seiz'd at the same Time. *Paul* who was one of the five, serving the Father at *Mafs*, saw the Blood in the Chalice boil and froth, which prov'd an Omen of his Martyrdom. He admitted them all five into the Society, and having been constant Companions in his Labours, they deserv'd to share with him in the Crown of Martyrdom.

The Emperour curious to hear News from *Europe*, order'd the Father to be brought to *Jedo*. The holy Man had a foreknowledge of it, and towards Night began to pack up his Luggage. The Guards seeing him so busie, ask'd the Meaning of it? And the Father told them, that within few Hours he must go for *Jedo*. Nothing at that Time seem'd less probable than such a Journey, insomuch, that they could not hold from smiling to hear him talk in this Manner, but next Day when these Orders came from Court, all were amaz'd, and began to conceive a high Esteem of his Vertue, looking upon him as a Prophet favour'd by Heaven with the Knowledge of future Events.

Father *Viera* being arriv'd at *Jedo*, with his five Companions, put on the Habit of his Order, that this Weed at least might supply the Want of Speech and bear Testimony of his Profession and Character. They would not upon any Terms admit him into the Emperour's Presence, for by the Laws of the Country, whoever is honour'd with Audience of the Prince, must *ipso Facto*, be declar'd innocent, and set at Liberty. The *To Xogune* therefore deputed several Lords of his Court to go and take Account of him, of the Customs and Practices of *Europe*, and by this Means the Father had the Opportunity of Preaching to them the Gospel of Jesus Christ. For thus he writes to the Lord *Gonzales Silveria*, from the Prisons of *Jedo*.

THIS Nation (says he) can't plead Ignorance of the divine Law, for I have more than once preach'd it to them withall the Nicety, and Exactness imaginable. They presented me before the Judges in my Cassock and Cloak, and by this Dress they knew me to be one of the Fathers. Let them pretend Ignorance as they please, they are convinc'd in their Hearts of the Truth of our Religion, but they have no Mind to follow it. We are here twenty four Prisoners, Eight
for

for the holy Faith, and the rest all Heathens for Crimes and Misdemeanors. We preach the Gospel to all, and study to edify them with our Lives and Conversation. The Xogune allows us every Day a small Quantity of black Rice, with a little Salt and hot Water, but notwithstanding these Hardships and ill Accomodation, thro' the Mercy of God, I enjoy a perfect State of Health. The Favours his divine Majesty is pleas'd to shew us on this Occasion, are infinitely above what I can express. Tho' I were to suffer all the Torments in the World put together, I should think them nothing in Respect of my infinit Obligations to his divine Bounty. His holy Name be blessed for ever, for that Poverty and Necessity we lie under. To conclude, I would not change Condition with the greatest Monarch of the Universe.

Your unworthy humble Servant
and grateful Friend,

SEBASTIAN VIERA.

In another Letter also from the same Prisons, to Don Vincent Tavaraze, he writes as follows. Two Judges of this Royal City sent for me to their Lodgings; I went thither in my Cassock and Cloak, with my Hands ty'd to my Girdle. So soon as I came into the Room, they order'd the Soldiers to unty me, and led me into a private Apartment, where I continu'd a long Time, before the Company all met, which favour'd me with an Opportunity, of preaching the Law of Jesus Christ. They appear'd to be well satisfy'd with the Discourse, and declar'd they were ready to embrace the Faith if the Emperour wou'd give Leave.

After this Conference, the two Judges withdrew and left me alone with the Guards. Soon after, in came two others, and led me into a Closet, to enquire why I came to Japan against the Emperour's Orders? Whether I pretended to make my self Master of the Empire? And what was the Law I preach'd? I reply'd Point by Point, and they took my Answers in Writing, saying, the Law I preach'd was good, and those that follow'd it good Men, tho' the Xogune hated them, believing them worse than Incendaries and Homicides. And thus ended the first Examination.

Three Days after, two more Judges coming to the Prison, order'd I should be brought to Court with a Cord about my Neck, and my Hands ty'd behind my Back, to contemplate there the Instruments of Cruelty, which were prepar'd for Tormenting me. Then they commanded me in the Xogune's Name to leave my Religion, and brought in Pen and Ink to take my Answer, which was as follows. Being

Being sixty three Years of Age, and from my first Entrance into the World, having receiv'd such infinit Favours from the great God of Heaven and Earth, and on the contrary from the Xogune, nothing but Chains, Prisons and Torments, it is not reasonable I should obey him before his divine Majesty. For the Rest, let him do his worst, and torment me as he pleases; neither Threats, nor Flatteries (tho' he would give me the Kingdom of Tens) shall induce me to change my Religion. And if you are curious to know my Reasons, call for Pen and Ink, and I'll set them down in writing. The Judges declar'd they knew no Reason for putting me to Death, besides the Xogune's late Edict, and so withdrew to the Prince's Apartments.

Two Days after, they brought me Pen and Ink, desiring I would set down in short, what I had to say, as I did, by a brief Abstract of the Principal Mysteries of our Faith, from the First Creation to the final Judgment. The Paper was carried to the Xogune, who upon Perusal, seem'd unwilling to proceed any farther with me, upon an Apprehension, that we might take Revenge on him in the other World. How can our Religion desire a more glorious Conquest, than to make Tyrants tremble at the Voice of her Preachers? It's now in mighty Credit at Court, all believe it holy, and a sure Way to Salvation.

Your very unworthy Servant

SEBASTIAN VIERA,

Prisoner for the Faith.

To the two former I may add a third from the same Hand, as follows: Our fellow Prisoners here, are dispos'd to suffer chearfully any Torments the Tyrant can invent. Probably our Time will not be long. In the mean while, I keep by me the Surplice your Ladyship presented me with, to use on that solemn Day. Having preach'd the Law of God both by Word and Writing, in the Xogune's Court, which in Effect was as much as to proclaim it thro' the Empire, I have nothing dearer to me than my self to sacrifice to his divine Majesty. For the Rest, I spoke neither privately nor in Disguise, but in the open Streets, and in my Habit too, known to all for a Priest and Religious Man of the Society of Jesus.

But what did not a little contribute to bring our Religion more into Esteem, was, because the Xogune sent for so vile and contemptible a Person as my self, to preach it in his Imperial City. And tho' it be a great Honour for me to have exercis'd the Functions of an Apostle,

in such Manner as none hath done before me, since the first Beginning of the Persecution, the Favour is owing entirely to his divine Majesty. Oh that I had a thousand Lives! I would sacrifice them all for his Sake.

April the 7th 1634.

These are what Letters I could find, of this holy Man, which seem'd necessary to insert in this Place; both to shew his generous Resolution, and to learn what past at *Jedo* in his Time. But to return to the Text.

The Xogune touched with the Fathers Papers.

After he had finish'd the Work mention'd, which contain'd a short Abstract of our holy Faith, they carry'd it to the *Xogune* and he was pleas'd to read it himself, in the Presence of the Courtiers. What's remarkable he paus'd several Times, and stood pensive, like one perplex'd in his Thoughts. Coming to the Point of Immortality of the Soul, he could not contain himself any longer. *In very Deed* (said he) *this European Bonze is a good Man, for being so candid in the Exposition of his Mysteries, but if what he says here touching of the Immortality of the Soul, be true, as there is Reason to think, what will become of us poor miserable Creatures?* The Lords who were Present rejoyc'd extremely at these sober Remarks of the *Xogune*, for they knew in their Conscience, the Christian Religion to be true, tho' at the same Time, none of them durst embrace it, for Fear of incurring the Prince's Displeasure.

The young Prince was govern'd entirely by the Counsels and Direction of *Oindono* his Uncle, who without Question was a Person of great Sense and Experience. This unhappy Politician observing his Nephew sad and Melancholly, told him he could not but wonder at his Weakness to mind the Words of a poor miserable Wretch, that came to seek Bread in Japan. *This Roman* (said he) *is plainly mad, and his Doctrine Diabolical, it does not become a Prince of your Rank, to leave the Religion of your Predecessors, in Favour of an Upstart foreign Faith, taught and practis'd differently amongst the European Merchants themselves; the Roman Priests are nothing but Spies, sent over from the Philippines, to dispose your Subjects to a Revolt in Favour of the Spaniards. This was the Reason, that oblig'd your Grandfather, and Father, to banish them out of Japan, and therefore as you tender your Crown, don't think of calling them back.*

The

The Prince being naturally timorous and inconstant, and one that receiv'd his Uncle's Words as so many Oracles, order'd, that the Father should be try'd immediatly, according to the Laws of the Country. In Effect, Process was issu'd out, and upon the Hearing, they condemn'd him to die in the Pit. Soon after, they took him out of Prison, and conducted him on Horseback to the Place of Execution, with a long Roll of Paper behind his Back, on which was set down the Cause for which he suffer'd, viz. *For Preaching the Christian Religion, contrary to the Xogune's Edicts.*

Having conducted him in this Manner thro' the principal Streets of the Town, they hung him in the Pit with his five Companions. What's particular, when the Executioners were tying him to the Stake, he told them they might do as they pleas'd, but he would die by Fire, and not in the Pit. In Effect, after hanging three Days, the Guards finding him yet alive, and his Companions dead, they kindled a Fire and burnt him at the Stake, This Martyrdom fell on the sixth of June, 1634.

Father
Viera's
Death.

From this Time, to the Year 1636 we have no Account at all from those Parts. About this Time happen'd the Death of that great Servant of God, Father *James Yuki*, of the Society of Jesus, who for his strange Manner of living, may be call'd *Yuki*, another *Baptist*. He was Native of *Arie*, and admitted into the Society in Consideration of his great Charity and inflam'd Zeal of Souls. Having finish'd his Course of Philosophy and Divinity, they ordain'd him Priest, and sent him into the Mission, where he wrought many and wonderful Conversions. He was banish'd under *Dayfusama*, with other Religious, but returning afterwards in Disguise, he travell'd over most of the Country. As the People were all forbid on grievous Penalty to harbour any Missioner, this holy Man, for Fear of exposing his Patrons, liv'd twenty Years together in Woods, and Forests, feeding on Herbs and wild Fruit, as they came next to Hand. Being taken afterwards at *Nangasacki*, they condemn'd him to the Pit, where he hung three Days, preaching and asserting the Faith of Jesus Christ to his last Breath. He liv'd forty two Years in the Society, and died at the Age of sixty two.

The Glori-
ous Death
of Father
James
Yuki.

The following Year was famous for the Arrival of Father *Francis Mastrilli*, whose Life and Death shew'd how powerful St. *Francis Xavierius* is with God, and what Tenderness he express'd for his darling Church of *Japan*. I'm oblig'd to relate Part of his Life, as now extant in Print by several Authors, and this partly to admire the Providence of God, in the Concourse of

The mira-
culous Life
and Death
of Father
Marcel-
lus Ma-
strilli.

Miracles which happen'd at his Death, and partly to lay open the Motives and Reasons that induc'd him to undertake this Mission.

Father *Francis Mastrilli* was born of an honourable Family, in *Naples*, he was call'd *Marcellus* in holy Baptism, but afterwards in Gratitude for the Favour receiv'd, by the powerful Intercession of St. *Francis Xaverius*, he chose him for his Patron, and took the Name of *Francis*. I pass over his Infancy and Youth, tho' many remarkable Things happen'd in both. Being call'd by Heaven to the Society of Jesus, he set all Opposition aside of Flesh and Blood, and enter'd into the Noviceship in 1618.

He found even then a strong Desire in himself, to make the Voyage of the *Indies*, and begg'd Leave of the General to go thither with the next Mission. It seems as if God had given him a Revelation of his future Martyrdom, for seeing one Day, in *Naples*, a Sword-Cutler fourboushing the Blades, he call'd to his Companion and said, *this reminds me of a Sword, that one Day will cut off my Head, for the Faith of Jesus Christ amongst the Barbarians*. Having ended his Noviceship and finish'd the Course of his Philosophy and Divinity, he pray'd Father General to give him Leave to go for *Japan*, with Father *Sebastian Viera*, who happen'd to be then at *Rome* in Quality of Procurator from those Parts. The General readily granted his Request, but the whole Design was defeated by his Relations, and after a Manner too, the most severe imaginable. Before he receiv'd holy Orders, nothing would serve them, but he must quit the Habit, and marry to preserve the Family. Upon this the young Man made a Vow before his Superiours never to leave the Order which he valu'd above all Things in the World.

Soon after he fell sick, and the Distemper growing upon him, the Marquis his Brother (who was dead) appear'd frequently in a white Robe, as it were inviting him to a Voyage. At first, he imagin'd it to presage his Death, but not long after it was plain he meant a Voyage to *Japan*, and this was evidently confirm'd by another Miracle, which I am next to speak of.

About the End of the Year 1633, the Vice-Roy of *Naples* being resolv'd to celebrate the Feast of the *Immaculate Conception* with Solemnity more than ordinary, caus'd four Altars to be set up in his own Palace, and invired Father *Mastrilli* to contribute with his Ingenuity and Fancy to the Honour of the Feast. The Father overjoy'd to be employ'd in any thing that related to the *Mother of God*, whom he honour'd from his Infancy, with particular Devotion, as believing that all Blessings were deriv'd to
him

him by her Means, repair'd immediatly to the Palace, and went in hand with the Altar, that fell to his Lot.

Towards the Evening, as he was giving Directions to the Workmen that nail'd up the Tapestry, a Hammer of two Pound Weight slip'd out of the Man's Hands, or from his Belt, and fell from a great Height, directly down upon the Fathers right Temple. The Blow was so violent, that it fell'd him half dead to the Ground, and provok'd him to vomit, a dangerous Symptom in these Cases, if not mortal. He was taken up immediatly and remov'd to the College. The Surgeons having prob'd the Wound, found one Side of the Head all Blood, and the Muscle of the right Temple bruise'd.

*A famous
Miracle of
St. Francis
Xaverius.*

But the Hurt, as appear'd two Days after, prov'd worse than was imagin'd, for he was seiz'd with a Fever, accompany'd with a Heaviness in the Head, and sharp Pains on the Side opposite to the Wound. Moreover, his Eyes were fix'd like one in a Rapture, his Body grew numb, and his Fancy rav'd, insomuch that all gave him over for dead, and the rather, because the Air of *Naples* is generally mortal to all great Wounds.

The Physicians upon a Consultation, agreed the Distemper was infinitely hazardous if not incurable. Their Remedies it's true, at first had their desir'd Effect, which afforded some little Hopes. But on the one and twentieth Day (which in their Opinion is often Critical) they positively despair'd of him. He fell into such Weakness accompanied with acute Pains at the Stomach, that he could neither swallow, nor even open his Mouth. But what confirm'd them in this Judgment were violent Convulsions and Contractions of the Nerves, and stunning in the Head, a raving Fancy, and an odd Sort of Stiffness in the whole Body, which made the famousst Physicians then say (as they afterwards also depos'd upon Oath) that Father *Mastrilli* could not possibly recover without a Miracle. But what took away all Doubt, was that he could not open his Teeth to take any Nourishment, nor even to swallow any liquid cordial, besides a settl'd Coldness over all the Body, which they could not remove, by the Force of Fire it self.

After his Hurt, there appear'd to him (and that frequently too) a Man clad in white, with a Cross at his Breast, like a Knight of some military Order, and ask'd him whether he would rather live or die? And whether he should intercede for him to Almighty God for the Taper, or the Pilgrim's Staff? which he then held in his Hands? The Father answer'd he was indifferent to either,

as they most suited with God's greater Glory. Another Day, the sick Man ask'd him whether God would have him die? (for that was signified by the Taper) or go into the Mission, as the Pilgrim's Staff denoted. The Saint reply'd he would consult Almighty God upon it, and return him an Answer.

By one of Father *Mastrilli's* Letters, to Father *Anthony Tellis* (which we shall cite afterwards) it's plain this Knight was St. *Francis Xavierius*, who frequently visited him in his Sickness, exhorting him to put his Trust and Confidence in God.

The same Father also, writing afterwards an Account of what happen'd in this Sickness to a Religious Man of his own Order, says; *those Days were a continual Paradise to me, nothing but celestial Visits, happy Tydings, wonderful Changes, and divine Consolations. I have experienc'd of late several of those Things which were then foretold, the Rest are still conceal'd from my Knowledge.*

On the 2d of January, the sick Man being reduc'd to Extremity, humbly crav'd Leave of his Superiour to vow a Mission to the Indies in case he recover'd, and the Superiour to encrease his Merit, yielded to the Request. From that Moment, he pray'd continually for Indies or Death, and in Regard Father General had given him some Hopes of that Mission, he made them lodge the letter under his Bolster, all the Time of his Sickness, as a Pledge of his Promise. Towards Night, he receiv'd the holy *Extreme-Uction*, for his Teeth were so close shut, that he could not possibly take the *Viaticum*. The Heavenly Knight coming no more to visit him, he desir'd them to place at his Bed-side a Picture of St. *Francis Xavierius*.

The Infirmarian brought one out of the next Room to the Likeness of a Pilgrim with a Staff in his Hand, and the Event shew'd that the Choice of this Piece was by the special Appointment of divine Providence. The Father pray'd to him without Intermission, and made them apply his Relicks to his Throat, that by his powerful intercession he might not die without the holy *Viaticum*. Next Morning being assur'd (by swallowing a common Host) that he was in a Condition of receiving, they administer'd him the holy Sacrament, and from that Time, he look'd every Moment for Death. In the Night, as the Fathers were all about his Bed-side, he cry'd out, *To morrow Morning I intend to celebrate holy Mass*: The Religious believing him delirious, ask'd, whether he would say in the Church or in Heaven? For that (reply'd the sick Man) *I know not, but I am told* (pointing to one that had spoke to him) *that I shall celebrate holy Mass in the Morning, without*

mentioning the Place. Father Vincent Caraffa then Rector of that College, and afterwards General of the Society, watching by his Bed-side that Night, the sick Man talk'd to him perpetually about his Voyage to the *Indies*.

But these Discourses were all interpreted as the Effect of a light Brain, which commonly runs upon what it loves. Several Fathers continu'd in the Chamber with him all Night, and amongst the Rest, one Father *Casar Recupitus*, a Person famous in the World for his Piety and Learning. The sick Man call'd to him in a low and dying Voice, saying, he saw a far off, a Light more resplendent than the Sun it self, and a little after, *behold* (said he) *a bright Cloud descending from Heaven, and in the Middle of it, St. Francis Xaverius, more radiant than the Sun Beams, and with so sweet and charming a Countenance, that (as he confess'd afterwards) it was not then in his Power to be troubled or sad.*

The Father gathering by his Discourse, that God was pleas'd to comfort him before his Death, began to discourse him of Heaven and Eternity. In that mean Time, the sick Man heard a Voice calling him low down by his Name, *Marcellus, Marcellus!* The sick Man not a little surpris'd, cry'd out, *I don't well hear what you say*, and pointing to the Company to be silent, fix'd his Eyes, and remain'd in this Posture for a considerable Time. Some while after, he heard the same Voice a second Time, and immediatly to the Astonishment of all, he turn'd himself in his Bed, whereas before he could not move, and lean'd towards the Wall, where the Picture of *St. Francis Xaverius* hung, saying, *The Voice comes from hence.* The Fathers listen'd attentively to hear what pass'd, for it was plain he discours'd with some or other, but yet they could not possibly make out what was said.

The Father at this Time, saw distinctly *St. Francis Xaverius* standing betwixt him and the Picture, he appear'd clad in a Pilgrim's Weed to the semblance of the Picture, with a resplendant Countenance and Majesty more than human. The Saint then fixing his Eyes upon him with a pleasant Smile, put the Question, *Marcellus, What do you here? Wou'd you rather die, or go to the Indies? As God sees most convenient* (reply'd the Father.) *But don't you remember* (continu'd the Saint) *that Yesterday, you made a Vow before Father Provincial to go to the Indies, if God restor'd you to your Health? I remember it very well* (said the Father.) *Go then* (added the Saint) *and renew the Vow as I shall suggest.* Then the Saint recited the Vow according to the Formula of the Society, and *Marcellus* repeated it after him, adding to those of *Poverty, Chastity and Obedience*, that of *Going to the Indies*, as he had done the Day before

to

to Father Provincial, and concluded with this Prayer, that, *God by the Intercession of St. Francis Xaverius would give him Grace to shed his Blood for his holy Name.*

So soon as he had made the Vow, the Apostle of the *Indies* ask'd him if he had any Relicks of the holy Cross? With that the Father presented him with his Reliquary, and the Saint commanded him to apply it to the affected Part. The sick Man did as he was order'd, and laid it on his Temple, but the Distemper, as the Saint told him, did not lye there, but on the back of his Head, and immediatly he shifted it to that Place. Then St. *Xaverius* appointed him to recite a devout Prayer in Honour of the holy Cross, for obtaining the Crown of Martyrdom, which (as he said) *he had not merited himself with all his Labours.* Moreover, he oblig'd him to renounce Country, Relations, Friends, and all that might possibly obstruct his Voyage to the *Indies*, and so disappear'd, leaving him perfectly cur'd without either Fever, Defluction, Weakness, Palsey, or Convulsion; in a Word, as whole, vigorous and strong as formerly in State of Health.

For Proof of the Miracle, he apply'd himself to the Infirmary, saying, *Father I am hungry, pray give me to eat.* The Religious were all amaz'd to hear a dying Man cry for Meat, however to humour him they brought an inconsiderable Morcel shred very small, as believing him in an ill Disposition to swallow. With that, he set himself up an End in Bed, desiring they would all joyn with him in a short Prayer to St. *Francis Xaverius*, as also to repeat this Versicle three Times. St. *Francis Xaverius pray for us*, to which he answer'd, *that I may be worthy of thy Promises.*

This done, he eat without Difficulty, telling them he was cur'd by the Intercession of St. *Francis Xaverius*, that he found himself in sound and perfect Health, and would say Mass the next Morning. The Religious who were present finding the Fever had left him, and that he eat his Meat, cry'd out with a general Voice, *a Miracle! a Miracle!* The Rest of the Fathers also allarm'd at the Noise, ran immediatly to the Infirmary, and finding so suddain and wonderous a Change, began the *Te Deum*, before the Saint's Picture. This done, the Father rose by himself, put on his Cloaths, and prostrated before the Saint's Picture to give Thanks for his Recovery. What's more, taking the Bands and Plaisters from his Head, it appear'd whole and entire, and with Hair on't, as if it had never been hurt.

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The Rector (at the Father's Request) having dismiss'd the Company, he related to him the whole Story, and set it all down in Writing with his own Hand. Next Day being the 4th of Jan. 1634, he celebrated Mass at St. *Xaverius's* Altar, before an infinite Croud of People, who resorted thither upon Report of the Miracle. The Day after again, he took up his ordinary Functions, and the fourth Day went to *Nola*, where he watch'd Day and Night for eight Days together, to assist his Mother at her Death.

From this Time also he took the Name of *Francis* in Honour of the Apostle of the *Indies*, and made a Vow to refuse nothing that was ask'd in his Name. Having receiv'd Leave from Father General to go for the *Indies*, he set forward without Delay. Being on his Journey, the King of *Spain* stopp'd him some Days at Court, and discours'd him for Hours together in his Cabinet concerning the late Miracle, which made both him and the Queen weep for Joy. They took from him all the Pictures he had caus'd to be drawn of this Saint, in Relation to the Manner of his Apparition. It's not to be express'd what Honour was done him, both by his Catholick Majesty, and the Rest of the Court. Every one look'd upon him as a Saint, destin'd to Martyrdom. He obtain'd by this Prince's Means forty Religious of his own Order for the Mission, and considerable Sums of Money besides for erecting a College at *Nangasacki*, on Condition God should please to favour his Designs.

He goes
for the In-
dies.

One might fill a whole Volume with the particular Occurrences that happen'd in his Voyage to the *Indies*. The Devil whom he had lately cast out of a possess'd Person, by Application of St. *Francis Xaverius's* Relicks, threaten'd to be reveng'd on him in the Voyage, and in Effect he was as good as his Word. Never Man run more Hazards at Sea, but by the Prayers and Intercession of his holy Patron, the Spirit of Tempests was laid and he happily arriv'd at *Goa*, where he had like to have ended his Days with a suddain Transport of Joy, at the Sight of the Body of the great Apostle of the *Indies*. *I know not* (says he in one of his Letters) *where I am. My dear Father's Tomb robs me of my Heart, but Japan at the same Time, commands it back, and hath carry'd the Point. There's no Torment in that Island which my Soul does not covet with a longing Impatience. Neither Sword, Steal, Chains, Prisons nor Sufferings whatever can satiate it. In a Word, my Body is at Goa, and my Soul in Japan.*

Melia-

Meliapore is a little Town in the *Indies* with a Chapel in it, Erected in Honour of *St. Thomas Apostle*, who was Martyr'd in this Place. The last Century there was found amongst the Ruines a Square-Stone, with a Circle about it, and in the Middle, the Sign of the *Cross* engraven'd in the Body of the Stone, with several Spots, or Stains of Blood in it. Now this *Cross* by stupendious Miracle (as Clouds of Witnesses do testify) was us'd constantly on all Feasts of the Apostles, to sweat great Drops of Blood during the Time of Holy *Mass* from the Gospel. What's more, within the same Time it chang'd Colours, grew Pale, then Black, then Blew, and after Service return'd again to its former Colour. When this fail'd, it was a certain *Omen* of some sad Misfortune, which happen'd when the *Hollanders* began first to infest those Seas. But ten Days after Father *Mastrilli's* Arrival at *Goa*, (which fell on the 18th of *December*, 1635.) the Stone sweat such Quantities of Blood in Presence of all the People, that one might have dipp'd Handkerchiefs in it; and what's particular, whereas heretofore it was us'd to run from Head to Foot, at this Time it run from the Foot to the Head, which in their Opinion, forboded happy Tidings.

Another Prodigy also happen'd at *Goa*: Two Images of our Saviour on the *Cross*, were observ'd by Abundance of People to open and shut their Eyes, and Father *Mastrilli* (who was call'd to see the Miracle) hath left it in Writing, that these Images (to his Thought) look'd towards *Japan*, pointing him as 'twere, the Course he was to steer.

All the Time the Father staid at *Goa*, he liv'd Day and Night at his Patron's Tomb, longing impatiently to see and kiss his sacred Relicks. But in regard express Orders were given not to open the Shrine, *Mastrilli* (who was acquainted with it before he left *Spain*) so manag'd the Business with the Queen, that amongst other Presents to his Tomb, there shou'd be a rich Vestment made for his Body, and *Mastrilli* himself to put it on with his own Hands. In Obedience to the Queen's Orders, Father *Provincial*, Father *Superior* of the *Profess'd House*, together with Father *Mastrilli*, a Master of Divinity, another Father, and the Sacristan of the Church, went privately by Night and open'd the Case. *Mastrilli* took off the old Vestment, and sent it into *Spain*, as the Queen had order'd, and at the same Time put him on the New one, of an immense Value. Before the Shrine was closed, he slipt in between the
Saint's

Saint's Fingers a little Billet, sign'd with the Blood out of his Breast, as an Earnest of what he was to shed in Japan. The Purport of the Billet was, *That he had left Italy and Europe to come and honour his Relicks, that he hasten'd to Japan after his Example, that he left his Heart with him in Pawn, and entirely devoted himself to his Service, in Quality of his Child, Servant and Slave; in fine, that he left this Billet sign'd with his Blood, for a Token of his Affection, as also by Way of Contract, by which he oblig'd himself to tread in his Footsteps, to the utmost of his Power, begging he wou'd please to grant him the Accomplishment of his Desires.* After his Death they took out this Billet, and sent it to Rome, where it is now kept.

Before he left Goa his Design was to set down in Writing the Posture and Condition of the Saint's Body, and in effect he took Pen and Ink to go in Hand with the Work, but the Tears came so fast upon him, that he was not able to finish it. However by other Hands we are inform'd, that the Body was soft, supple, full of Juice and Moisture, and exhaling a fragrant and celestial Perfume. Moreover, that he lay on his Back with one Hand on his Breast, (for the other was translated long since to Rome) that he had on a rich Vestment, set with precious Stones, his Face something Long, and inclining to Black, his Hair as well as his Beard, pretty long and grayish, his Eyes open, and in a Word, a charming Sweetness, and graceful Majesty in his Countenance.

Father *Mastrilli* contemplating this sacred *Depositum*, observ'd that the Case (which was all Silver and curiously Wrought) seem'd rather with the least, and resolv'd immediatly to make a new one. In effect, he laid out on this Occasion, all the Money the Queen of Spain had left to his Disposal; moreover Don *Anthony Telles de Sylva*, Admiral of the Fleet, and *Mastrilli's* intimate Friend, added to it 3000 Crowns of his own, in Gratitude for a Cure he receiv'd by the Saint's Intercession, and by these Helps he made a new Shrine, both longer, richer, and more magnificent than the former.

Before his Departure from Goa, he wrote several Letters into Europe, which I thought convenient to insert in this Place, in regard they are full of Edification, and particularly inform us of the happy State and Disposition of his Soul. In the first, which was directed to Father *Gabriel Mastrilli* his Uncle, amongst other Things he writes as follows.

Father Mastrilli's Letters.

I Must confess, dear Father, I know not where I am, whether in the Indies, (the Center of my Desires) or at the Gates of Paradise, which thro' the Multitude of my Sins, I don't deserve to name. The Joy I found in my self during the Voyage, was so apparent, that the very Seamen cou'd read it in my Countenance. It was not possible for me to conceal it, yet since my Arrival at Goa, it's encreas'd to that Degree, that I have not Words to express it. I spend the whole Time after Confessions, near that ever-flowing Fountain of Sweetness, and drown my self in an Ocean of Spiritual Delights. All I can say, methinks the Torrent of Joy, which overflow'd in this great Saint's Breast, and forc'd him to cry out, Lord it's enough, still runs from Heaven into his Heart, and by new Miracles communicates it self to all here present. It's here my Fervour renews, here my Desires are inspir'd afresh, and my Heart longs after the Voyage of Japan, which I'm now ready to undertake.

He wrote another also to Father Evangelist de Gattis at Naples, Dated February the 25th, 1636, wherein he lays down the Source and Spring of all these Favours.

I'M oblig'd (says he) to be always mindful of dear Father Evangelist: For being now at the Tomb of my glorious Saint, and reflecting on my sinful Course of Life, and how little I did to deserve such Favours, God was pleas'd to show me, that these Mercies were all deriv'd from your Reverence's Intercession. He bid me remember the Mass you were pleas'd to offer for me at St. Charles's Altar, saying it was this which drew all these Blessings upon me. Now as I deserv'd by your Reverence's Prayers to find such Abundance of Spiritual Delights, as God is pleas'd to infuse Daily into my Soul, we are mutually oblig'd to be mindful one of another. For my Part, I can do no less than let you share with me in my Labours and Sweat. On the other Side, I hope you will not be unmindful of me in your Holy Sacrifices, which are so powerful with Heaven, and in regard their Effects depends on your own free Choice, I'll press no farther. For the Rest, we expect with unspeakable Joy a favourable Wind for Japan, which begins to put in towards the Month of April. I trust in God the grand Source of all my Happiness, and hope by the Intercession of my Patron, that at, or before the Time you receive this, I shall be entred into the Field of Battle, and near the Gates of Paradise. Pray for Marcellus.

There's

There's one Thing in this Letter, that deserves particular Remark : Father *Mastrilli* (before he was ordain'd Priest) being one Day in the Sacristy of the Colledge at *Naples* with Father *Gabriel Mastrilli* his Uncle, it happen'd that Father *Evangelist*, who was ready Vested for the Altar, wanted a Server at *Mass*: Father *Gabriel*, who took Notice of it, desir'd his Nephew to assist him. Go (said he) Brother *Marcellus* and serve Father *Evangelist's Mass*. Most willingly (reply'd the young Man) and immediatly he took the Book. The Father made some Difficulty at first to accept of the Proffer, but the young Man being very pressing, and desiring he wou'd be mindful of him in the Holy Sacrifice, he yielded, and said the *Mass* for his Intention. Now *Mastrilli* had afterwards a Revelation at *Goa* (as is plain by the Letter above) that he was indebted to Father *Evangelist*, and his own small Piece of Service, for all the Favours he had receiv'd, so great is the Merit of the Holy *Mass*, and so much it imports us to master our selves in little Things, for perchance had *Mastrilli* slipp'd this Occasion, and neglected to comply with that holy Inspiration, he had never been Saint nor Martyr.

To this second Letter I'll add a third to Don *Anthony Telles de Sylva*, Admiral of the Fleet, with whom he sail'd to the *Indies*, and I do it on this Account too, because it helps to confirm the miraculous Apparition of *St. Francis Xaverius*.

Jesus, Mary, Francis

Grace and Peace in Jesus Christ.

DEear *Anthony Telles de Sylva*, the well-below'd Son of my Soul, Companion in Voyage, and Friend of my Heart, God Commands me to leave you, *St. Francis Xaverius* calls me to *Japan*. I cheerfully obey the Orders, in regard the Time of that great Sacrifice approaches, wherein I must cleanse my Soul by the Effusion of my Blood, and Preach by Wounds, what they will not permit to be said by Word of Mouth. I retain you in my Heart, as if you were transform'd into my self. I'll Accompany you in Thought to *Lisbon*, and you shall follow me to *Japan*. Partner with me in my Happiness. I'll wait on you Home, and be present with you amongst your Friends, and you shall bear me Company too, amongst Executioners in Prisons and Fetters. You shall share with me on the Day of Triumph, and have for your self the better Part of my Blood, which I now offer up for you. Be pleas'd to accept of this small

Tribute of Gratitude, from a poor Religious Man, and your oblig'd Servant.

Remember Marcellus, whom you so tenderly lov'd and caress'd, and when you hear I am Tormented, and put to Death in Japan, say one Ave Mary in Honour of my Saint, and congratulate with your Friend for his happy Lot. I'll endeavour to let you have the first News of Things as they fall out. The Time does not serve as yet, but take my Word, I'll always be the same to you I formerly was, and seek to supply in the other World, what I can't make good here. Wherever I am, it's enough for you to Name your Request. In the mean time you shall share with me in the little Good I do here, in Honour of my dear Father St. Francis Xaverius, for the Glory of God. May it please the Divine Majesty, to let him visit you, as he did me in his White Robe, with a Cross on his Breast, and the Taper and Pilgrim's Staff in his Hand, follow'd with the Celestial Troop which us'd to wait on him. May he help and assist you in all your Undertakings. Beg he won't retard for my many Sins, the Wounds I'm to receive in Head and Legs, but that I may suffer all manner of Torments, and so enter into Possession of the Infinite Good, if more can be desir'd than what he gives me at this present. O Good God! how foolishly do I talk, but this betwixt our selves, till we meet again. Farewell, farewell a Thousand Times. Rest satisfy'd for all Things will prosper with you.

Marcellus Francis Mastrilli.

The Indian, and your
Affectionate Servant.

One may see by this Letter, that the Apostle of the Indies was us'd to visit him with that noble Retinue he mentions, as also in what Manner he appear'd to him at Naples, that he foretold what was to happen in Japan, and that Tellese's Affairs, which look'd then with an ill Aspect, would succeed and prosper.

He im-
barks for
Japan. The Seasons and Winds now presenting, he imbark'd for Japan. I shall not insist upon his Perils at Sea, and how God (by the Intercession of St. Francis Xaverius) deliver'd him from Tempests and Pyrates. Nor shall I mention his Vertues, Devotion, and Mortification, which would take up a whole Volume by themselves. Being Arriv'd beyond all Hopes, at the Philipphins, the

the Governour in the Strength of Confidence in his Virtues, took him out with him to a War, which he had newly begun against the Barbarians, and by his Merits (as he believ'd) conquer'd the Enemy after an extraordinary Manner. The Father pressing to fit him out a Ship for *Japan*, he readily granted the Petition, but the main Difficulty was, how to meet with a Pilot that would venture to run him on Shoar in the Island.

The Governour having at that Time one in Hold, and under Sentence of Death too, for transporting Religious into *Japan* against his Orders, promis'd him a Pardon, and considerable Recompence besides, in case he wou'd put *Mastrilli* on Shoar in some Creek. In the mean Time the Father made a general Confession, and disguising himself like a *Chineze*, imbark'd under Pretence of going for *China*, but towards Night he chang'd his Dress, and appear'd before the Governour *A-la Japoneze* to take his Leave, together with some *Japonian* Christians, whom Fear of Torments had forc'd out of the Country.

The Father was half Transported out of himself with Joy, to be so near the Place of his Martyrdom, but they met in this short Cut with so dreadful Storms, that it seem'd miraculous he escap'd with his Life. The Father encourag'd the Seamen in the Fear, with Assurance, that so soon as he was set on Shoar, the Winds and Storms wou'd cease, which happen'd exactly as he had foretold. In the mean time, the Storm grew more boisterous, and Wood and fresh Water were both near spent, insomuch, that the Master had Thoughts of putting in at the Island of *Formosa*, but the Wind coming off Shoar, drove him to Sea again, and now nothing was look'd for but present Death. The Father still comforted them with the Hopes that God wou'd suddainly relieve their Wants; in effect, the same Day there fell such Abundance of Rain, that they fill'd all their Vessels, and the Wood (tho' they burnt plentifully all the Time,) never fail'd, nor even seem'd to diminish in the Stock.

Infine, within ten Days they discover'd an Island in *Japan*, call'd *Liqui*, where they pretended to Land, but the Governour being a profess'd Enemy to Religion, and having at that Time several Christians in Prison, God diverted them from this Course, and made them strike over to the other Side, where they came to an Anchor at a little Island opposite to *Saxuma*, and bought a little Boat for the Father to Row up into the Country after he had dismiss'd his Guides.

Next Morning he dismiss'd the Pilot and Mariners, and humbly thank'd the Japonians that accompany'd him, for their Charity; praying, if they had not Courage to suffer Torments, to return back with the Ship to the *Philippins*, for (said he) *it's better not to engage in Combat, than to surrender*, he said this with a Prescience, of their future Fall. The Men thank'd him for his Advice, but at the same time resolv'd to share Fortune with him. In the mean time, the Pilot and his Crew fell at his Feet to crave a Blessing, and kiss his Hand, and wept so bitterly, that they were not able to speak. The Father embrac'd them every Man, and so dismiss'd them, with an assurance of a happy Voyage.

Amongst other Letters, which he wrote from Japan to his Friends, there's one wherein he foretels, that the Barbarians wou'd put him to death, before that came to their Hands, and the Event discharg'd the Prediction. He wrote others also to the Fathers, the very Day after his Arrival, to give them an Account of his Voyage. *I declare (says he in the Close of a Letter) that as I don't doubt, but the Devil cross'd our Voyage, so I knew evidently, that Heaven protected us by your Prayers, which I often reflected on with Tears in my Eyes, especially during the Storms and Tempests, which were the worst I ever met with in my whole Life. And tho' my Sins were the heavy'st Burthen in the Ship, God (to my infinite Confusion) was still pleas'd to heap on me, his wonted Mercies and Favours.*

In another Letter to Father Gabriel his Uncle, he writes thus, *I know not where to begin, nor where to end, St. Francis Xavierius hath perform'd his Promise. He restor'd me to Life by Miracle, he conducted me by Miracle to the Philippins, and by Miracle hath brought me Safe to my dear Japan, where I hope to fall sudainly in the Hands of the Executioners. Who wou'd have thought, after such a wicked Course of Life, to have seen me in this Place? O how sensible I am of the Truth of those Words, Grace depends not on him that wills, nor on him that runs, but on the pure Mercy of God, to whom be Honour and Glory for ever and ever.*

So soon as the Ship was sail'd for the *Philippins*, the Father with the Japonians his Companions, put off with their little Boat to Sea. On the 19th of September, he arriv'd at *Saxuma*, where St. Francis Xavierius landed, but in regard his Design was to meet with the Emperour, and preach unto him the Mysteries of our holy Faith, they alter'd their Course, and steer'd

steer'd towards *Fiunga*, where they came afterwards to an Anchor in a little Port call'd *Sciquiso*, to refit their Boat.

Going afterwards to *Cuto*, the Father upon his first Landing was discover'd, but the People being poor and needy, were easily induc'd to accept of a small Sum of Money, and so let him pass. He took his Way then over Land, but still in Sight of his Companions, who Coasted along the Shoar in their Boat. Not long after, some Soldiers going into the said Boat, and not finding the Idol about the Mens Necks (as the Emperour had Commanded) they took them Prisoners, and conducted them to *Nangasagui*. The Governour question'd them about the Voyage, and what brought them over to *Japan*? And finding they vary'd in the Report, put them on the Torture. They all bore up courageously in the first Attack, but the Torment being renew'd, every Man of them surrender'd, *Anthony Cotenda* excepted, who died with the Violence of the Pain. The rest confess'd they brought over a Priest of the Society of *Jesus*, who had wrought wonderful Miracles. The Governour upon this Information, sent Two Hundred and Fifty Men to search after the Father.

The Holy Man, partly to secure himself, and partly to make his Way to Court, retir'd in the Dark to a Wood, but having kindled a Fire (on what Account is not known) the Soldiers who perceiv'd the Smoak, drew up to the Place, and found him on his Knees with an inflam'd Countenance, but durst not offer to lay Hands on him. The Father perceiving their Weakness, turn'd towards them with a cheerful and smiling Countenance, saying, *It's I Children you seek after, do your Pleasure.*

The Soldiers being recover'd of the Fright, bound him with Cords, as the Governour had commanded; but for the rest, they treated him kindly, and with due Respect. At the Moment he was taken, there happen'd a terrible Earthquake. On the Fifth of *October* being Arriv'd at *Nangasagui*, they presented him before the Governours, who were not a little struck to see a radiant Beam over his Head, as all Accounts of his Imprisonment and Death do agree.

So soon as this Light disappear'd, they ask'd him several Questions. *viz.* Whether the Governour of *Macao*, or *Manila* had sent him to *Japan*? Whether the Report was true, that he wrought Miracles in the Governour's War against *Mindanao*? How he durst venture into *Japan* against the *Xogune's* positive Orders? Whither he design'd to go, and what was his Business?

The

The History of the Church of JAPAN.

The Father reply'd with a grave and serious Countenance, that he had never set Foot in *Macao*, that he was Native of *Italy* in *Europe*, that he set out from *Portugal* to the *Indies*, from the *Indies* to the *Philipins* and so for *Japan* to restore the Emperour to his Health if yet alive, and teach him the Law of *Jesus Christ*, and this by the Appointment and Direction of *St. Francis Xaverius*. One of the Governour's questioning, who that *St. Francis Xaverius* was? The Father reply'd, he was the first Religious of the *Society of Jesus* that preach'd the Law of the true God in that Island of *Japan*, and communicated these Lights to the King of *Bungo*, and his Subjects. *It's long since that Prince died* (continu'd the Governour.) *Who then sent you hither?* *The very same Saint*, (added the Father) *who now lives in Heaven, and cur'd me of a Mortal Sicknefs, by an Apparition under a Pilgrim's Weed. I have wrote the Story at large, and if you please you may read it.* The Governours mov'd with Compassion, wou'd gladly have set him at Liberty, but the Emperour being so positive in his Orders against the Christians, they were forc'd to condemn him to the Torment of Water.

There are two sorts of these in use, in *Japan*. By the first, they Tye the Criminal with a twisted Cord, to a high Place, then lets down the Head into a Tub full of Water, till he is brim full, then hoisting him up, and loosening the Cord, he turns round with so violent, and impetuous Motions, that it half stops his Breath, and forces out the Water, with most horrid Pain. The other Way is yet worse, they bind the Patient in every Limb, the left Hand only excepted, which hung loose that he might give a Sign, in case he design'd to leave his Religion. This done, they put a Tunnel in his Mouth, and pour in vast Quantities of Water, without affording him time to breath, which breaks all the Veins of the Stomach in the Struggle of swallowing. Being gorg'd up to the Mouth in this Manner, they extend him on the Ground, and laying Planks on his Belly, trample upon him till he casts it out of Eyes, Ears, Nose, Mouth, and all other Passages of the Body.

Father *Mastrilli*, was tormented both these Ways, on one Day. The Second time they made him swallow forty great Glasses endwise, insomuch, that he fell into a Swoon, and was given over for dead. But recovering himself, *Don't* (said he to the Executioners) *wonder, to see me faint under the Torment, for tho' I am a Religious Man, I have not lost the Sence of Feeling: However let my Body faint as it will, my Mind is always strong*
and

and vigorous, and ready to suffer any Torments, make the Experiment, and torment me as you think fit.

The Japonians his Companions, were present all the Time; The Father who knew nothing of their Apostasy, easily gather'd from their cloudy and dejected Countenances, that all was not right, in Effect, the poor Wretches themselves confess'd their Weakness, begging and conjuring him by his wonted Charity (which they so often had experienc'd in the Voyage) not to draw new Torments upon them by his Deposition, in Case it shou'd not prove conformable to theirs.

The Father who in the worst of Torments, kept the same Serenity of Countenance, was so struck at this unhappy Desfection, that he cou'd not even speak for above an Hours time without Tears. Coming afterwards to himself, he rebuk'd them sharply for their Apostasy, promising still to comply with their Request, on Condition they acknowledg'd their Fault, and made just Satisfaction, by the Effusion of their Blood.

The Governours incens'd, because the Father for Fear of prejudicing his Companions, wou'd not sufficiently explicate himself on some Heads (as they desir'd) threaten'd him with unheard of Cruelties, unless he answer'd immediatly and without reserve, to these two Questions, viz: *Whether he was sent to Japan by the Governour of the Philippins? And on what Account?* The Father reply'd; *He came from Manila to Japan of his own proper Motion, and his Design was to cure the Emperour, as also to inspire him, and all his Subjects, with the Knowledge and Love of Jesus Christ, out of whose Church there was no Salvation, and for the Rest, if they put him to Death on this Account, he wou'd be infinitely oblig'd to them for the Favour.* If you be so earnest to lay down your Life (reply'd one of the Governours) it's easie to answer your Request, but by what Remedy, do you pretend to cure the Emperour? He added, *There are some certain Herbs, and Powder which I brought over with me from the Indies, that infallibly will restore him to his Health, by the Powder he meant the Relicks of St. Francis Xavierius, which he had made up into little Pills, and he had so great Assurance in the Saint's Prayers, that he verily believ'd, one of these Pills sufficient to heal the Emperour, both in Body and Soul.* Moreover, he propos'd to have them set up in the Pagods, one of the Saints Pictures, which he brought over with him, and they shou'd see Wonders, or in case (said he) you suspect the Truth of what I say, carry me before the Xogune, and if I be not as good as my Word, I'll be willing to suffer all the Torments you can invent.

Xxx

The

The Governours smiling at the Proposals, told him that was not the Way to procure Audience of the Emperour, nor cou'd he presume, that the *Xogune* wou'd trust himself with a Foreigner, and profess'd Enemy to the Gods, and so let him prepare for new Torments. In Effect, they led him immediately to the Torture, where the Executioners after stripping him naked, began to heat Irons, in Order to torment him in those Parts, which in Modesty I blush to Name. The Father who easily smock'd their Designs, inspir'd with the holy Ghost, represented to them, that such Torments were not in use in *Japan*, and that barbarous Tyrants were asham'd to practice them even in brute Beasts. *For the rest (he added) there are other Parts of my Body besides, which you may torment at pleasure.*

The Horrour which the Father express'd of this Torment, instead of provoking the Judges to make Experience of it (as was expected) put them quite out of Countenance, insomuch, that they forbid the Executioners to proceed any farther, and so they began with the Water again. He was tortur'd three Days together, till his Body was so weaken'd, that they were forc'd to carry him back to Prison, for fear he should die in their Hands.

Soon after the Governours sent an Officer to acquaint him, that he was condemn'd to die. The Father was transported with the News, and made his Excuse, that he had not wherewithall to gratify him for so happy Tidings. Then he ask'd what Death he was to die? *In the Pit* (reply'd the Officer.) *That's well* (continu'd the Father) *the Spirit is prompt, tho' the Flesh be frail. However I'll not die by that Torment, for it's the Catana* (so the Japonians express a Sword) *that's to give the finishing Stroak.* He foretold many Years before, that he was to die by the Sword, and after the late War with *Mindanao*, as one was wishing him long Life, he reply'd, pointing to his Neck two or three several Times, *The Japonian Catana will suddainly take off my Head.*

The Night before his Death, being retir'd to a Corner in Prison to make his Prayer, he was suddainly environ'd with a Celestial Brightness, and his Body elevated in the Air. The Guards astonish'd at the Miracle, made Report of it to the Governours, and convinc'd them of the Fact. Moreover at the same Time, a great Light was seen over the Prison, but this notwithstanding, the impious Ministers, for fear of incurring the Prince's Displeasure, gave Order immediatly to carry him to the Pit.

On the 14th of October, about Eleven a Clock, they took the Father out of Prison, and conducted him on Horseback to the Place of Execution. He was clad in a short Caslock, and his Mouth gagg'd, to hinder him from Preaching to the People. Moreover to render him contemptible to the Eyes of the World, they shav'd the Right-Side of his Head, and rubb'd it with a reddish Kind of Earth, the greatest Affront that can be offer'd to a *Japanian*. However the Mob instead of Reviling him, (as was design'd) shew'd a real Compassion of his Misfortune, admiring the Modesty and Cheerfulness of his Countenance, under so hard and cruel Usage. Besides these Marks of Ignominy already mention'd, there was hung also at his Back a large Sheet of Paper, with his Sentence on it, which was couch'd in these Terms.

XOgunfama Emperour of Japan, hath condemn'd this Madman, by his Governours Fidosuchibara, and Poabulaburo Payemon, for coming into his Kingdoms of Japan, to Preach a Foreign Religion, opposite to the Laws of Xaca, Amida, and other Fotoques of this Realm. Come all, and behold the Execution, for he must Die in the Pit, to make others Wise by his Example.

Having cross'd the Principal Streets of *Nangasacki*, they took their Way towards the Mountain of *Martyrs*, a Place consecrated by the Blood of infinite Christians, who suffer'd there for the Holy Faith. Being Arriv'd at the Top of the Hill, they took him off Horseback, and pull'd the Gag out of his Mouth. With that the Servant of God made a low Reverence to the Governours, to thank them for waiting on him to Execution; adding, *They should see how great that God was whom the Christians adore, and what Esteem one ought to have for Eternal Happiness in the Life to come.*

The Executioners interrupted him immediatly in his Discourse, and binding him strait cross the Body with Cords, to hinder the Blood from choaking him, hung him, as usual in the Pit, without either Meat or Drink. In this Manner he continu'd for four Days without ever moving his Body, which made the Guards believe he was dead. Upon this one of the Soldiers stept up, and finding him alive, ask'd if he wanted any Thing? *Nothing* (reply'd the Father) *but the Glory of Heaven, retire, and don't di-*

sturb my Rest. The Governours pressing him to surrender, and spare his Life, he told them, *It was strange they could be guilty of so black a Crime, that he thought himself the happiest Man of the World, in dying for his dear Redeemer, and that all Torments seem'd pleasant to him, to merit by them his Company, and Presence for Eternity.*

Next Day being a Solemn Festival at *Nangasacki*, in Honour of the False Gods, on which Occasions, the People (if they please) may lawfully Rescue any Criminal. The Governours gave Orders that they should take the Father out of the Pit, and Behead him. On the 17th of *October* then, about Three a Clock in the Afternoon, the Executioners took him down: The Servant of God believing they intended to spare his Life, appear'd much concern'd, but being certify'd they were to Behead him, and that immediatly too, he resum'd his wanted Cheerfulness, saying, *It's well, I long wish'd for this Favour.* The Governours were much surpris'd, and could not but wonder, that the Blood all this while should not have fall'n upon his Head, when in others it us'd to flow in such Abundance, that they were forc'd to breath a Vein for fear of Choaking them. For the Rest, this Inversion, and violent Posture of the Body, is (as said above) one of the most painful Torments that can be endur'd, and yet the Father being set down on his Feet, after four Days under this Torture, appear'd as fresh and vigorous, as if he had felt no Pain at all.

He thank'd the Guards for taking so much Pains on his Account, and falling on his Knees, cry'd out two severall Times: *My Father St. Francis Xavierius, my Father St. Francis Xavierius.* It's not known whether the Saint appear'd to him as formerly, or that he made an Offering to him of the Life he had receiv'd by his Means. Having said these Words, the Executioner took out his Hanger and let fly at his Head with all his Force, but by wonderful Miracle, the Steel hardly rais'd the Skin, he struck a second Time, and still no breach, but only a red Scar, as if he had been tied there with a Cord. Upon this he threw down his Sword, and stood motionless, like one out of his Wits. The Father perceiving him in this Disorder, bid him pursue his Masters Orders, take Courage, and he shou'd meet with better Success. The Executioner then animated with the Father's Words, took up the Hanger again, and redoubling his Blow, struck off the Head without any Difficulty.

At the same Time there happen'd a terrible Earthquake, the Heavens grew obscure, and a dark thick Cloud cover'd all the Governour's Palace, which put the People into a grievous Consternation. Both his, and *Andrew Cotenda's* Body were burnt, and here also happen'd another Miracle. The Flame tho' it blew hard, mounted strait up, as if it had been dead Calm. Several other Prodiges also happen'd at the same time, which I forbear to mention.

One Thing however I can't omit, in regard it shows God's admirable Providence was over his Church. A poor unfortunate *Jesuite*, whom we shall treat of afterwards, being condemn'd to the Pit, after four Hours Time fainted under the Torment, and basely violated his Promise both to God, the Church, and his Body. His ill Example reflected extremely both on the Christians, and the *Society*. Now the same Year that this Religious apostatis'd, *St. Francis Xavierius* appear'd to *Father Mastrilli*, and oblig'd him by Vow to go for *Japan*, to repair this Scandal, which he did by hanging four Days in the Pit, and shedding his Blood in the same Place, the same Month, and same Day, that the other renounc'd his Faith, and this to atone for his Fault, and settle the poor Christians, who began upon the others Apostacy, to Stagger in the Faith. Moreover, he wrought several Miracles to confound the Idolaters, and confirm the Christians in their former Belief. For Instance of what is said, the Father before he left the *Philippins*, told the Governour who had a Mind to divert him from the Voyage, that he was sent thither by *St. Francis Xavierius*, to repair the Scandal of this Apostat *Jesuit*.

Probably the Saint by his holy Prayers, obtain'd his Conversion. However we see what Care God takes of his Church, calling a Religious Man from *Europe*, to fill up the Place of this Deserter. We find also, that Substitution of Graces, and Persons, so often mention'd in holy Writ, so comfortable to the Elect, and terrible to such, as he thinks fit to leave to themselves. We see also confirm'd that Doctrine of the Fathers of the Church, viz. That as one falls, another rises, and as one deserts, another bears away the Crown.

Upon the News of *Father Mastrilli's* Death at *Manila*, by Order of the Chapter, all the Bells of the Town rung out, and *Te Deum* was sung in Musick. The same Method was observ'd at *Macao*, *Goa*, *Madrid*, and *Lisbon*; and in every Place they kept his Relicks in great Veneration, but chiefly at *Naples*, where they converted the Chamber that *St. Francis Xavierius*

Xaverius appear'd in, to a Chappel, which afterwards was frequented by Abundance of People from all Parts.

I forbear to mention the infinite Miracles, which God wrought in all Parts of the World, by Intercession of his Servant, and the rather, because they are all set down at large in the History of his Life, now extant in Print. To return then to our History, with an Eye to those other glorious Martyrs, who illustrated the Church with their noble Combats.

The admirable
Ver-
tues of Fa-
ther Peter
Cassui a
Japonian.

One of the more remarkable both for Piety, and Zeal was Father *Peter Cassui* a Japonian. He was Native of *Omura*, and brought up from his Childhood in the *Jesuits* Seminary. Being banish'd *Japan* under the Emperor *Dayfusama*, he found a strong Impulse to go and visit the holy Places in *Hierusalem*. He travell'd all the Way on Foot, crossing the vast Empires of *India* and *Persia*, with incredible Dangers and Fatigues. Having happily finish'd this devout Pilgrimage, he travell'd to *Rome*, where he was admitted into the Society by the General himself, he study'd in the Seminary, and after a Course of Philosophy, and Divinity, receiv'd holy Orders, and then return'd to *Japan*.

To make his Way into the Country, like a true Disciple of *St. Francis Xaverius*, he made himself a Slave, and row'd two Years barehead, in a Galley. By this means he deceiv'd the Guards, and stole one Day into *Nangasacki*, where he reconcil'd several Apostats, who had gone astray for Fear of Torments. From thence he went to the Northward, where he did wonderful Services to the Church, but being discover'd by the Heathens in *Jedo*, they condemn'd him to the Pit, where he happily finish'd his Martyrdom, at the Age of one and fifty Years, and in the Year of Christ 1639.

The Chris-
tians of
Arima re-
volt.

The same Year happen'd an unfortunate Accident, which help'd to complete the Ruine of Christianity in *Japan*. The *Tono* of *Arima* being severe on the Christians in his States, loading them with heavy Taxes, and tormenting their Wives to make them to extort Money from them, these poor desperate People gather'd together in a Body, to the Number of seven and thirty Thousand, and seiz'd on the Castle, which they fortify'd, as well as Time and Circumstances wou'd permit. Soon after, the *Tono* march'd with an Army of two hundred thousand Men, and laid close Siege to the Place. It's true the Besieg'd made frequent Sallies, and kill'd above seventy thousand of the Enemies, but Provisions being all spent,

spent, the Place was carry'd by Assault, and the Garrison, every Man of them put to the Sword.

The Emperour concluded this Revolt was contriv'd by the Portuguese, in Order to possess themselves of *Japan*, as also that Religion was meer Pretence, to debauch his Subjects, and bring them under the Spanish Yoke; and these Jealousies were improv'd by the Heretick Ministers at his Court, who to engross the Commerce to themselves, render'd all *Portuguese*, Priests, and Religious, suspected of ill Practices. To secure his State then, against these pretended Enterprises of Foreigners, he put out in *August* 1639. most cruel and bloody Edicts, forbidding any *Portuguese* to set Foot in *Japan*, or even to keep Correspondence with his Subjects on Pain of Death, and Confiscation of their Goods.

The *Portuguese* of *Macao* who liv'd purely by this Commerce, knowing what Injuries the Hereticks had done them at Court, resolv'd in a great Council to send a noble Embassy to the *Xogune*, and this partly to establish Commerce, and partly to beat down the Calumnies of their Adversaries. Pursuant to this Resolve, they chose four of the most considerable Persons in Town, viz. *Lewis Paez Pacheco*, who heretofore commanded the Army of *Portugal*, *Rodericus Sanchez de Paredos*, *Gonzalez Monteiro de Cavallo*, and *Simon Vaz de Pavia*, all wise experienc'd Men, and the two last in particular, who formerly went Embassadours to *Japan* on the like Occasion. Being equally virtuous and prudent they willingly accepted of the Commission without Regard to Dangers, as near concerning the Glory of God, the Re-establishment of Religion and general Good of the Country.

About forty Leagues on this Side of *Japan* a violent Tempest arose, threatening nothing but immediate Death, but by God's great Providence the Wind falling, they made the Port of *Nangasacki* behind the Mountain of Martyrs. The Governour *Xoiaondono* hearing of their Arrival, sent immediatly his Soldiers on Board, to know who the Ship belong'd to? Whence it came? How many Men on Board? What Arms, and why it presum'd to anchor in that Port, contrary to the Emperour's Orders? The *Portuguese* answer'd they were Embassadours sent to treat with the *Xogune* for re-establishing Commerce betwixt the two Nations, and the Governour upon this Message, seem'd well pleas'd with their Design, and offer'd to serve them with his Interest at Court. In the mean Time, he took the Helm of the Ship, brought all the Guns on Shoar in Conclusion, seiz'd on the Embassadours and seventy of their Retinue.

How-

However he would seem all this while to carry fair with them, demanding in Writing an Account of their Embassy to send to Court, which was done accordingly. In the mean Time the *Xogune* hearing that a *Portuguese Ship* (contrary to his Orders) was put in to his Ports, sent Officers immediatly to put the Embassadors and all their Servants to Death. So soon as these Gentlemen arriv'd at *Nangasacki*, the Embassadors were summon'd to appear before the Governours Tribunal, to give Account why they came to *Japan* against the Emperour's Orders. The *Portuguese* reply'd, these Edicts concern'd Ships laden with Merchandise only, that they were not Merchants, but Embassadors to treat with the Emperour about establishing Commerce betwixt the two Nations.

Upon this, the Judges order'd a Copy of the Edict (as it was sent to *Macao*) to be read in their Presence, and then declar'd they had manifestly infring'd the Laws, and as such, should lose their Heads and all for the future, to be treated after the same Manner, that presum'd to set Foot in *Japan*. Amongst other Questions which the Governour put to the Embassadors, he ask'd several Times whether they had brought over any Preacher of the Gospel? Alledging these were the sole Cause of all these severe Laws. The Prisoners knowing they were to die on Account of Religion, look'd overjoy'd and gave Thanks to God.

What yet confirm'd them in this Opinion was this, going to Execution, an Officer march'd before, proclaiming Pardon for any one, that wou'd renounce his Religion. Having reserv'd thirteen to convoy the Ship to *Macao*, *Gonzales Monteiro* call'd to them saying: *Ye Portuguese that know me and my Relations, bear witness that I die willingly for the Catholick Faith, and be sure you tell my fellow Citizens as much. Simon Vaz* also, and the rest did the same.

They walk'd above a League on Foot, with their Hands ty'd behind their Backs, Cords about their Necks, and a Trumpeter before them, with the Sentence in a large Sheet of Paper. Every one pittied these poor pretended Criminals, inveighing against the Princes unjust Proceedings, for violating the sacred Laws, of Nations. Several offer'd them Refreshments on the Way, and one of the Interpreters tho' a Heathen, exhorted them to die courageously for the Faith.

Being arriv'd at the holy *Mountain of Martyrs*, they fell on their Knees, and kiss'd the Ground bath'd in the Blood of so many holy Martyrs. The Officers divided them into three Companies; In the First, the four Embassadors with the

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Gentlemen of their Retinue; In the Second, the Chineze Sailers, and Servants of the Ship; and in the Third, the thirteen who were to return to *Macao*. They plac'd these last on a little Eminence, to the End they might see the Execution, and make Report of it to their Countrymen. *Rodericus Sanchiz* one of the Embassadors, ask'd the Officers three severals Times, *Whether they put them to Death in Hatred of Religion?* And they answer'd in the Affirmative: *That's well* (reply'd the Embassador) *and I die willingly, for the Love of Jesus Christ.*

Amongst the Rest, there was a Boy of Eleven Years of Age, call'd *Nicholas*. The Master Pilot fearing they might perswade him to renounce the Faith, led him by the Hand to Execution, saying, *Child take Courage, we are going to Heaven, let me see you die first for Jesus Christ;* and his Desire was accomplish'd.

The Governour having given the Signal, the Executioners took up their Arms, and drew up every one to his Man. They all cry'd out *Jesus Maria*, and immediatly they took off their Heads.

After the Execution was over, the Interpreters turn'd to the Thirteen that remain'd, saying, *Go to Macao, and tell your Fellow Citizens, that these generous Christians, who died in Defence of their Religion, shew'd as great Constancy as any that suffer'd for the same Cause.* In effect, they every Man of them to the Number of Sixty One, honour'd their Religion with invincible Fortitude and Courage to the last Breath.

These Thirteen were all committed to Prison, next Day the Governour order'd the Presents to be brought on Shoar, as also their Moveables and other Equipage, then distributing amongst them what was necessary for the Voyage, they put all the Rest into the Ship, and burnt it before their Eyes. This done, they led them once more to the Place of Execution, to show them the Heads of their Companions, which were set on a Row upon Planks. As for the Bodies they enterr'd them near a little Hut, and set up a Stake with the following Declaration upon it.

FOR the Future, Let none (so long as the Sun Illuminates this World) presume to Sail to Japan, not even in Quality of Embassadors, and this Declaration never to be Revok'd on Pain of Death.

The History of the Church of JAPAN.

The Thirteen *Portuguese* being put on Board, return'd Home to *Macao*. Upon Sight of the Vessel, every one hasten'd to the Port to hear the News, and were strangely struck at the Death of so many brave Men. But afterwards coming to understand, that they suffer'd for the Faith, the Scene chang'd into an Universal Joy. The *Cathedral Chapter*, by Direction of the Grand Vicar, as also the Superiours of all Religious Houses met, and Juridically interrogated the Thirteen *Portuguese* concerning what had pass'd, and finding them constant and unanimous in the former Deposition, Orders were given to Ring all the Bells in Town after the Cathedral's, as also to discharge the Artillery round the Town, Walls, Castle, and Ships; and lastly to expose the *Blessed Sacrament*, to sing *Te Deum*, and keep Holy-Day for Twenty Days together, by Way of Thanksgiving for the happy News.

After the late bloody Execution, the Ports of *Japan* were shut to all *Portuguese*, *Priests*, and *Missioners*, and none but *Hollanders* to have Communication with that Island, in regard they protested against the *Roman Religion*, tearing the Pictures of *Jesus Christ* to Pieces, (as themselves confess) and trampling the *Crucifix* under their Feet.

The glorious Martyrdom of Father Anthony Ruben, and four other Companions.

These add, that four *Jesuites* were cruelly tormented at *Nangasacki* in their Presence, and set down several Particulars. The Rest we have from other Hands at *Manila* and *Macao*, which I shall faithfully set down in this Place.

After Father *Mastrilli's* Death, there were only five *Jesuites* left in all *Japan*, the Rest (to the Number of Fourscore) being all put to Death in the Heat of the Persecution; and they search'd so narrowly after these five too, that they were forc'd to lie in Deserts and Caves to secure themselves, insomuch, that the Flock was now left quite destitute of all Help. It's true, there were *Jesuites* sufficient at *Macao*, who would gladly have ventur'd their Lives on this Occasion, if the Magistrates of the Town upon the late Miscarriage of the Embassadors had not interpos'd. It was thought more convenient to yield a While to the Iniquity of the Times, and wait a more favourable Opportunity, which prov'd no little Mortification to these brave Missioners, who came from the other World on this very Design, to purchase the Crown of Martyrdom in the Fires and Pits of *Japan*.

But he that distinguish'd himself on this Occasion, was Father *Anthony Rubin* of the *Society of Jesus*, Native of *Piemont*. Being ready at *Macao* to cross over to *Japan* by the first Opportunity, Letters

Letters came from Father General to appoint him *Visitor* of *China* and *Japan*. The Father was like one Thunder-struck at the News, but upon second Thoughts, believing this wou'd facilitate his intended Enterprize, he took Courage and submitted, tho' not without great Reluctance to the Charge.

All Art imaginable was us'd to divert him from the Thoughts of that Voyage: They represented that being now *Visitor* of *China* and *Japan*, he ought not to expose his Life to such evident Hazard, which at this Time particularly, was so necessary both for the *Society* and Christianity, in these two vast Empires; most of all, when his Death was like to do no good, but rather prejudice the common Cause. The Father reply'd, that by Office of *Visitor*, he was oblig'd to visit in Person those under his Charge, that his Religious in *Japan*, being in continual Danger of Torments and Death, he ought in Duty to animate them, that a good Shepherd was oblig'd to lay down his Life for his Flock, and seek after the stray'd Sheep, that since an unfortunate Jesuite had yielded under the Torments, and by his Apostasie scandaliz'd the Faithful, dishonour'd his Body, and cast a Reflection on the Church, he ought like Father *Mastrilli*, to go and look after him, *Who knows* (said he) *but God may touch his Heart? At least, If I can't move him with my Discourse, I shall edify the Christians by my Death, and revive the Faith of such as stagger upon this abominable and detestable Apostasie. For the Rest* (he added) *it's impossible for me to resist God's Call, tho' it cost me a thousand Lives, and being Superiour in Chief, you ought to submit to my Opinion.* He prepar'd then for the Voyage with nine Companions of his own Order, whom he design'd to take along with him. But in Regard it was thought more convenient to divide themselves into two Companies, he took with himself these four, viz. Father *Albert Mecinki*, Father *Anthony Caperi*, Father *James Morales*, and Father *Francis Marquez*, ordering the Rest to follow the Year after.

On the 5th of July 1642, he imbark'd by Night with his four Companions, under Pretence of going for the Island *Formosa*, and on the 12th of August, put in at a little Island in *Saxuma*. So soon as the Pilot had set them on Shoar they fell on their Knees, kiss'd the Ground, and water'd it with their Tears, praising Almighty God for bringing them safe to the Port of Salvation. That done, they built a little Hut to defend themselves from the Inclemency of the Air, but their Repose was short, for within few Days being discover'd by the Heathens, they con-

ducted them to *Nangasacki* and there shut them up in Prison laden with Chains.

Next Day being presented before the Governours, they examined them by an Interpreter (who prov'd to be the Apostat Jesuite) *What Country they belong'd to ? And What their Business was in Japan ?* They answer'd by Father *Visitor*, and confess'd themselves Priests and Religious of the *Society of Jesus*, saying, *They came to preach to the Japonians (tho' ungrateful and unworthy of God's Mercy) the divine Law, without which it was impossible to be sav'd.* Then the Governour by the same Apostate, ask'd, *If they would renounce the Faith of Jesus Christ ? And conform to the Religion of the Country, promising them in the Emperour's Name, all the Advantages they would desire or even could wish for.*

Father *Visitor* touch'd to the quick with the Proposals of this perfidious Traitor, and inflam'd with pious Indignation against him, rebuk'd him in so Home and smart Terms, that the miserable Wretch had not the Courage to stand the Attack, and so retir'd out of the Room. The Governour surpris'd at the Greatness of his Soul, ask'd if he had heard of the Emperours late Edicts ? Wherein he forbid all *Portuguese* and *Castilians* (but Roman Priests in particular) to set Foot in *Japan* on Pain of Death. The Fathers answer'd, *They were not ignorant of the Xogune's Edicts, nor of the Torments that were prepar'd for them, but that they had undertaken this Voyage in Obedience to the great God of Heaven and Earth, and his Son Jesus Christ King of the Universe, and this with the Hopes of converting the Inhabitants of Japan, and bringing them to the Knowledge of his Gospel, but since this Project was defeated by their Imprisonment, they were at Liberty to torment them as they pleas'd, that their Death at least might bear Testimony of what was not allow'd them to preach by Word of Mouth.* Every one admir'd and commended this generous Answer.

Some Days after, they tormented them so cruelly, that one may say with Truth, that never Martyrs suffer'd longer or harder Combats in that Country. For besides the Hardships of Imprisonment, they made them swallow daily (or every other Day) for seven Months together, vast Quantities of Water, and forc'd it out again with Blood, by trampling upon their Bellies. What's more strange, than that poor Religious worn out with Hardships, wanting Food, oppress'd with Miseries, and mangled in their Bodies with Torments, should endure, and with Cheerfulness too, so long and terrible Combats ?

The Governour not a little vex'd, to see himself master'd by their Patience, condemn'd them to die in the Pit. The
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invincible Warriors of *Jesus Christ*, receiv'd the Sentence with sensible Satisfaction, and falling on their Knees, with their Eyes fixt on Heaven, gave Thanks to God for so infinite Mercy. Being then mounted on Horseback, they conducted them to Execution, with their Hands tied behind their Backs, the right Side of the Head shav'd, their Mouths gagg'd, and this Inscription on their Backs:

These Persons are condemn'd to die, for coming to Japan, to preach the Faith of *Jesus Christ*, against the Emperour's Commands.

Being arriv'd at the *Mountain of Saints*, Each of them (after the Example of the former Martyrs) kiss'd the Stakes. They were all hung in the Pit, and express'd a Satisfaction in dying on a Gibbet, after the Example of the Prince of the Apostles with their Heads, downward. The first that breath'd out his pure Soul to God, was Father *Anthony Rubin*, Superiour General of the *Jesuits* in *China*, and *Japan*. He hung 6 Days in the Pit, and dy'd on the 22th of *March*, 1642. the Day after also, ended Father *Anthony Mecinki*, but the Rest being found alive on the ninth Day, they took them out, and cut them to Pieces. Their Bodies were burnt, and the Ashes thrown into the Sea.

Upon the News of their Martyrdom of *Macao*, the People in Town flock'd, to the College, to congratulate with the Fathers, for having in the Lists of *Martyrs*, a *Provincial*, and *Visitor* appointed by the *holy See*. Moreover, they rung all the Bells in Town for Joy, and every thing in the same Manner as before upon the Death of their Embassadors.

In Justice to the glorious Memory of these Martyrs, I have set down their Birth, and what remarkable Actions I could gather out of their respective Lives.

Father *Anthony Rubin* (as is said) was born in *Piemont*, and enter'd into the Society in 1596. Having finish'd the Course of his Studies at *Turin*, he begg'd Leave to go for the *Indies*, where he taught *Divinity*, *Mathematicks*, and govern'd most of the Houses of the Society with so rare Prudence that the Vice-Roy sent him on several Occasions, in Quality of his Embassadour, to the barbarous Prince, that oppress'd their Christian Subjects. He was several Times beaten, imprison'd and condemn'd to die, and always wonderfully rescu'd by the Servants of God.

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An Abstract of F. Anthony Rubin's Life.

He ran over most of the Countries, which *St. Francis Xavierius* had sanctify'd by his Apostolical Labours, and left every where standing Monuments of his Zeal. In the Conclusion, by Orders from *Father General* he was sent to *China*, and thence to *Japan* in Quality of *Visitor* thro' those two vast Empires.

To reckon up all his Virtues, would take a Volume by it self: He was endu'd with so great a Soul, that the very *Protestants* who were present at his Execution, stood in Admiration at him, he was charitable and zealous, to a near Resemblance with *St. Xavierius* himself, whom one World did not suffice. To consider his Business and Employ, one would think he must have done nothing but travel, and to measure the Hours of his Devotions, he seem'd to have done nothing but pray. In Time of holy Mass he shed Tears in such Abundance, that the Sacristan pray'd him more than once either to stop those Floods, or use his Handkerchief to save the Linnen, which were continually wet after his Mass. He never resent'd an Injury, or was heard to justify himself upon a wrong Information or Calumny. He perfectly acquitted himself in the Duties of holy Obedience. His whole Delight was in serving and doing Good to others. Being *Visitor* and well struck in Years, he serv'd his Subjects at Table, and humbled himself to all the meanest Offices of the House. He eat only once a Day, and liv'd altogether on boil'd Herbs, and those so bitter too, that none besides himself could taste them. None could prevail upon him to drink Wine, not even in his old Age, or to moderate his Penances, which he us'd to Extremity. In fine, he shew'd in his Torments (which lasted seven Months without Respit) Zeal and Patience not to be parallel'd by any, besides his four Companions. He suffer'd in 1643, at the Age of sixty three Years.

An Epitome of F. Polonian Father's Life. *Father Albert Mecinki* (whom the *Holland Journal* call the *Polonian Father*) was descended of noble Blood in *Poland*. He enter'd into the Society at *Rome*, and may be call'd another *Stanislaus Koska* for his Fervour, Modesty, Mortification, Charity and Tenderness to the blessed Virgin. Moreover, he was born in the same Province, and had much what the same Difficulties to encounter, in Regard of his Friends who labour'd earnestly to divert his Thoughts from a Religious Course of Life. But what's particular to himself: Upon the Death of his eldest Brother, he was forc'd to go from the Noviceship to *Poland*, to settle the Concerns of his Family, where his Vertue was try'd like Gold in the Crucible: For being Heir to a vast Estate, he generously renounc'd all worldly Advantages, and return'd

return'd back to the Noviceship, saying, *I have now sacrific'd all to his divine Majesty. I have bequeath'd him my Fortune, and I'll shed my Blood for his holy Name*, a kind of Prefage of his future Martyrdom.

Father *Sebastian Viera* that glorious Martyr (of whom mention was made above) being at this Time in *Rome* about the Concerns of *Japan*, our young *Albert* by the General's Consent went over with him to the *Indies*. Being arriv'd at *Goa* he joyn'd himself to Father *Mastrilli* and went with him in the same Fleet for *Macao*. The Ship that carry'd the new Governour and *Mastrilli* got safe to the Port, but the Rest falling in with three Holland Privateers were all taken, and with them our Father *Mecinki*. What's particular, notwithstanding the Spleen and Antipathy of these People to the Name of Catholick and Jesuite, they did not put the Father in Chains, as were all the rest of the Prisoners. However the common Hardships were infinitely painful, and especially Want of Food, which reduc'd him to that Weakness and raging Hunger, that he was forc'd to eat a Crust of Bread in the Captain's Presence. The Hollander tend'ring at this Spectacle, invited him to table with him, and gave Orders to see him provided with all Necessaries.

After a Months Voyage they arriv'd at the Island *Formosa*. The Captain being landed, the Father was now left to the Mercy of the Seamen, who treated him most barbarously, and half starv'd him to Death. Some time after, the Governour sent for the Master of the *Portuguese* Ship, as also for an *Italian* Gentleman, and Father *Albert*, and receiv'd them after a courteous and obliging Manner, leaving them at Liberty either to go for *Macao* by the next Ships, or to retire into a *Spanish* Frontier not far off. But these fair Promises soon vanish'd, for calling his Council, he chang'd his Mind, and committed them Prisoners to a Stable amongst brute Beasts, where they had nothing to eat besides a small Allowance of Rice and stinking Fish. Moreover the Place being infectious, and the Diet coarse, a Distemper fell amongst them which carried off two Religious Men thro' meer Poverty and Want of Necessaries. Father *Albert* also being handled much after the same Manner, luckily bethought himself of a Remedy. He had formerly study'd Physick with Design to find easie Access to the Heathens, under their Distempers, for the Cure of their Souls. By great Providence he recover'd the Governour's Son, who was despair'd of by the Physicians and several other sick Persons, even those

too that were tormented by the Stone, and this by one Po-
tion which he himself prepar'd. A Calvinist Minister finding
him work such strange Cures, led him one Day into the Fields,
and press'd earnestly to know what Herbs he us'd for this
wonderful Composition? Which he readily granted. In fine,
after six Months Captivity, refusing to accept of very consi-
derable Pensions on Condition he would stay in the Country.
They shipp'd him on Board a *Portuguese* Vessel bound for *Cochin-
chine*, and so to *Macao* where the Fathers were surpris'd to
see him in that extreme Poverty and Want, resembling more
a dead Skeleton than a living Man.

He continued there for some Time, till Father *Visitor* was
pleas'd to take him for Companion, in his Voyage and Labours.
He endur'd the Torment of Water, with invincible Patience,
and dy'd in the Pit on the 7th Day, being at the Age of 42
Years.

An Epi-
tome of Fa-
ther James
Morale's
Life.

Father *James Morales*, was born in *Spain*: Having obtain'd
Leave to go for the *Indies*, he refus'd (like *St. Francis Xavierius*)
to go one half League out of his Way, to take leave of his
Friends. Being arriv'd at the *Philippins*, they committed the
Royal Seminary to his Charge, where he train'd up the Nobili-
ty in Piety, and Learning. The remainder of his Time,
was spent in hearing Confessions, preaching, catechising in the
open Streets, instructing Countrymen in the Villages, visiting
Hospitals, and assisting Captives in the Prisons.

For the Rest, he was endu'd with so excellent Qualities,
and so belov'd in Town, that the People positively protested
against venturing his Person, in the War with *Mindanao*. His
Mortifications were rigid, his Prayer continual, and his De-
votion towards the *Blessed Virgin* tender, and full of Affection.
Father *Visitor* meeting with so excellent a Religious Man at
the *Philippins* (to whom nothing was wanting but the Crown
of Martyrdom) took him for Companion to *Japan*, where
after the Torment of Water, he liv'd 9 Days in the Pit, and
was afterwards hew'd to Pieces, as is said, being at the Age
of 38 Years.

An Ab-
stract of
Father
Capeci's
Life.

Father *Anthony Capeci*, was born of a considerable Family in
Naples, and from his Noviceship, express'd an earnest Desire of
shedding his Blood in *Japan*. Having finish'd the Course of
his Studies, he wrote immediatly to the *General* to beg this
Mission, His Letter runs thus.

Father

Father Anthony Capece, least of the Religious in the Society of Jesus, humbly begs of your Paternity, by the Bowels of Jesus Christ and his bless'd Mother, that you'll please to send him to the Indies, and to Japan in particular, where God thro' his great Mercy does manifestly call him: His Vocation is no new Thing, as your Paternity knows by his former Petition in the Noviceship, but those Desires are infinitely improv'd of late. After well examining the Business and seriously recommending it to God, he begs your Paternity, Prostrate at the Feet of St. Ignatius, and St. Francis Xaverius, to hear his Prayer, and permit him to imbark with Father Procurator of Japan.

Having obtain'd his Request, he accompany'd Father Mastrilli to the Philippines, going afterwards to Macao, he was wreck'd in the Voyage, but God spar'd his Life, in Consideration of the Sacrifice he was to make him in Japan. Father Visitor at his earnest Request, took him for Companion in that Mission, where he died in the Pit, on the 25th of March, 1643.

The last of this glorious Company, was Father Francis Marquez. He was born at Nangasacki, of a Portuguese Father, and Japonian Mother. His Parents leaving him very young, a Portuguese call'd Matthew Sylva (his Father's old Acquaintance) adopted him for his Son, and brought him up in the Jesuits Seminary, Where he distinguish'd himself for Piety, and Learning. He communicated every eighth Day, and inspired his Companions with a tender Devotion to the blessed Virgin, inviting them to the Sodality, of which he was Prefect in Chief.

An Abstract of F. Francis Marquez's Life.

He enter'd into the Society, and excell'd in all Manner of Virtues; he wept constantly at Table, when they read the Lives and Combats of the Martyrs, and spent full three Quarters of an Hour at Mass, which was occasion'd by a continual Flood of Tears, which were seen to pour down his Cheeks. Being banish'd out of Japan with the other Fathers, he begg'd of Father Visitor to take him for Companion in that darling Mission, who upon Tryal of his Virtue and Vocation, was pleas'd to grant his Request, for thus he writes to one of his Brethren.

IN my last, I told you it was uncertain, whether I shou'd have the Happiness to go for Japan, but this Day being the Eve of our Departure, I'm associated to these Missioners, who are destined to shed their Blood in that Island. Dear Brother, joyu with me in Thanks to his divine Majesty, for this Mercy. To morrow I go

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on Board, by way of Servant to the Fathers. God grant me Grace, to accompany them to the last. The time does not serve, and Tears will not allow me to say more, than thro' the Mercies of God, I shall reach Heaven before you. Beg and beseech him, that he will look upon his sacred Passion, and not upon my Sins, that I may deserve to glorifie his blessed Name, by Suffering all the Torments, that Tyrants can invent.

Being taken Prisoner with Father Vistror, and conducted to Nangasacki, besides the Question, and other Torments common to the Rest, they deliver'd him over to his Friends, to see if their Prayers and Endearments, could induce him to change his Religion, but finding him constant and inflexible in his Resolutions, they condemn'd him to the Pit, where he hung eight Days, and then was cut to Pieces with Sabres. His Martyrdom fell on the twenty fifth of March, 1643, being at the Age of five and thirty Years.

Two Secular Persons also that waited on the Fathers, were martyr'd at the same Time, viz. Thomas a Japonian belonging to the Fathers of Camboya, and another from Cochinchine, but his Name is not known.

The Mar-
tyrdom of
an Apo-
stat Priest.

All our Accounts from Japan till the Year 1652, are borrow'd, partly from Father Alexander de Rhodes, and partly from the Hollanders. Mr. Varen in his Continuation of the Persecution in Japan, done first by Mr. Reyagisbert, confesses his Nation had Leave to traffick in this Island, on Condition they us'd no Exercise of the Christian Religion, nor brought over printed Books, nor pray'd with their Hands join'd. Insomuch (says he) that we are forc'd to dissemble our Religion and pass for Heathens. For the Rest, they permitted them to traffick, as being little solicitous to propagate the Gospel in that Country. So this Author.

Father Alexander de Rhodes, who came over into Europe and France to inform his General of the Posture of Christianity in Japan, China, Cochinchine, Tonquin, Hainan, Camboya, Laos, Macazar, and Malaca, as also to beg new Recruits of Missioners for those Parts. Having wrote a full Account of Transactions in those several Provinces, we shall gather from thence what farther relates to Japan.

In the Year 1643 (as he says) the Jesuites were every Man put to Death by most barbarous Cruelties. The Christians who fled to Macao, hearing he intended shortly for Europe, gave him Letters directed to his Holiness, and the General of the Society of

of Jesus, praying their Concurrence for re-establishing the Church of Japan; for the Emperour being weak, and the Prince leaning to a Change, there was Prospect, (and that suddainly too) of a present Alteration in the Government. The same Father adds, that by Report of the *Holland* Merchants, eighty Japonians were martyr'd in one Town, but what he writes concerning an Apostat Priest call'd *Thomas* deserves more particular Remark.

Coming to *Rome* in Time of *Paul* the V, he gave many remarkable Instances of Piety, which merited him the Honour of Priesthood. Cardinal *Bellarmino* was infinitely taken with his Company and Conversation, and frequently recited with him the divine Office. Going afterwards to *Japan* to preach the Gospel, he was so terrify'd with the Sight of the Torments that were exercis'd on the Martyrs, that forgetting the Character of Priest and Christian, he renounc'd the Faith, and of a Disciple of Jesus Christ, became his Enemy and Persecutor.

After thirty Years Apostacy, being one time present at the Execution of fourteen Christians, who generously suffer'd Martyrdom, he was so touch'd with their Example, which reproach'd him with his Baseness, and Treachery, that he could not hold from reproving the Tyrants for their Cruelties on these good Men; declaring, *there was no true Religion, but that of the Christians* and for Instance, *he was ready to seal it with his Blood*. The Bonzes and Soldiers who were present, commanded him to hold his Peace, but in Despite of all they could say or do, the more they rail'd, the more he lamented his own Blindness, protesting he was ready (and even desirous too) to suffer all imaginable Torments to blot out his Sin, and repair the Scandal he had given to the Church.

The Idolaters wou'd gladly have pass'd him by, as a Fool or Madman, but persisting in his Principles, and arguing strongly for the Truth of the *Christian* Religion, which he had impiously renounc'd for Fear of Torments, they gave notice to the Sovereign Judges, call'd *Doxias*, and cited him before that Tribunal. The Penitent Priest, talking before them with great Liberty and Freedom, they resolv'd to bind him like a Madman, and Fool. The holy Man was transported with the News, and humbly crav'd, *they wou'd drag him through the Streets, that by this Means he might have the Opportunity of preaching his Master's Doctrine*. But this last was refus'd, for Fear the Christians by his Example might be confirm'd in the Faith. However they led him to Prison, and try'd

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Father
Marini's
Letter to
Father
Rhodes

for several Days to make him recal what he said, but the holy Man persisting constant in his Resolution, they put him to Death privatly, but in what Manner is not known.

By the Merchants Account we are inform'd that in the Year 1648, six and thirty Christians gain'd the Crown of Martyrdom. And forty more also the Year following; the Particulars are not known. Moreover, by a Letter from Father *Marini*, who liv'd in the bordering Countries, we have Advice of several other noble Conquests, which our holy Faith gain'd over the Tyrants. His Letter is dated in May 1647, and runs thus.

THE Chineze who were banish'd out of Japan tell us, that last Year they seiz'd on One Hundred and thirty Christians at *Nangasacki*, and put thirty of them to Death for their Religion. Amongst the Rest, a Japonian Father of our Society, who had laid for several Years conceal'd in a Bonze's House. Moreover I'm inform'd by the same Hands, that Father *Conix* a Japonian of our Society, after infinite Labours and Hardships for many Years, to assist the Christians of this poor afflicted Church, was martyr'd three Years before.

At *Omura* there happen'd a terrible Earthquake, which open'd a great Mountain, where they found two Coffins with two Martyrs Bodies, which the Christians had buried in the first Persecution with this Inscription. These holy Relicks were burnt by the Emperour's Orders. They say that Prince, after he had issued out the late Proclamation, awaken'd several Times in the Night, crying out like a Madman, To Arms! to Arms! His Favourite asking the meaning of it? He answer'd, because he had seen in his Sleep an Army of those Christians he had put to Death, coming to seize his Crown.

It was hop'd these Prodigies would bring him to Reason, but on the contrary, he grew daily worse, and by intolerable Pride, makes himself to be ador'd in the Empire for a Divinity. Moreover, he is superstitious to the last Degree, believing these Earthquakes will settle him on the Throne, as if it open'd its Bowels to discover the Christians Bones for him to consume to Ashes. So the Letter.

The Em-
perour's
Death.

This Unfortunate Prince call'd now *Toxogunsama*, the last of *Dayfusama's* Race, died without Issue in the Year 1658, and had for Successor, one *Quane* his nearest Relation, but being only an Infant, the Empire during his Minority, was govern'd by five principal Lords of the Court. Upon this Change of State, the Christians began to breath again, and not without some Prospect too of establishing the desolate Church. For these

these Governours, partly to prevent Disorders in the Prince's Minority, partly in a Perswasion that Religion was extinct, and partly to renew the former Commerce and Trade, never once put out any Proclamation against the Christians; on the contrary, they always appear'd moderate, permitting Strangers of all Perswasions to traffick in the Country.

Moreover whereas the *Toxogunsama*, to hinder Catholicks from entring into the Country, had commanded, that all Persons upon their landing should trample on the *Crucifix*, which the *Hollanders* made no Scruple off, these Governours immediately repeal'd that Law, requiring the respective Officers not to molest Strangers that anchor'd in their Ports on that Score.

Upon the News of this suddain Change, the Religious and *Portuguese*, as well at *Meaco* as *Tonquin*, and *Cochinchine*, were preparing to return with all Speed, some to build Fortunes, and the others to save Souls, but these fair Hopes vanish'd in a Moment. For the Governours jealous of the *Portuguese*, tack'd about, and declar'd themselves as profess'd Enemies to Religion, as the late *Xogune* himself, ordering all the former Laws to be put in Execution, and neither Priest, Religious, *Portuguese* or *Spaniard*, to set Foot in *Japan* on Pain of Death, which yet continues to this very Day, by which Means the *Hollanders* have engross'd that whole Trade to themselves, as going under the Name of Enemies to Christianity.

I'll close this History with the Conversion and Martyrdom of an Apostate Jesuite, who by his Death wash'd out the Stain which reflected on the whole Church, of whom we may say with St. Chrysostome on another Occasion. *I begin by laying before you a great and enormous Sin, but let no one be scandaliz'd, because the Mercy of God hath reap'd Glory from the Sinners Malice, that one Man's Wounds may cure another's Hurt, and the Shipwrack of the Just may serve for a safe Port to Sinners. I'll shew this Man wounded, fallen, bound, and risen again victorious, that we may profit by the Good and by the Ill, by his Sin, and by his Repentance.*

Father Christopher Ferreira Jesuite, was a Person endued with excellent Qualities, he liv'd twenty four Years in *Japan*, labouring with great Edification and Zeal of Souls, but betwixt Infirmary, Years, and Remisness in spiritual Duties, he fell from lesser Faults into down right Apostacy.

The History of the Church of JAPAN.

In the Year 1633 (so fatal to the Church of Japan, when all her Pastors were put to Death) Father *Ferreira* being taken amongst the Rest, and hung in the Pit, within three or four Hours, gave the fatal Sign of Desertion, and so was depriv'd of the Death of the Saints, to live a base and wicked Apostate. The *Portuguese* who were then at *Nangasacki* and present at the Torments, believing him either dead or near the Way, set sail that very Instant for *Macao*, and reported that Father *Ferreira* had suffer'd Martyrdom, but this News was soon contradicted, to the unspeakable Grief of the whole Town.

In Regard the *Jesuits* have been constantly a standing Mark, for the Enemies of Religion to shoot at, and Envy the Gain of Vertue, observes all her Motions with an evil Eye, the Noise of this Fall, was spread far and near, and caus'd (as is easie to imagine) infinite Scandal both in *Japan*, and the *Indies*. Moreover, as Stories are generally improv'd by second Hands, it's not to be imagin'd, what Reports went about on this Occasion. Some affirm'd he was married, and receiv'd considerable Pensions from the Emperour, others that he was reduc'd to extreme Poverty and Want, others that the *Society* had turn'd him out as incorrigible, and others that he had born Office amongst them.

But these Reports aside, what's certain, is, That the Fall of so ancient a Missioner, like an Eclipse of the Sun, drew the Eyes of the whole World upon him. The *Society* which till this Time, had produc'd nothing but *Heroes* on the Field of Battle, was touch'd to the very quick, with the Impiety and Treachery of this faint hearted Soldier; insomuch, that the Missioners round the *Indies* were seiz'd with a secret Horror, offering themselves like *Mastrilli*, to venture at all for reclaiming him from this impious State. Father *Cassui* who died in the Pit, exhorted him to his last Breath, to enter again into the Combat, and do Penance for his Sin. The Fathers of *Macao* us'd extraordinary Prayers, and Penances for a Year together, to the same Purpose, and probably God in regard to their Tears and bloody Disciplines, took Pity on him, and brought him to his Senses.

This unfortunate Creature, after his Apostasie, was rack'd Day and Night with a guilty Conscience, insomuch, that he grew contemptible amongst the Heathens themselves. *Anthony Silvez* a *Portuguese*, wrought to him from *Nangasacki*, and acquainted him with what Reports were set abroad. *Ferreira* answer'd
the

the Messenger by Word of Mouth, that he was neither allow'd Pen, Ink, nor Paper, and so could not write, but for the Rest, he was still in the same Sentiments as formerly, and hop'd in due Time thro' God's Grace, to give the World a sufficient Proof of it. Now notwithstanding his Abjuration, the *Japonians* still look'd upon him with a jealous Eye, and this because he refus'd to discover the Fathers Places of Retreat, which also was the Reason why the Liberty common to other Apostats, was not allow'd him.

The *European* Christians, who traffick'd then in *Japan* report, that he could not say three Words without deep Sighs and Tears. A *Japonian* Lady also, who retreated to *Macao*, depos'd solemnly, that she had seen Beads in his Hands, and desiring him one Day to read St. *John's* Gospel over her, he perform'd the same with the usual Rites and Ceremonies proper to that Nation.

This notwithstanding, he was turn'd on fourscore Years of Age, before he was resolv'd in good Earnest to repair his Fault. He was perplex'd day and Night (as is said) in his Conscience, and being at the same time decrepit and confin'd to his Bed, conceiv'd a strange Horror of appearing before the grand Tribunal in the Conscience of such a Crime, which forc'd him oftentimes to cry out in these Words, as those who overheard him do testify.

My Lord, and my God! Is it possible, that I shou'd have renounc'd thee for a short momentary Life? O Lord, Father of Mercies, I'm sensible of my Crime. My God, my Lord, I'm sorry for offending thee. Lord that created me, Lord that redeem'd me by your precious Blood, pardon my abominable Sins, and give Force to this Body, broken with Age and Labours, to confess your holy Name, that I may sacrifice my Life in Expiation of my Sins, and Satisfaction to your divine Justice.

The same *Japonians* add, that they had frequently heard him repeat these Words following, viz. *Receive my God this Sacrifice of my Will, and strengthen me with your holy Grace, that I may express my Love by Constancy in the Torments, as also that I may bear Testimony of your holy Faith, which I so impiously deserted.*

The *Heathen* Neighbours, hearing him talk at this rate, and suspecting a Change, gave notice of it to the Governours Officers, who came presently to inquire into the Matter. They ask'd him concerning his Trouble? *I weep* (said he) *because I sinn'd against the true God, Creator of Heaven and Earth, because*

I abandon'd his holy Law for Fear of Death. You dote old Fellow (reply'd the Soldiers in a loud Laughter) surely you have lost your Wits. I don't dote (contin'd the Father) I know very well what I say, and speak as sensibly as I have ever done in my whole Life. Pray tell the Governour I repent for betraying my Trust to God, in whom I believe, adore and acknowledge for sole Creator of Heaven and Earth, as also that I am ready to lay down my Life for the Christian Religion, out of which there is no Salvation. As for your Sects of Japan, they are all false and most deceitful, and will cast you headlong into everlasting Torments.

The Governours Officers hearing the Father go on at this Rate, made Report of it to their Masters, who (by Advice of the Council) upon the Deposition of so many Witnesses to the Fact condemn'd him a second Time to the Pit. The Soldiers pull'd him out of the Bed, and in Regard he was weak and not able to walk, bound him Hand and Foot, and in this Manner dragg'd him to Execution. The Father publish'd as he pass'd thro' the Streets, that *there was only one God, and one Religion founded by Jesus Christ, who was crucify'd for us, and exhorted the Christians to Constancy in the Faith. He was so inspir'd with the Love of God, that one would have taken his Words for Flames of Fire, the Japonians all the Time admiring to see an old Man worn out with Years and Infirmities, make so little Account of those dreadful Torments which he was now going to suffer.*

Being arriv'd at the holy Mountain they ty'd his Hands behind his Back, and hung him as usual in the Pit, where he liv'd three Days, calling upon *Jesus Christ, True God and True Man*, to his last Breath, an evident Instance of his Faith, Charity and sincere Repentance.

I know there are Persons in the World who have impugn'd (and that in Print too) The Truth of his Conversion and Martyrdom. But as the same is attested before publick Notaries, by Persons of Honour and irreproachable Sincerity, as also by several ocular Witnesses, who assisted at his Death, and by Letters from all Parts, none but a prejudic'd Judgment, and Enmity to Truth can reasonably call it into Question. For the rest, if it's Weakness to fall, it argues Courage to rise again. If Father *Ferreira's* Apostacy shews us the Weakness of human Nature, his Conversion proves the Power and Efficacy of divine Grace. Being vigorous and strong, he yielded under the Torments and in a decrepit Age, when his Body was quite exhausted

hausted, obtain'd a glorious Martyrdom an evident Instance of the Mercy, and Providence of God.

I don't think the *Protestants* will pretend to take Advantage, from the Apostasy of this *Priest* and *Religious Man*. The Treason of *Judas*, was no dishonour to the College of Apostles; *St. Marcellinus*, *St. James*, and several others (whom the Church honours, with the Character of Saints and Martyrs) were once under the same unhappy Circumstance. Father *Rencuidi* hath drawn up a considerable List of them, which those who seem scandaliz'd with this *Jesuit*, may peruse at Leisure Hours. For my Part, I always had an Opinion of that saying, of *St. Chrysostome*. *It's the Property of Man to sin, of a Christian to do Penance, and of the Devil to persevere in his Crime.*

In speci-
ali pieta-
te erga
Sanctos.
pag 359
4. 7.

A second, which I hinted at above, is the great Mistake of the *Protestants*, who have been too much inclin'd to conclude with the *Protestants*, that the *Protestants* are the only true Religion, and that the *Roman Catholics* are the only false Religion. This is a great Mistake, and one which has done much to the Honour of the *Roman Catholics*. The *Protestants* have been too much inclin'd to conclude with the *Protestants*, that the *Protestants* are the only true Religion, and that the *Roman Catholics* are the only false Religion. This is a great Mistake, and one which has done much to the Honour of the *Roman Catholics*.

The first of the vast Progress of Christian Religion in Japan, was made by the *Protestants*, and this by the Preaching of *St. Francis Xavier*. This Miracle must be ascribed to the Co-operation of the World, by twelve poor Fishermen, and not to the Truth of our Religion, as I observ'd in another Place.

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REFLECTIONS UPON THIS HISTORY.

AS its the End of History, to regulate the Minds, and Manners of People by Instruction, I'll conclude with three obvious Reflections, which occur'd to me in compiling this Work.

The first Reflection. The first is, of the vast Progress of *Christian* Religion in so short while, and this by the Preaching of *St. Francis Xaverius*, and other Religious of his Order. This Miracle much resembles the Conversion of the World, by twelve poor Fishermen, and evidently proves the Truth of our Religion, as I observ'd in another Place.

The second Reflection. A second, which I hinted at above, is the great Misfortune which began, and now still continues, by the empty Vanity of a *Spanish* Pilot, and Ambition of the Great ones.

Several Princes, and great Lords of the Court, had embrac'd the Religion, and establish'd it in their States, the Worship of Idols lost Ground, several *Bonzes* open'd their Eyes to Truth, and of Persecutors became Apostles, and Evangelical Preachers. The *Emperours* themselves waver'd, and declar'd in Favour of the *Church*, which made People hope (and reasonably too) to see Religion in a short while, establish'd all over *Japan*, and the Standard of the *Cross* display'd on the Ruines of the *Pagods*.

This notwithstanding; one Man's Vanity, to enhance the Glory of his Nation, defeated all these fair Projects, and utterly destroy'd the Labours of these *Apostolical* Men, who spent

spent so many Years in cultivating these barbarous Nations, to plant amongst them the holy Faith. It demolish'd all their Churches, kind'd those vast Piles of Wood, which consum'd so many innocent Victims, and incens'd the Emperours against the *Preachers* of the *Gospel*, to whom the Gates of *Japan* are now shut, without present Prospect of future Readmission.

Some pretend, the Cause of this Persecution, proceeded from the envious Desigus of other Missioners, upon the *Jesuits*, who founded and govern'd this Church under the Wing and Authority of the *holy See*. To do Justice to Truth, having read over all the *Jesuits* Memoirs, I find they all speak honourably of those *Religious*, that went to their Assistance. They receiv'd them charitably in the Country, harbour'd them in their Disgrace, and render'd them all possible Service, both with Prince, and State. They complain'd indeed, and not without Reason (but modestly at the same Time) for not moderating their Zeal, in the Beginning of the Persecution, which might have prevented several Inconveniences, at that Time.

The third Reflection, concerns the inscrutable Judgments of *The third Providence*, who permitted this fair, beautiful and flourishing *Reflection.* Church, to be destroy'd; as also the Blood of so many *Martyrs* to be shed, without any future Advantage to the People. For in the first Ages, one Grain of Wheat multiply'd to a hundred Fold, and *the Blood of the Martyrs was the Seed of the Church.*

To this we may answer, That the Seed must rot before it sprouts, that the Faith in those Kingdoms resembles Fruit-trees, dead in Winter and flourishing in the Spring. I imagine *Japan*, to be like a Country cover'd with Snow: The Seed of the Word of God, which hath been sown, appears dead at present, whilst Winter Colds freez the Heart (I mean the Fear of Torments cool Charity) but so soon as the Persecution blows over, and more temperate Air begins to warm these frozen Breasts, we may see *Religion* flourish again, and extend its Branches over the whole Country.

It belongs not to us to enquire, what will happen afterwards: God only can tell when this Spring will put in. A thousand Years in his Eyes are like one Day, and the Captivity of the *Jews*, for seventy Years, makes us hope, that God sooner or later, will release these People from the Tyranny of the Devil, for questionless, there are still infinit *Nicodemus's* who retain the Faith. But so soon as some *Emperour* begins to

countenance the Cause, and God raises another *Constantine* in that Part of the World, then these lurking People will shew themselves; and those, who for Fear of Torments were led astray, will return in Crouds, to the Bosom of the Church.

After all, the poor Missioners have Reason to comfort themselves, with the plentiful Harvest which Heaven reap'd from their Labours. What Joy to them now in Heaven, to see themselves envyr'd with such Troops of *Martyrs*, who acknowledge them (after God) for their *Fathers*, *Masters*, and *Saviours*. These bless'd *Japonians*, can they be unmindful of their Brethren? Will not they one Day, obtain Mercy for the Country?

I sometimes think *China* gathers Fruit by the Apostasy of *Japan*, and the *Jesuits* reap in that vast Empire, what they sow'd in those *Islands*; for as the Gospel says, the Kingdom of God (which is Faith) passes frequently from Country to Country, as they oppose it's Lights and Instructions: We have infinit Examples of this Kind, in all Ages. I know not whether I mistake, but methinks this Substitution of Graces, hath happen'd to that unfortunate People, and the Faith transfer'd from *Japan* to *China*, in Regard of the ill Reception it met with amongst the great ones, who preferring the Riches of this Life, before the Glory of Heaven, banish'd Truth out of their States.

There are now in *China*, six hundred thousand Christians, baptiz'd by the *Jesuits*, who first penetrated into the Country, formerly shut upon all Externs, and Foreigners. They have Churches in all the principle Cities, and free Exercise of their Religion, round the Country. It's true, the Missioners were all once in Chains, but since this Persecution blew over, they obtain'd several *Decrees* in Favour of Religion, and many *Mandarins* have themselves embrac'd the Faith. This suppos'd, nothing's more probable, than that God hath transfer'd to *China* those Talents, which *Japan* bury'd in her Pits, and the *Chineze* are enrich'd, with the Spoils of that Empire.

But what ought yet farther to comfort the Servants of God, is because Religion must of Necessity flourish again in that *Island*, if once establish'd and settl'd in *China*. The Reason is manifest, For the *Japonians* (as is said) believe the *Chineze* the ablest, and learnedst Men in the Universe. They receiv'd their Religion from thence, and in all things do build upon their Authority, as the Standard of Faith, and good Manners.

By

By this Rule, if *China* once turn *Christian*, *Japan* infallibly will follow her Example, and we shall see those glorious Churches rise, like so many *Phoenixes*, out of their Ruines, and Ashes.

Now there is this Reason to hope, that *China* will soon open its Eyes to Truth, in regard, that whereas formerly, when *St. Francis Xavier* made the Attempt, the Passage was shut, and entrance into the Confines, no less then high Treason; she now opens her Ports to *Merchants*, and *Missioners*, as well *Secular* as *Regular*, who croud in, to labour in our Lord's Vineyard, upon the Credit and Interest, which the *Fathers* of the *Society* have at present with the *Emperour*. God grant the Spirit of *Heresy*, may not render it suspected to the *Ministers* of *State*; as also, that *Envy* and *Jealousy*, may not sow Division amongst the *Preachers*, for shou'd this happen, the People who are naturally quick and clear sighted, will infallibly reflect upon our Principles. *Faith* as it's not animated with *Charity*, will grow weak, and feeble; and the *Devil* will glory, to have ruin'd the Empire of *Jesus Christ* in *China*, by those same *Instruments*, that went over to establish it.

FINIS.

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